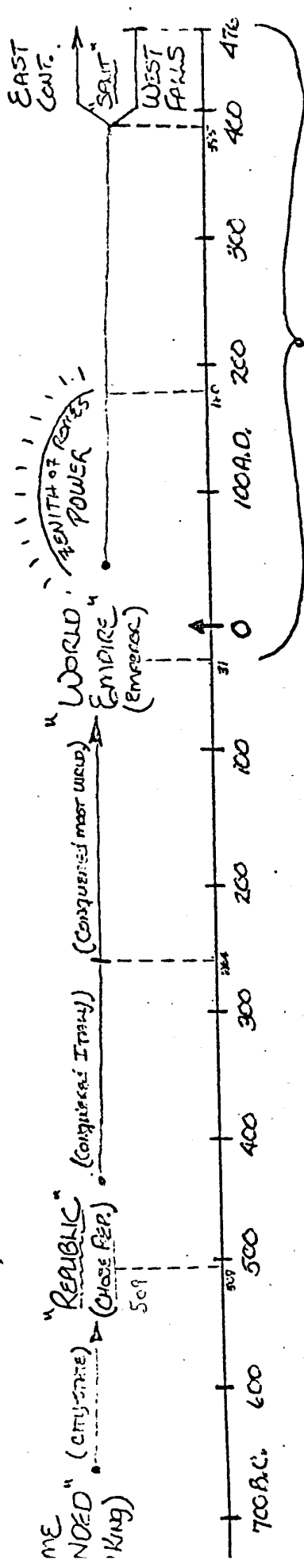


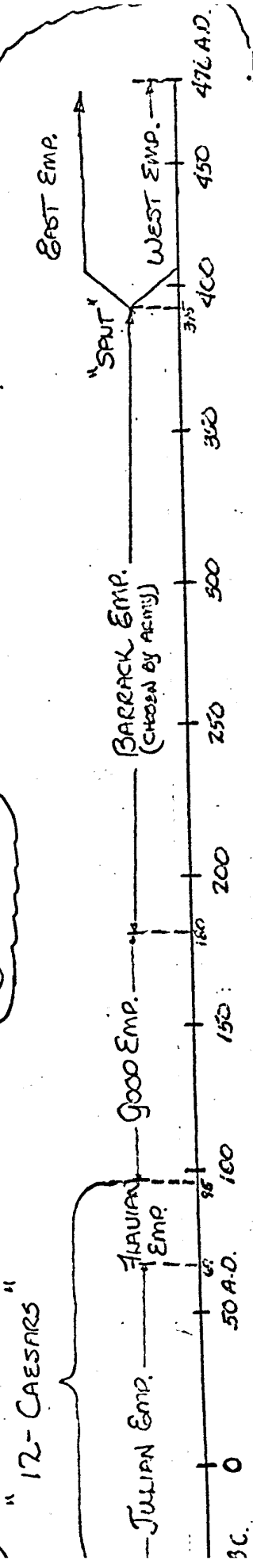
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"EMPERORS"



"12- CAESARS"

- JULIAN EMP. -
- JULIUS CAESAR (46-44 B.C.)
- AUGUSTUS (27-19 B.C.)
- TIBERIUS (14-37 A.D.)
- CALPURNIA (68-69 A.D.)
- NERVA (96-98 A.D.)
- TRAJAN (98-117 A.D.)
- HADRIAN (117-138 A.D.)
- ANTONIUS PIUS (138-161 A.D.)
- MARCUS AURELIUS (161-180 A.D.)
- BARRACK EMP. -
- SEPTIMIUS SEVERUS (193-211 A.D.)
- CARACALLA (211-217 A.D.)
- ELAGABALUS (218-219 A.D.)
- ALEXANDER SEVERUS (222-235 A.D.)
- OTHO CAESAR (69 A.D.)
- VITELIUS (69 A.D.)
- FLAVIAN EMP. -
- VESPASIAN (69-79 A.D.)
- TITUS (79-81 A.D.)
- DOMITIAN (81-96 A.D.)

- GOOD EMP. -

- 1. NERVA (96-98 A.D.)
- 2. TRAJAN (98-117 A.D.)
- 3. HADRIAN (117-138 A.D.)
- 4. ANTONIUS PIUS (138-161 A.D.)
- 5. MARCUS AURELIUS (161-180 A.D.)
- BARRACK EMP. -
- 6. SEPTIMIUS SEVERUS (193-211 A.D.)
- 7. CARACALLA (211-217 A.D.)
- 8. ELAGABALUS (218-219 A.D.)
- 9. ALEXANDER SEVERUS (222-235 A.D.)
- 10. MAXIMIN (235-238 A.D.)
- 11. ARIUS (244-249 A.D.)
- 12. DECURIUS (249-251 A.D.)
- 13. VALERIAN (253-260 A.D.)
- 14. GALIENUS (260-268 A.D.)
- 15. AURELIAN (270-275 A.D.)
- 16. DIOCLETIAN (284-305 A.D.)
- 17. CONSTANTINE (306-337 A.D.)
- 18. JULIAN (361-363 A.D.)
- 19. JOHANN (363-364 A.D.)
- 20. THEODOSIUS (378-395 A.D.)
- 21. HONORIUS (423-455 A.D.)

Table I

THE ROMAN EMPERORS

27 BC-AD 324

	BC	270	Aurelian
	27	275	Tacitus
	AD	276	Probus
✓	14	282	Carus
	37	283	Carinus and Numerian
	41	284	Diocletian
	54	286	Diocletian with Maximian
	68,	293	Diocletian with Maximian, with Constantius and Gal- erius as Caesars: <i>the First</i>
	79	305	<i>Abdication of Diocletian and</i> Maximian Galerius and Constantius emperors, with Maximin and Severus Daia
	81		<i>Caesars: the Second</i>
	96		<i>Tetrarchy</i>
	98	306	<i>Death of Constantius; Con-</i> stantine acclaimed emperor at York
117	Hadrian		
138	Antoninus Pius		
161	Marcus Aurelius	307	Maxentius acknowledged as emperor by Constantine
180	Commodus		<i>Death of Severus</i>
	193	308	Licinius proclaimed em- peror by Galerius
	211	310	<i>Death of Maximian</i>
	217	311	<i>Death of Galerius</i>
	218	312	<i>Death of Maxentius</i>
	222	313	<i>Death of Maximin Daia</i>
	235	315?	<i>Death of Diocletian</i>
	238	324	Licinius defeated and banished: CONSTANTINE SOLE EMPEROR
	244		
	249		
	251		
	253		
	260		
	268		

The Four Ancient Empires

In the first place, our study for this semester will tend to take up in the take up in the northern Mediterranean world and will move on from there to the modern world. You realize that the ancient world is a world centered on Egypt, the Tigris-Euphrates in the Middle East, with a sharp focus from the Bible on Palestine, and incidentally, material from India and China. And later on it ends up with the empire of Babylon and of Persia in the East.

With the demise of Persia we enter into a new world. This is a world in which a European power for the first time has completely taken over Asia—the story of Alexander's Empire! We can say that there was a long struggle between Europe and Asia that culminated in the Trojan War (1181), the victory of the Greeks that did not last; then another Greek victory at Troy (677); but still the power centered at Babylon (to 539), the power centered in Persia (to 331). And only with Alexander do we have a great shift of power.

From that time on, of course, still the major divisions of Alexander's Empire were Asiatic; and it was some time yet—roughly another century and a half—before we come to the dominance of Rome, that is a shift further into the Mediterranean.

If we look at it in the long, broad sense the shift tended, then, to center in Western Europe with an interplay between Western Europe of the Roman Empire and Persia or Parthia; and then the break-up of Rome in which you have a focus in the east on the Arab world, as we shall discover, after the time of Mohammed, struggling with the Western World divided into two parts: Byzantium in the east and Central Europe in the West, the two legs, you remember, of the image—the story of Babylon the head, Persia the chest, the area of the thighs was Greece, and then Rome with the two parts; there was Byzantium in the east and the Roman Empire in the west.

As time has gone on we have had even a change of focus. With the end of the Second World War Europe was finished, for practical purposes, in the West, and the power has been shifted again: Now it centers in two areas, Eurasia meaning Russia proper and the United States. So it has gradually moved from one area to another. And we will want to see what peoples have played a part in this movement over the course of history. (Class of 1-27-69, Monday afternoon section.)

Early Rome

We should have a few comments on "The History of Italy" in volume one of the Compendium, pages 411-414. The first list supplies us with the names of the rulers between the First Trojan War and the third founding of Rome (753 B.C.) A remnant from the city of Troy did establish at Alba Longa, which is the site today of the Papal summer palace, the royal line which led down to a female. — ROMAN REPUBLIC. 579 B.C.

This female became pregnant. She was a virgin; her name was Rhea Silvia. According to the myth, she gave birth to Romulus and Remus. And these remarkable children, of course, were suckled by the wolf. I do recognize that as a myth! On the other hand, if you know the symbolism of a wolf I think you will understand a lot more. In the first place, their mother was a Vestal Virgin and thus she should not have contracted children—but she did! And this supernatural event led to these twins of supernatural origin! Now actually, a woman like that would generally be defined as a prostitute or a fornicatress—it's one of those accidents that happens. And the old Roman symbol, you know, it's not uncommon to use the word "wolf" even for a fellow who whistles at girls—things like this, we use the same symbol today!

Thus a female wolf was simply a symbol of a woman who was not of very great moral reputation. What the Romans are saying is that a "wolfess" brought up these two children. Probably what happened was that her children were turned over to somebody like this, and that woman was symbolized by this animal. This became the symbol. Most likely this event was kept secret as long as possible. (For more details, see the article "Romulus" in the Britannica.)

Then you have the rest of the story. The remainder of it is the story of the founding of Rome, the domination of the area by a series of kings—sometimes they were Etruscan kings from the north—the kicking out of the Roman kings, the establishment in 509 B.C. of the Republic (page 413); then the demise of the Republic ultimately in the person of Julius Caesar who would be emperor; and ultimately the struggle for control of the realm that ended in the Battle of Actium in 31 B.C. with the conquest of Antony by Octavian known as Augustus; and the rest of the story is the rise and fall of the Roman Empire thereafter.

I will wait till we take up volume two of the Compendium before we have a review of much more of the earlier Roman history before 1181 as we know it. Most historians today will go back to the founding of Rome in 753 as a possibility. A generation ago historians even junked everything of the early period all the way down maybe to the 300's B.C.; it was looked upon as mere myth! I think they are getting to be a bit more conservative today. You know, the scholarly world finally goes back to a little more conservatism because the former reaction is finally regarded as a little too extreme.

However, no modern historian would go back to the material of Troy because nobody wants to believe that there ever was such an event as a series of migrations from the region as a result of the fall of Troy that would lead to the founding of thrones in various parts of Europe. You must realize that the founding of a throne in Italy (1179) was not the only one; rather, you will discover it involved a number of countries elsewhere as well, and most all of them were in Israelite lands—almost all of them were: Denmark, in the areas of the Low Countries, in France, not to mention Britain, as well as in Italy.

This Italian line continued down to the story of Romulus and Remus (page 412). Remus died—Romulus killed him—and then there there was Romulus (referring to page 413); and then you have the line dying out at that point, the one year Interregnum of 716-715; and then you have Numa the priest (715-672). Thus actually the later kings were not even of this original royal line; it ceases basically in Italy though there were intermarriages on occasion, I think, with the old royal family.

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Note: The following statement on the background of Rome is from the Monday morning class of 2-24-69.

Early Rome's Historical Setting

I want you to get the concept that the Romans were actually a people living in a city. The Romans originally were basically ne'er do wells, renegades, others—people with big ideas but little hope of fulfilling them!—who fled to a little site called Alba Longa forming a colony of people that had come from Troy. The people of Alba Longa came from Troy and were basically Jewish in the original stock. They intermarried with the local princes of an Abrahamic line without doubt, that goes back to the time of Atlas or Italus; and this line is from Abraham through Keturah with

the children of Ephraim and Ephah who interplay in the story. All this is covered in Chapter VIII of volume two of the Compendium on "The History of Spain."

From Troy, then, there was a founding of the city of Rome (see pages 411-412 again). This Jewish line from Troy ended with a daughter (Rhea Silvia) who had connections with some man, and since we do not know the father of the children that resulted the explanation given was that it was the god Mars! Anyway, she was supposed to be one of the virgins—but she became pregnant. So at this point there were family problems! As a result of this pregnancy Romulus and Remus came on the scene, Remus being the older of the two. Finally, as the two brothers were struggling over which one was going to control and direct Rome, Romulus clobbered Remus and so only Romulus was left!

The site itself was just a little town—that's all it was! But people streamed into it much like people streamed to David who didn't like what was going on under Saul. This is no nation, this is no tribe! These are just people from various areas. However, it was a group of people who were ambitious and, gradually, this little city of Rome survived and grew—had its own petty kings—and tended to draw other people in the near vicinity to it. This included others of Latin stock—the children of Latinus, or of the tribe from which Latinus came (see page 411—the Greek spelling is Lateinos). Some of these people were undoubtedly mixed stock, children of Kittim and others. So ultimately you have a little town which dominates the plain of Latium, enters into the Samnite Wars (pp. 85-86 in Langer) and expands more and more by bringing other nations in and giving other nations citizenship—that is, surrounding tribes or cities. But if you were to look at a map of the history of Italy, you would say that what was going on for hundreds of years didn't amount to more than what might be today called "greater Rome"—extremely small! Their kings we might rather call mayors of a city. The Mayor of Los Angeles today controls more territory and supervises more people than any of the kings whom Joshua expelled from Canaan. That's just how the human population has grown!

Gradually Rome and its allies, eventually forming a united Italy, began to struggle for control of the sea with the Cathaginians—after the Samnite Wars they fought on the sea with the Carthaginians primarily. That is, this phase was for control of the sea, and then they drove the Germans and the Bavarians out of north Italy. So there was a gradual expansion of the Italic people throughout the whole peninsula until they had expanded into this head of the "boot," you see. If you know what the map of Italy looks like, you will see to what extent there is a very large piece of territory that borders on France-Switzerland-Austria-Yugoslavia that is well into the continental mass of Europe over and above just the "boot" part.

So this is a brief outline and gives you an idea to what extent we are dealing with a city as a focal point. It's like Babylon. In fact, Persia was different. Persia was a group of tribes made up, apparently, of more than one people, but a group of tribes. The Greeks were a union of city-states gotten together in an empire. But Babylon was just a city that ruled everything! It got control of an area, and gradually all within the area were organized by those who controlled the city. In this sense, Rome and Babylon are parallels while the Greeks and the Persians are not. Although Alexander or the king of Persia might have come from a city, Alexander had all of Macedonia behind him—and then all Greece. I mean it was a different situation. It wasn't a city that finally got control, it was the whole nation that merely had its capital here. Rome started as a city just like Babylon. For a long, long time Babylon was just a city before it finally got control of the whole area and spread.

While Rome was thus gradually spreading in the West, there was no power in the West capable of nullifying it because it was too separate. Though one would have said that Italy was in a very precarious situation being cut there on a peninsula capable of being cut off, the problem was that the land is so rugged that it is not easy to do this task of cutting the whole peninsula off. You have no way of controlling it by land, you have to control it by the sea. Alexander certainly would have, he just never got around to it! The Carthaginians tried to but they felt the best way would be to come down via the Alps—and you know it's mighty hard to get to Italy from the north! Just think of the terrible struggle the Americans had in World War II to get control of Italy. It's not an easy land to fight in because it is so hilly and rugged. Therefore, while it may be exposed on a peninsula, Rome was itself rather isolated. Hence it rose over such a long period of time separated from the normal impact of the East.

Let me explain further: Since Rome started in 753 B.C., this was even before the date 747 when we have the commencement of continuous Babylonian history (page 288). So that Rome, in fact, was founded before the correct chronological sequence of Babylon begins with 747. Rome was founded before Nebuchadnezzar was king; it was founded before the Persians overthrew the Babylonians. You have to put this in a right setting. That's why the traditional historical pattern is unfortunate: You finish with Persia, and then you study Greece, and now you go to Rome without realizing where you are in time! The story of early Rome, if we can explain it in these terms, goes back before Nebuchadnezzar. You have to think of it in those terms. The control of Rome by the Gauls for months (and all of northern Italy) took place while Persia was in control of the world—390 B.C. (page 85 in Langer). This is, in fact, while Egypt was still dependent and before the Egyptians under Ramesses III (381-350) became independent for a half century. This is probably still at the close of the life of a man like Nehemiah. That's where we are in time! You want to get the setting.

Nothing from any external source was happening to Italy. It was having its long series of ups and downs for these four centuries between the 700's and the 300's. Gradually Rome spread so that we are at the time of the Samnite Wars (and the Latin War as it is called here, the revolt of the Latin cities—page 85 in Langer) while Alexander is trying to take over all of the East. He never got to the West, you see. Italy has been united now by about the time that Alexander's Empire split into its primary parts of north and south.

On page 86 in Langer we read that the Third Samnite War (298-290 B.C.) was the "final effort of the Samnites, aided by the Lucanians, Gauls and Etruscans, to break the power of Rome." You may read the story here in detail.

In A Survey of European Civilization by Ferguson and Bruun, page 51, we have this summary statement: "By 290 B.C., Rome dominated all of Italy south of the Po Valley, with the exception of the Greek cities scattered about the southern tip of the peninsula. And these she conquered within the next two decades."

The Roman Republic

In reading the story here about Rome in the new edition of Langer, I will draw your attention to the more significant events. For instance, on page 85 we find that in 390 B.C. "Rome was sacked by the Gauls under Brennus, who defeated the defending at the Allia on July 18. According to tradition the Gauls held all Rome except the Capitol. Their withdrawal after seven months is attributed to Camillus, but they were probably bought off. The Latins and Hernici broke off their alliance with Rome."

I want to expound on this a bit. These Gauls were not primarily Frenchmen. In the first place, they were not Franks—the Franks came in much later, the end of the 3rd century A.D. (into Gaul). This was an event of 390 B.C. Historians would call these Celts, the Romans called them Gauls.

Who were these Gauls?

You should be aware of the fact that, generally speaking, the Greeks would call people Celts that the Romans would call Gauls. (In the same way, there was a problem relative to the Cimmeri and the Scythians—that some authors would call people Scythian who were Cimmeri, and so on.) Later on, you will discover that people who once were called Gauls or Celts turn out to be Germans. In the early records, when discussing the area north of Greece or north of Italy, there was no land called "Germania"—there was no such country. Not until the first century B.C. did this term develop. To the Greeks, all north and central Europe, as far as they had any record, was Celtica. To the Romans it was Celtica or all the people in the west were commonly called Gauls.

Now these Gauls who took Rome in 390 B.C. were Bavarians primarily. The entire history—that has not been preserved by the Romans—the entire history of these events is preserved only by the Bavarians who say that they themselves were the ones—because the Bavarians were in Gaul and, from this time on, they settled in northern Italy in the Po (they had already been there, for that matter); and for some period of time, all north Italy was settled by south Germans, the Bavarians (and/or kindred tribes). When we come to the story of earliest Germany in history in Chapter Two of Volume II of the Compendium we will discover this.

Now, in Bavarian history the anchor date is 390 B.C. That is, if we are not sure where German or Bavarian history starts, we can go back in a direct sequence with exact lengths of reign (and no missing reigns) to the year 2214 B.C. or 155 years after the Flood (131 plus 24—see pages 13-14 of vol. two of the Compendium). The Bavarian Chronicle shows that the German history does tie in—there is no question about the source—the Roman record would confirm it. And with this we can go in either direction in German history and have the first 2000 years (approximately) recorded and chronologically confirmed!

Who Were the Sammites?

Later here we have in the 4th century B.C. the beginning of a series of three wars which the Romans fought with the Sammites (pages 85-86 in Langer) as a part of the gradual expansion of Rome. We want to ask, Who were the Sammites? These were people who were living near Rome in a district basically where the Sabines of history were. The tradition, in my estimation, would seem to associate these with a Hebrew stock. I doubt that it will be other than the fact that a Chaldean, shall we call them Hebrew, people, the children of Sheba, the son of Joktan (Genesis 10: 26,28) who originally settled on the Sabus or Save River, a tributary of the Danube

—that these are the people who are the Samnites of Roman history. And, of course, from this region of the Danube or Sabus River there was a migration into Italy proper. Then too, all the traditional gods of these people go back to a name that would be a Latin form of the name Sheba. (In this connection, notice also page 17 of volume two of the Compendium.)

The Celts in Macedonia, Greece, Thrace and Asia Minor

At the time that the Celtic-Bavarian people controlled the northern part of Italy, we also read on page 90 here in Lenger for the year 279 B.C., which was exactly 200 years after the Persians had warred in Greece under Xerxes, that, "The Celts ravaged Macedon(ia), defeated the Greeks at Thermopylae, and reached [the temple at] Delphi. A second band ruled Thrace until 210, while a third crossed to central Asia Minor and established the kingdom of Galatia." So we have much of Greece being ravaged during this 3rd century B.C. by the German expansion that is taking place here all the way down into the Greek peninsula.

We don't fully realize why it is possible for the Romans to tell the story of what is known as "great Germania," and bring the Germans all the way to the Black Sea, unless we realize to what extent Germanic tribes had already been expanding down into Italy, had expanded into Spain and Gaul, and had of course expanded all through Illyria into Greece and Asia Minor where other Assyrians were! The Kingdom of Galatia, in fact, joins up with the very area which the Romans will call Assyria proper (see page 9 of vol. two) which is the land on a map to the north-east of the Halys River in Asia Minor bordering on the southern shores of the Black Sea—the regions once known as Cappadocia and Pontus.

So here we have a complete link-up with what we would call the Assyrians in the east and those in the west—all the into central Asia Minor, the Kingdom of Galatia! Of course the Galatians to whom Paul wrote were mostly Greeks in the cities rather than Bavarians and others in the country. But as late as Jerome's day (he died in 420 A.D.) all the people in the country were still speaking the language of the city of Trier in the west—which I take it was Celtic because many south Germans were Celtic-speaking, not German-speaking. (But whoever has learned the ancient Celtic knows that it is rather similar in some ways in sound to German even though it has survived perhaps only in areas of the British Isles—Scotland, Wales, Ireland—although there were other dialects, undoubtedly, of this vast language group we call "Celtic.") The whole realm, in other words, was an expansion of these people from the north.

Now in this environment we have the struggle of the Seleucids and the Ptolemies on the eastern Mediterranean, then the rise of Italy, and finally this whole Celtic realm will break up. And the expansion of the Roman Empire will shatter all along the power of the German tribes in Europe, though the Romans never could conquer Europe to the north above the Danube or east of the Rhine—they could only defeat these people. And, ultimately, it was these people in the north of Europe, Germans and others, who finally ate away at Rome from the outside while Rome decayed from within! The Germans were finally able, due to disease, lack of population, wars and everything, to settle in the territory of the Empire—and, in many cases, to occupy the land that they once had held out of which the Romans drove them in previous centuries!

(Note: These comments selected from the lecture of 2-24-69, Monday A.M. The material on "Early Rome's Historical Setting" found in an earlier syllabus item is also taken from this same class lecture.)

Roman Conquest of Greece

You should carefully read the story of the Roman Conquest of Greece on page 92 in Langer. Here is a very significant account that relates to a key quote given on page 46 of volume one of the Compendium from the Roman historian Velleius Paterculus. The quote is: "Between this time (when Rome conquered Philip, king of Macedonia, in 197 B.C.) and the beginning of the reign of Ninus (Nimrod) king of the Assyrians, who was the first to hold world power, lies an interval of 1995 years." This period of time brings us back to 2192 which marks the beginning of Nimrod's sole reign in Egypt. The basis of this quote was the time that the Romans conquered Philip—not Philip the father of Alexander the Great but a later Philip here in the Second Macedonian War (bottom of column one on page 92) in the battle of 197 B.C.

The Greeks declared war on Rome. There were many struggles with the Romans for about a period of a century. Ultimately Rome conquered the Greek realm in 146 B.C. (note the bottom of the second column on page 92 in Langer). So 146 B.C. marks the close of the independence of Greece—and, in a way, you could say that Greece has never again been independent hereafter. Not until 1826 or so did the nation of Greece begin to gain their independence from the Turks; so Greece did not gain independence until comparatively recent modern times.

SELEUCIDS VERSUS PTOLEMIES

Now you should notice pages 93-95 on the Seleucids and 96-97 on the Ptolemies which provide the background for Daniel 11. Now most of us who have read the story of Daniel 11 have not known to what extent these two Empires that we think of as Syria and Egypt were, in fact, struggling for world control! And to what extent the Seleucid area went all the way to Bactria, Afghanistan, and the borders of India! To what extent the Ptolemies wanted to control Asia Minor and the Mediterranean!

This was a struggle between these two powers for the ultimate control of the eastern world, the old Persian realm! If they had ever united, I don't think Rome could have conquered them!

But Rome's rule was, "Divide and conquer!" And, as it was, the world she faced was already divided! So Rome confronted a divided world which she could conquer.

And as the Italians said, you know (we were reading Tacitus), "All we can hope is that as Rome is hustled along by the hands of fate, that at least the Germans will still be warring with themselves lest we have to face a united front up there!" And I feel that the Romans who were really thinking even in that day realized that the only reason Rome survived is that all her enemies were divided—and finally she became bigger than any group of enemies that could be assembled at any point!

Roman Treaties

The ultimate reason that Rome intervened in the Middle East was due to the fact that Rome needed to control two pieces of territory in order to facilitate the total acquisition of the Mediterranean Basin.

For a long time there was a friendly power in the Eastern Mediterranean. The first nation that had been accepted on equal terms with Rome—this is the Roman point of view—were the Jews. The Jews had entered into a relationship with Rome that was unique among all powers in the eastern Mediterranean. It was a relationship in which they were accepted as "friends".

Now the Roman "friends" were usually on the following relationship with Rome: No nation could attack Roman friends without incurring the disapproval of Rome; and that Rome, upon her decision, would also aid her friends. In turn, the friends of Rome must aid Rome if any nation attacked Rome. So in this relationship you discover that the Romans were more equal than their friends! The reason is obvious: Rome was the strongest power and could dictate these terms.

When the Romans, for instance, elsewhere in Europe wanted to attack a German tribe that might have been temporarily at war or planning to be at war with some other tribe, the Romans often suddenly drew up agreements, made the other tribe a friend of Rome, so that Rome would have a reason to launch an attack against the real nation that it wanted to assault in the first place!

At the start, however, the relationship between Rome and the Jews was rather sincere. I think there was a real intent from every evidence. Josephus has quite a number of quotations pertaining to the documents that sealed that relationship. In the meantime, of course, the Jews were being made subject to both powers—the Seleucids (earlier the Ptolemies) and the Romans. About 200 B.C. the Ptolemaic domination in Palestine disappeared in favor of the Syrians. The Ptolemies had actually treated the Jews much better for a whole century than the Syrians had treated them for 40 years. The Jews had far more trouble in 40 years from the Syrians than they had from the Egyptians in a century. In a way that's true today: Nassar talks but the Syrians have taken much more action.

The Maccabean Revolt is discussed on page 94. You will notice to what extent there in the chart to what extent the Maccabean family had married ultimately into the family of Herod the Great who was from Idumea in southern Palestine. During this time the time of "friendship" existed between Rome and the Jews as pictured in this family outline. The Maccabean revolt was against the Seleucids and was a success.

One World

Now a power of some significance was developing in Asia Minor. This power was located in the city of Pergamos. The Romans, in moving to the east, wanted to get control of the entire Mediterranean so they first took control of Asia Minor. This was the first of the two key pieces of territory. The other was Egypt proper. It would act as a pincers because in the middle, after all, were the Jews. The Jews had been able, now, to deliver themselves from the Syrians. The Syrians were the only power left competing with Rome—because they had defeated the Egyptian Ptolemies. So Rome came to the defense of the Ptolemies and occupied the country, were friends with the Jews, and received the province of Asia in western Asia Minor as the result of a will—a legal document (page 95 in Langer, first column).

It is unusual that the kingdom of Pergamos should have, in fact, turned over the province of Asia (kingdom of Pergamum) to the Romans by a will! But this was done to prevent the Seleucids from occupying the country. There is much more to this story than I have given, but it implies that by this time the world had come to think in terms of one world far more than it ever had. The reason was that people were tired of the division in the Greek dominion; and they had recalled the situation that had existed under the Persians which was one world; and Babylon, which was also one world—smaller worlds, of course, but one nevertheless. Under the Greeks there were constant wars and divisions.

Now many nations were finding it made sense to combine with Rome, because Rome allowed these subservient nations to participate in the one world they were creating. Rome did not usurp all positions of authority. The Romans, in fact, made citizens of many people. Rome was the first "world state" that was not just a tribe like the Persians ruling over all other people. As time went on, maybe the Romans provided the families of the royal line—Italy provided most to start with. But by 50 or 100 years after the Empire was founded, many, many rulers of Rome came from outside Rome. So the idea of one world was impressive! And this is what we should recognize, that most of the world on the shores of the Mediterranean came to accept this. Most of the troubles that occurred were local rather than aimed against Rome. It took awhile to bring the Gauls into submission, and all these other peoples. But it is surprising to what extent in the eastern Mediterranean, where the one world idea still held influence from the past, as distant from Gaul or Spain or North Africa or Britain—or the Jews—that most of the people in the eastern Mediterranean accepted the "one world" idea. The Greeks did not at first, but once they were thoroughly conquered most of the peoples in the eastern Mediterranean accepted the idea of one world. They had once lived with it under the Persians, had tried to achieve it under the Seleucids and Ptolemies. (The Jews didn't like it later, but it wasn't because they objected to one world so much as they wanted to be independent to determine their own destiny.) It came to the place where it was better to have one Roman world than to have two divided worlds.

Ching White

ROME: REPUBLIC TO EMPIRE

On page 98 in Langer we find the discussion of the First Punic War which began a series of wars with these Carthaginians of North Africa.

Who Were the Carthaginians?

264-241
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Other names for the Carthaginians were the Puni or the Phoenicians. The Carthaginians were Canaanites of the family of Sidon (Gen. 10:15). The man Sidon was the father of the Sidonians; their chief city was Sidon. A city founded by the Sidonians on the coast of Palestine, in addition to Sidon, was Tyre. (Note page 120 of volume one of the Compendium for a discussion of the Canaanite Carthaginians.) And the Tyrians, about 140 years after Solomon, had an internal problem as a result of which a group of Sidonians left Tyre and founded Carthage in North Africa. So Carthage became the great North African center of the Sidonians.

The Sidonian-Carthaginians were not Negroes. The Sidonians represent what we would call Mediterranean whites. Augustine of Hippo in North Africa, in his own literature, called himself of the family of Canaan; he looked upon himself in this sense as a Canaanite. It is very interesting and striking that the leading light, the man who set the stage for Roman Catholic theology more than any other person, should be a Canaanite Sidonian from North Africa!—a man whose ancestors were probably Baal worshippers in the days of Jezebel!

Destructiveness of the Romans

Now when you read material about Rome you will discover that all things not Roman are looked upon as uneducated, uncivilized, warlike. In short, all non-Romans are everything bad that the Romans are not! That is, until you read the picture of Rome presented by the "barbarians" and then you discover the story was not just all one-sided!

Years ago on radio there used to be a very interesting program called "Invitation to Learning." On one program they interviewed a group of men, some of them historians, and they were discussing the Roman Empire. One of the men making a study of it was asked about it, and he was not a historian. Now guess who was right! The non-historian was right! When he was asked the question, he said, "Gentlemen, it is commonly thought that wherever Rome went, Rome civilized the world. But when I read history, I don't see it that way. I discover that wherever Rome went Rome destroyed!" And you'd be surprised how much of that is really true.

The only thing Rome really did was to build roads—and the primary reason they did it was not to meet the needs of the New Testament Church! It was not because of the need for circulating the government mail for the people. It was the need of the Roman army, so they could move the army on the double from place to place!

Celts to Black Sea Area

Between 225-222 B.C. we read in page 99 that, "Large hordes of Celts moved from the Po Valley to Etruria. The Romans surrounded and slew a considerable body" of them. These Celts or Bavarians were seeking to have more territory than just in the Po area in which to live. And they finally came into conflict with Rome and Rome expelled the whole lot of them from the Po and all northern Italy.

In fact, when the story is over, you will discover that the Bavarians disappear from this part of the world entirely and were ultimately driven to the north shores of the Black Sea where they stayed for many, many years and do not make their reappearance in the history of Europe for a long time to come. Actually it was upwards of five centuries before the Bavarians remake their appearance in this part of the world. From that time on they were living as a large group in the plains of the Ukraine. We must read Bavarian history for that.

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Rome Had to Have a Standing Army

Due to her military victories Rome acquired more and more overseas territories. Thus on page 101 in Langer (middle of first column) we read, "A further effect of these transmarine provinces was that it became necessary to maintain a standing army." During the Middle Ages this was not true; there was no such thing as a standing army until Napoleon developed it on the basis of the Prussian idea, and the Prussians in turn copied many of Napoleon's ideas. But we could say that during the later period of the Hapsburg dynasty there was no such thing as a true standing army. It has only come into vogue again in the last 200 years.

A few lines farther along on page 101 we read, "Though the fiction of annual re-enlistment and the requirement of a property qualification were maintained, the soldiers became in fact professional and served for 20 years or more. They could not then return to farms which would have passed into other hands or fallen into decay, and so they had either to be settled in colonies or allowed to congregate in Rome." So a serious problem developed in regard to farming. If you were to read Larned's Ready Reference Series, subject "Italy: Agriculture", you would discover one of the biggest problems that the Italians faced was how to keep cultivating the soil, and yet take the farmers off the soil and put them in the army. The old saying goes that so many men were away that other men were "plowing" with the soldiers' wives—which had a dual meaning!

The problem became very, very serious. As the decades passed it came to the place, before it was all over—I'm getting way ahead of the story—that people had to be passed on from owner to owner and they had to stay with a certain specific piece of land. A person was finally reduced to the status of a serf and to stay with the property—he couldn't move away from it! In a sense, they were in chains! So, gradually these poor farmers, whenever they could, moved to the city and lived on the dole. Very terrible conditions like this existed even by New Testament times—because Rome for 200 years now, you see, had been amassing these overseas provinces and colonies and had to draw on their own people to maintain them (just like the Portuguese later tried it and failed).

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Rome Constantly at War

In the 200's B.C. the Romans were fighting wars with the Carthaginians, with the Syrians, in Greece—in fact, all around the world the Romans were making war. And it was not really until the time of Augustus Caesar (formerly Octavian) that there was any peace in the Roman world! The period of Pax Romana (Roman Peace) was not until after all these enemies were obliterated in war after war.

The Romans, after all, couldn't destroy everybody completely. No nation has ever come to the place in war where it can completely extirpate all other people! Now the Nazis ultimately had such a plan in mind, no doubt. The first step was to extirpate all Jews out of Europe—then all Gypsies, all Poles and other Slavs, all others until only Germans were left in the world. But even their modern methods could not achieve it.

On page 102 in Langer we note that the Third Punic War ended in 146 B.C. with the destruction of Carthage. By this year Rome had conquered all the western Mediterranean area. The list of 8 provinces held in 146 is listed in the second column: Sicily, Sardinia, the two portions of Spain, the southern part of France, Illyricum, Africa, Macedonia, and Achaea.

The Problems of the Republic

Now keep in mind that all this time Rome is still a Republic with co-rulers called Consuls and a Senate. Rome did not become a valid Empire until 31 B.C.! Rome was a Republic but was facing collapse internally! You begin to see these revolutions over and over again.

On page 104 in column one we read, "The state control of the GRAIN supply became a means whereby demagogues could win popular support (by reducing the price and by increasing the number of eligible beneficiaries)." Look, Rome was a huge city controlling the world, and whoever controlled Rome had to control the grain supply because whoever controlled the grain supply could control Rome. They could starve the city! The Romans couldn't produce enough food because the farmers were gone, the farms were deteriorating, so many people were in Rome on the dole that Italy and Rome itself could have been struggled if somebody got control of the supply of grain! And the grain came mainly out of Egypt. Unusual as it may seem to us now, the breadbasket of the world at that time was Egypt. Today it's not—today it's the cesspool!

STANUg/EO

Druids Flee to Germany From Gaul

On page 109, column one, we read that in 52 B.C., "All Gaul flared into revolt under Vercingetorix. Caesar . . . finally won a complete victory and captured Vercingetorix. He spent the year 51 ruthlessly suppressing the remaining insurgents." So various elements in Gaul were suppressed and it is probable that at this time many peoples in Gaul fled to Germany—because we know that during this and later times, especially under Claudius (pp. 119-120), almost all known Druids in Gaul fled to Germany. They were the religious leaders, the teachers in the area (and there were some Germanic tribes in Gaul in those earlier days though they were Celtic-speaking).

 New Testament Times

The date of the birth of Christ is given on page 115, column one, as 4 B.C. which is correct. However, the death of Herod the Great was in 3 B.C., not 4 B.C. In this connection you should re-read "The Crucifixion Was Not On Friday."

Note also the discussion of the Dead Sea Scrolls and mention of the Jewish revolt known as the Bar Coheba (132-135 A.D.)

The chart on page 116 of "The House of Herod the Great" and all the relationships of the family are nicely laid out here. You can use this to clarify and back up any statements in the Book of Acts. Notice that Herod Agrippa I died in 44 A.D. and Herod Agrippa II died in 100 A.D. You will notice Salome and other members of the family scattered through here. There were intermarriages with other stocks.

Notice on page 117 that Caesar Augustus died in 14 A.D. and was succeeded by Tiberius. However, Tiberius had been associated on the throne already in 12 A.D.; hence we have the story of the government of Tiberius Caesar that is referred to

in Luke 3:1-3 where it is stated that John the Baptist began his work "in the fifteenth year of the reign of Tiberius Caesar." This was not fifteen years after the death of Augustus. Rather, this means the 15th year of the responsibility in government of Tiberius. Most people don't accept Luke's statement because they want to believe in a "Good Friday" in 33 A.D.; hence they have to have the crucifixion in 33 and start the ministry of Christ in 29 A.D. instead of 27 A.D. because they reckon from 14 A.D. and not 12 A.D. in regard to Tiberius!

On page 118 is another chart, "The Julian-Claudian House"—the whole family relationship of the early Emperors from Augustus to Nero is given here. Do you see how often an Emperor dies without an heir? In almost every case a ruler has no heir: Augustus had no male heir; Nero has no male heir in the lineage; Tiberius has no male heir; Claudius has none; Caligula has none. Just look at that chart! If they had heirs they were daughters. This problem was due to the fact that they were practicing all kinds of birth control—who knows by what means! The idea was, unlike the Germans, that the Romans looked upon children as needless for the upper classes. They wanted to enjoy life without responsibility!

Here on page 119 see Ponius Pilate, procurator of Judaea, mentioned. His dates are given as 26-36 A.D. This is not true. His actual term was 27-37, January to January.

Now, most of the things stated here are correct. If I point out a few errors, it's incidental—but every one that exists pertains to the Bible! Somehow, when these men begin to study matters that pertain to the Bible they get all confused! It's as if they can't believe their eyes! Josephus is the only evidence: Josephus says that Pilate was governing for ten years. Josephus says furthermore that, at the end of this ten year period, Pilate was kicked out of his office and was immediately ordered back to Rome. While he was on the way back, Tiberius died—which was 37 A.D.! And that was in the spring. So the answer is that he was governor not from the beginning of 26 but from the beginning of 27 to the beginning of 37.

Why do they use the date 26 A.D.? Well, there are people who don't want to believe in 33 A.D. as the year of the crucifixion, they can't believe in 31 because that's a Wednesday so they've got to believe in 30—when they hope it could have been on Friday, even though it wasn't! And therefore they have to have the ministry of Christ begin in 26—instead of 29 to 33 they have it 26 to 30.

Now notice what is stated near the bottom of column one under the date 31 A.D.: "The plots of SEJANUS finally came to the notice of Tiberius, who engineered his arrest and execution." Now the story of this Sejanus is very interesting! Someone brought to my attention the fact that in 31 A.D. Sejanus had such power that there were some serious problems in the Roman Empire until he was caught! Those in positions of authority like Pilate had to be fearful. And the thing was this: Pilate was extremely afraid of what the Jews might say, that they could accuse Pilate to the Emperor—and almost immediately Pilate would have lost his life! And he was afraid. That's why when Pilate said of Jesus, "I don't find anything wrong in this man," the Jews said, listen carefully, "We have no king but Caesar!" That was their retort. Pilate thought twice at that point! His life could have been at stake! If the Jews had wanted Pilate out of the way, they could have accused him and the leaders in the Empire would have listened to the Jews and not any local officials. That's why he was afraid. And it was 31 A.D. when this situation was at its climax forming a significant background climate for the circumstances of Christ's death. Langer goes on to state that "Tiberius remained in rigid seclusion" because he was afraid of what might happen. There were real problems in the government and anybody who looked suspicious was punished!

On pages 119-120 the reign of Emperor Claudius is discussed. Remember that he was the man who expelled the Jews from Rome. During his time there was a famine, but that point is not mentioned here in Langer. Anyway, the important thing is that under him there was an invasion of Britain in 43 A.D. and this was the beginning of the annexation of Britain into the Roman world. "The British leader Caractacus was finally captured in 51." However, many of the British royal family so impressed the Romans that they were given freedom in the court.

Claudius died in 54 A.D. and a young man, age 17, comes to the throne—Nero! He was born in 37, came to power in 54. In 61, when Paul was released—and I take it that he might have appeared before Nero the first time—Nero could not have been more than 24 years old. When Paul appealed unto Caesar in 56 A.D. (Acts 25:10-12) Nero was only 19 years of age. You know, I imagine we think of these Caesars as being elderly, Johnsonian (Pres. LBJ) types, but this was not the case at all!

"He began his rule well under the guidance of the philosopher Seneca . . . But in spirit he was an actor and wished to play the monarch in the grand manner . . . He deserted Octavia" his wife for these other women. "Finally he murdered his mother Agrippina in 59." When Paul reached Rome Nero had his mind on that! We are told here that after 62 "he divorced, exiled, and murdered Octavia, and married Poppaea" who was a Jewess— so the Jews did have a reasonably high position. And undoubtedly some of the problems that arose with the Jews were due to the fact that they got into a bad reputation with the Jewish wife of Nero.

In the middle of the second column on page 120 the Apostle Paul is mentioned. Here it is said that he was brought to trial before Felix in 60 A.D. I think this date is totally wrong. I think it is quite clear when we study the Book of Acts that he was arrested in 56; and then the years he was brought before various rulers was in 57 and 58 A.D. And then in 59 he was sent westward to Rome just after his final appearance before Festus and Herod Agrippa II (Acts 26).

Of course these men could have let Paul go. Do you know why they didn't release him? Because they were waiting for him to pay them—they were waiting for a bribe! The New Testament makes it very plain (Acts 24:25-27). They were hoping that Paul would pay them to release him. And he was in prison for two years and more because these people didn't get any money. They didn't care one bit about what the Jews were saying! In fact, the Jews who wanted to get rid of Paul had probably almost forgotten about him because he had been gone for two years, 56-58—and then he was in prison for nearly another year before he was sent toward Rome. And there he was in jail for two more years! And there the Jews hadn't even heard about the situation. They just wanted him out of the way so they could get their minds on something else.

69 A.D.—A Year of Revolt!

Nero committed suicide in 68 (page 121) and Galba came to the throne. Galba was an old man. "By the recognition of Galba, the helpless senate admitted that, in the words of Tacitus, 'emperors could be made elsewhere than at Rome'." Then, as we see at the bottom of the first column, during this year of 68-69 there were four emperors—Galba, Otho, Vitellius, Vespasian—all of whom were appointed by different armies to try to take over!

Top of the second column on page 121: 69, Jan. 1. "The eight legions on the Rhine refused allegiance to Galba, and on Jan. 3 the four in lower Germany saluted

as emperor their legate Anlus Vitellius Thereupon Marcus Salvius Otho (b. 32), a dissolute friend of Nero . . . had returned with Galba, secured the support of the praetorians and had Galba and Piso murdered (Jan. 15). The helpless Senate then recognized him." Meanwhile, other parts of the Roman world were recognizing Vitellius.

So there was one Emperor after Nero all through the year 68, Galba. Then beginning with Jan. 1 of 69 A.D. the whole Empire fell apart with revolution!

One part of the army sided with Vitellius, another sided with Otho. But on Apr. 19 Otho committed suicide—that ended that! And then Vespasian was declared Emperor by the armies in Egypt. Later, on Dec. 20th, Vitellius was slain!

All this took place in the space of one year. This was a revolutionary year that brought about the complete cessation of all public meetings! Everything had to cease. And the reason the New Testament Church was no longer able to speak is that this year was a year of revolution throughout the Roman Empire. The authorities put an end to all public and private meetings in order to prevent the possibility of revolution!

Upon the death of Vitellius, "The senate immediately recognized Vespasian." The representative of Vespasian, Mucianus, "reached Rome in Jan. (70), and he ruled it until Vespasian arrived during the summer" of that year—because he had been in the east in the meantime.

And now Vespasian is the founder of a new dynasty, the Flavian dynasty, which included Titus, Domitian (who imprisoned the Apostle John), Nerva, and Trajan as you see on the next pages. We will take up their story in the next class.

So this gives you a picture of the Roman world from the time of the First Punic War down to 70 A.D.

264 - 201
218 - 201
149 - 146
} Punic Wars

THE ROMAN EMPIRE AFTER 70 A.D.

We will now take a look at the history of the Roman Empire after 70 A.D. beginning in the area of pages 121-122 in the new edition of Langer.

The story of what happened in the period of civil war and internal upheaval in the year 69 to 70 is summarized on page 121. These events represent the first major crisis to hit the Roman Empire after the founding of the Empire itself (31 B.C.). You will remember that there was a crisis in the 6th century B.C. (the year 509) which resulted in the expulsion of the kings and the establishment of the Republic. The Republic had its ups and downs, its main crisis coming in the 1st century B.C., which ultimately led to the struggle of Pompey and Caesar—remember the crossing of the Rubicon—that led to the throwing down of Caesar's gauntlet, so to speak, and the demand for some kind of unity that would take power away from the Senate and put it into the hands of someone who was a virtual dictator. Although Caesar himself died, there was a period of transition and struggle that led to the famous Battle of Actium in 31 B.C. which decided the fate of Rome—that is, the fate of the world!—and there we note that the nephew, Octavian, was the man who won the battle and became the first true Emperor of the Empire. From there on we have a series of rulers (chart on p. 118) that continued that family until the crisis that hit it after the death of Nero in 67 A.D. After this we have a series of emperors that carry us through—not only Vespasian's family but the Aurelians. Then we come into the 3rd century or the 200's when there were again a number of crises which ^{was} resolved in the person of Constantine and a change, if you please, of the religious status not only of Christianity but of the entire Empire itself (Diocletian).

Domitian

The Emperor Domitian ruled 81-96 A.D. (Langer, page 122). Domitian is known for his responsibility in the imprisonment of John He was finally assassinated in 96 A.D. (p. 123) which leads to the implication that that is the year when John was released (he had been banished to the island of Patmos, Rev. 1:9). Hence you will often see 96 quoted consistently in material pertaining to the release of John. That seems to be based on this event in 96; and the Greek tradition as cited in some of their historical church literature would so confirm.

Decline of the Upper Classes

The Geography of Intellect by Weyl and Possney points up the fact that the Romans adopted a system—maybe they weren't even consciously in control of it—wherein it became the practice in the upper classes to have perhaps only one child. And, as usually happens, the one child was frequently a girl! Thus all the important figures in the Roman Empire, in general, almost with no exception fit this pattern. This is illustrated by the fact that Caesar had no son, Augustus had no son—all the way down even there the successors were nephews or somebody directly related in that manner to Nero. And then later in the 2nd century what you find is the same thing: Nerva, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius, the "five good emperors," all followed this dangerous trend—not a single one of them had a male heir for the Roman throne! (Langer pp. 123-125.)

This was due to dietary problems, homosexuality, outlandish birth control methods; and what happened ultimately is that a situation developed in the Roman Empire in which the most able leaders ceased to multiply and the slaves, most of them reasonably competent, began to replace the population that had previously been most numerous.

The end result was that the level of accomplishment of all the countries in the Mediterranean Basin deteriorated—from North Africa to Egypt, from Syria (we'll skip Turkey because of the factor of incoming people) to Greece, Italy, Spain, Portugal, Yugoslavia if you want—any of these areas. It is a remarkable thing that the level of accomplishment of this whole area has deteriorated! Not one of these countries, in terms of people, has made the same contribution since!

Now it took centuries. But, as I have pointed out before, on the basis of merely of multiplying at the ratio of 4 to 3—4 for the lower classes, 3 for the upper classes—that, if this were consistent, in 300 years that which had been 5% lower class and 95% upper class has become 50-50! And in another 300 years, or in a total of 6 centuries time, the 5% of the lower class multiply to become 95% of the population and the 95% of what we call the upper classes—if we measure it in terms of money and ability in politics—has become now only 5%! This can happen on the basis of multiplication at a rate so similar as to be only a ratio of 4 to 3! Think of that!

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Jewish Revolt of 135 A.D.

Emperor Hadrian ruled 117-138 (page 124). During his reign occurred the most famous Jewish revolt after the one of 66-70: In 132 A.D. the Jews of Judaea revolted "upon the founding of a Roman colony (Aelia Capitolina) in Jerusalem...." If you happen to go to Jerusalem in the summer to the "big dig" you will hear of Aelia Capitolina. This is a very famous expression and you should take special note of it. (See Werner Keller, The Bible as History, pp. 407-8.) This was the attempt on the part of Hadrian—remember that Hadrian is also famous for his wall in Britain—to found a Roman colony in Jerusalem "and the dedication of a temple to Jupiter Capitolinus on the site of the temple." This never did develop because, apparently, there were supernatural balls of fire that came out to strike those who attempted to build the pagan temple on the site! This is recorded in Eusebius' Church History; and it is reflected in the fact that the Emperor of all the Empire was unable to build what he wanted to build—and not because the Jews wanted to stop him either, because they couldn't. The leaders of the revolt were "the priest Eleazar and the fanatic Simon Bar Cocheba (Kokhba)." Read the remainder of the paragraph here with care.

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Rome's Decline

On page 126 in Langer is an important section—important trends in the early empire. Politically there were minor internal changes; the most important changes are in the area of the economy—I'm going to skip over the other categories, the administrative and social. Here is the statement that, "economically, the financial breakdown of the municipal system, which was accompanied by a loss of local pride, and the increased burdens of the imperial government; and militarily, greater and more constant pressure on both frontiers, north and east, at the same time."

In other words, what was happening in the Roman system is exactly what is happening in the United States. Our taxes are rising and rising and rising! Recently the Governor of California proposed taxes on hair cuts and automobile repairs! We have pressures on all sides of us in the world; the taxes are rising, we have larger and larger social programs because we have more and more people who are intellectually and economically and characterwise unable to keep up with our complex industrial system! The fact is that we have more and more people born each year who intellectually cannot keep pace with the monster called technology that we have created! And we have to feed these people.

The Romans faced similar problems. They had wars on the German frontiers in Europe over and over again; wars on the eastern frontier with Parthia. Then there was the exhaustion of the gold and silver mines, and the debasing of the currency which is exactly what we have done.

Many writers have tried to understand what was happening, and it is normally stated that it is not possible to properly understand what was happening: "There are too many unknowns, we really don't know why Rome came into such an economic crisis." Well, that's like looking at our world today and saying that there's nothing wrong now; we can't see why we're in any serious situation—and we have leaders who think in these terms!

This is a topic that is worth your time to study more extensively. If you are in International Relations—in fact, if you're in Ambassador College!—you should take a little time and look at the accounts of the economic situation at this time and later in the Roman Empire which is only briefly summarized here. This is in the 100's and into the 200's A.D. It happened when Rome was at its height, if you please, in the "Silver Age" as it is commonly called. (This is no reference to Daniel 2, by the way.) It is that period when literature was abundant, people were living more freely than they had ever lived before. In other words, they were living better as a whole. We also are living better than we ever did before and, at the same time, we're spending more in taxes helping more people on the dole. People, as it says here—listen carefully—it doesn't define why but it makes it very plain, had "a loss of local pride." You might call it loss of nationalism, or pride in good workmanship. Everything was becoming cheaper and cheaper because, in fact, people found it easy to make a living, so why work?! This was the logical result of having an affluent Roman world. There are many parallels with the world today.

This topic is worth a much lengthier discussion. Gibbon's Rome, undoubtedly in long and involved sentences, will cover it—check the index. I would say that we have at least one or more volumes on this subject in the library. There are perhaps books on the Marcomanni wars that might bring up this economic matter. There are books devoted strictly to the economy of the Roman Empire (a major work is Michael I. Rostovtzeff, Social and Economic History of the Roman Empire, Oxford, 1957). I'm not asking you to read an entire volume but I think it would not hurt you to evaluate what part of the problem was.

I would say, ultimately—and I think it is absolutely true in the case of Rome—that it is not so much a question of economics as it is a question of character! It has to be. Economic problems come as a result of character decline.

What we have been doing in Viet Nam, what we have been doing to people by letting them live off the state on welfare (the dole), none of this is good. The Roman family unit was breaking down as is ours today. This is due to faults in character. We are not properly teaching people to take care of their children so that we could be producing a people capable of following through in technology—which could easily be done if we didn't pay the "harlots," or whatever you want to call women who have many men coming to their houses who have several children with no father around, and usually the father is some ne'er-do-well who couldn't hold a job anyway. And that's the stuff we're breeding in the name of the "Great Society." Now that's exactly what the Romans were doing. That's why Italy is what it is today. The Romans bred this kind of degenerate society!

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Roman Religion

Philosophy and religion are discussed on page 126 in Langer in column two. He mentions the rise of Oriental religions including that of the Egyptian Isis; this never got very far because of its rites. It was, in fact, African or Indian or however you want to classify it. It was a religion of the family of Ham and just did not make its appeal felt in Europe.

The religion of Mithras was a man's religion. It had immense appeal for the Roman men. It was a bloody religion—the bull's blood, the sacrifice of the bulls of Mithras. December 25th, Sunday—a number of things such as this that we now characterize as Christianity are, in fact, Mithraic in origin, Persian in origin. And this particular religion vied with Christianity as a result of the bankruptcy of paganism in the Roman Empire. Paganism in the Roman Empire was bankrupt!

The Romans tried to supply a replacement for the old paganism. The famous old Graeco-Roman gods famous in mythology such as Uranus, Saturn, Jupiter, Mercury, Juno—male and female deities—were individuals in a religion that had become bankrupt. The knowledge of who they were had become so garbled and confused as a result of hiding the fact that these were once mortal human beings who had since been deified, that people now became conscious of a kind of atheism. In other words, men like Socrates, Plato and Aristotle had proved that there really were no such gods as this, that philosophy doesn't demand gods like this.

As a result of this sort of an atheistic religion that was spreading—not everywhere—but spreading in the close of the Roman Republic, there came to be a need, as visualized on the part of the Emperors, to revive a religion. And this was done by deifying Emperors—having new gods, if you please! These new gods personified the accomplishments of the Roman Empire. Here it was possible for the people to see what Augustus had done, could see what Vespasian had done, could understand what these Emperors were doing in conquering other nations, subduing them—performing, if you please, many of the very same feats that Hercules and Jupiter had done of old, lawgivers such as Minos or Jupiter of Crete; any of these, you see, were famous heroes.

Well, this "retread" religion had also to compete on the inside of the Roman Empire with the new religion of Mithraism that had been brought in from the East, and also it had the competition of Christianity! So we have the religion of Rome itself, a revived form of paganism in the form of Emperor worship where one placed a little incense before the statue of a Caesar. This ultimately was discontinued; it had to stop in the days of Constantine, though there was slight revival under Julian the Apostate; so this new paganism also became bankrupt in time.

So the other two religions vied for the lead in the Roman world—Mithraism and Christianity. Why then did Christianity, which had less power, less of the sword if you please, triumph over Mithraism? The answer is very simple, a lot simpler than you might guess. First, of course, Christianity adopted many of the features of Mithraism—but that's nothing, just compromise. Second, and most important: Mithraism appealed to men, but religion is perpetuated by women! Christianity made its appeal to women! The world's Christianity was a woman's religion. It had a unbloody sacrifice; it had mystery, color, music—all the things that appeal to women as a whole! It didn't have very much that was really reasoning because it was a mystery—how you could have Jesus Christ as the everlasting son of the Father is a good question, who was the son from all eternity. That's been one of the great mysteries. Or, how can you have three Gods in one? There are many things about this as defined that have never been resolved, that's why it's called a mystery in Catholic theology still. Women did not like Mithraism—and Mithraism, if it appealed only to half of the population, would be a failure because men are not the carriers, if you please, of this world's religion! You look anywhere in Latin America, anywhere in the Soviet Union, and you will discover that those who still carry on religion are women! See how many women go to churches compared to men. Men are far more inclined to irreligious or rational! That's right, let's face it! That does not mean that to be religious means to be irrational. I am talking about the world's religion and the weakness on the part of each of the sexes. Women are more inclined to have faith than men—in the world's religion! So this explains the rise of Christianity and why, in its false form, it triumphed in the world.

On the top of page 127 we have a list of famous church figures in the earliest period: Ignatius of Antioch, Polycarp of Smyrna, Irenaeus of Lyons in France who originally was from Asia Minor, and Justin Martyr. Polycarp, as far as I know, was the only one who kept the Passover. Polycrates is the one who told the Bishop at Rome, Victor, not to excommunicate all of the people in Asia Minor that still kept the Passover. Polycrates is not listed here. Polycarp is, however, and his encounter with Anicetus, bishop of Rome around 154 A.D., is preserved by Irenaeus at which time he also contended for the custom of observing the Passover, not Easter (see pp. 15-16 of "A True History of the True Church.")

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The Chaotic Third Century

Read closely the introductory section for the period 192-284 A.D. on page 127.

In relation to Elagabalus, see the "Short Answers" section of the Plain Truth in the last two years in relation to Christmas.

On pages 129-130 be sure to notice the short lengths of reign of most of the Emperors in this period, especially the last half of the 200's A.D. In short, the Empire was beginning to come apart again! The Goths were breaking through in the Black Sea region harrying Asia Minor and the Aegean world from ships (bottom of column 2 on page 129) in the 260's. And previous to this (a little above in this same column) there was an attack of the Franks against the Romans in the West in 256 A.D. The Romans had attempted to invade Dacia again in 256 at the same time that the Germanic-speaking tribes (meaning Israelites and Germans) were attacking Rome in the West on the Rhine! The year 256 is a very important year in both the East and the West. The entire northeastern border of the Roman Empire was coming apart as a result of attacks especially of the Gothic people who were coming in more and more from the western part of the Ukraine. At the time that the Israelites were moving into Scandinavia, the Gothic people were moving around in the area of Russia and beginning to attack Rome in the East, coming down to the Aegean through Asia Minor. And, ultimately, much of the Empire was torn apart with major struggles! For example, notice under the reign of Gallienus that, though he "continued to reign alone . . . pretenders appeared throughout the empire and the period has been called that of the "thirty tyrants."

A very important summary is found at the top of column 2 on page 130. "The troubles of the 3rd century had two main causes: the increased pressure on the frontiers from the new Germanic tribes and from the vigorous Persian Empire, and the economic collapse within, the causes of which cannot be wholly established. In part, at least, the economic crisis was due to the heavy burdens of government and defense and to the oppressive and erratic system of taxation; in part, perhaps, to 'fatigue of spirit.'" Notice that expression—"fatigue of spirit". The people got tired of being Romans just like the English have become tired of ruling the British Empire!--and have decided to discard it! The Romans were tired of having the world and having to keep it up and maintain it! This same fatigue of spirit is we getting hold of America where we don't want to impose ourselves on other people, just want to keep what we have. This is a very important description here at this point in Linger--the "fatigue of spirit".

Now, for all practical purposes, we have arrived at the date 300 A.D. This is the same as saying that we are at a point 200 years after the close of the apostolic age. The Apostles, by now, had been dead over 200 years! If we used our dates today, that's like saying that they had died in the middle of the 1700's. If they had died in the first half of the 1700's in our day, how much do you or I know of those men in God's Church 200 or 250 years ago? Except for the fact that we have written literature, we know nothing of their lives or what they were teaching. Written literature can be misinterpreted to deceive people anyway--if there are those who want to be deceivers. The impact of the truth had become nil in the world!

THE LATER ROMAN EMPIRE

In the new edition of Langer we pick up the story on page 131 which begins the section on the later Empire, the period 284-527 A.D. In terms of the history of Rome and Italy, we pass through many different phases. We are now coming to that period, as a result of a significant internal breakdown, when the Empire was divided into two parts, east and west!

Changes Under Diocletian

Notice the third paragraph in column one: "According to Diocletian's system . . . the empire was divided for practical administrative purposes into two spheres, eastern and western, the line between which ran from the Danube to the Adriatic south of Dalmatia." Thus the Dalmatian coast of Yugoslavia remained to the West. Much later this same kind of division manifested itself in the difference between the Holy Roman Empire of the Hapsburg period and the Turkish realm that took over the East. Turkey ultimately devoured most of the Balkans, and one could almost say that the expansion of Turkey was equivalent to the eastern part of the Roman Empire in terms of geography—not expressly, but to a great extent.

The key individual here is Diocletian who ruled 284-305. You should take the time here to read the details of how the Roman Empire, about 300 A.D., came to be reconstituted. That is, what was coming apart politically was being restored from time to time by short-lived rulers militarily. And there came to be a recognition of the need of a new political solution to a problem. At the bottom of column one we read: "The military power, which during the 3rd century had absorbed all the functions of government, was now wholly separated from the civilian." You see what was taking place! This was an attempt to resolve the problem. There was a division of the country into what are called praefectures.

The Image of the Beast

Now here we want to draw attention to the fact that the Roman Catholic Church, up to this time, had been growing in the Roman Empire for certainly 250 years! By this time, in other words, the Roman Catholic Church was taking on characteristics of the civil government.

The Church patterned itself, as I may briefly summarize here, after what we would call a local municipality or diocese. After all, the Church found that it could administrate itself politically best by using the Roman political unit. You see, the problem was, What kind of a pattern of government was the Church going to adopt? It didn't mean that the geographic pattern was necessarily wrong—it was the form of government, a human form of government! This is why we finally have adopted the zip code pattern as the method of visiting in the church today. The zip code is based on the fact that no matter what the area looks like, anybody carrying mail gets there faster in the present geographic division—it saves time and trouble. So the zip code system in America is the system our visiting program has had to adopt because it tells us more of the means of communication. I'm telling you now of the form in which the Catholic Church grew in terms of communication. On the other hand, the Catholic Church did more than adopt the geographic unit, which was the basis, but also adopted the method of the political unit—which means the structure of government! So they formed the local unit after the local diocese. A number of local dioceses unified to form, what we would call in the Roman system, a province (At this point Dr. Hoeh summarized material that is covered in the article "New Facts About the Image of the Beast.")

Notice again toward the bottom of column one on page 131 that Diocletian divided the Roman Empire into "four praefectures, Gaul, Italy, Illyrium, and the East." Now please bear in mind that the Catholic Church had so developed itself, before the four praefectures were instituted, that the Catholic Church never patterned its government beyond the local diocese, the province, and the great diocese. They did not adopt the method of the praefecture! Notice that the praefecture of Gaul was farthest to the West, Italy was in the center, and Illyrium was immediately to the east. All three of these were in the West! There was only one in the East!

It is further stated on page 131 in this same paragraph, "Each praefecture was divided into several dioceses under vicars"—are you familiar with the word "vicar"? "Every bishop is a vicar of Christ, then a vicar of the Emperor", you see. Then the provinces made up the subdivisions of the dioceses—but that's not when all this was done. A lot of this had been done before. "These provinces were subdivisions of those of the early empire and their number increased from 60 to 116"—so there were variations in the total number, the population shifted and/or increased.

Anyway, to get back to the key point: There were three praefectures in the West and only one in the East. Yet in the east was this giant praefecture called "the East" which contained four of the five major cities in the Roman Empire! There was Antioch, Alexandria, Jerusalem, and later Constantinople. In other words, in the East were several major Patriarchs of major cities—but only one praefecture. By contrast, in the West there were three major praefectures but only one religious leader in Rome! There was no other major city to compete. Places like Paris and London were only small rural towns at this time. Therefore the Roman Catholic Church, in its subdivisions, stopped with the great diocese and did not go on to form a structure where you had praefects ruling over the major praefectures in the West. It had already come to the place where the church at Rome was the dominant church in all the West! This included Britain, Gaul, Spain, North Africa, Italy, Illyria. But in the East you had a city in Egypt, one in Palestine, one in Syria, one in Asia Minor (Ephesus)—and finally one right next door in the European area when Constantinople was established by Constantine. You see that the East had the greatest amount of Christian subdivision and this is why the Eastern (Greek) Orthodox Church has always tended to be more divided.

This time in the history of Rome is very important because it is the period when the final structure of Rome was settled and, in fact, when you see it, will tell you immediately how the Catholic Church patterned itself after Rome—and to what extent it indeed did not. That is, it had already grown to be an institution before. Part of the problem with the pattern was not its geographic subdivisions, but the fact that the method of government came to be so similar to Rome that the Bible speaks of it as "the image." You see, finally, the Catholic Church adopted the concept of Cardinals in the West—"men of the hinge" on whom the government turned, shall we say! There were factors such as these that were not just geographic in structure, but were of political significance.

The Burden of the System

In column 2 on page 131 we read about the increase in the army: "The total forces now numbered about 500,000 men, an increase over the Augustan 300,000, which accounts in part for the financial problems of the later empire." In other words, it cost almost again as much now to keep up the army—maybe the population increased too, but so did the graft and corruption which is usually what happens.

Farther down the page a very interesting point is discussed here—taxes: "The rest of the population were crushed by heavy taxes which were largely collected in kind"—wheat or whatever the product was—"after the collapse of the currency, and which were reassessed every 15th year The taxation bore especially heavily . . . on the small landowners who had to provide recruits for the army and see that waste lands were kept under cultivation. Thus freemen found it wisest to flee the country, enter monasteries, or become serfs on large estates. Craftsmen and tradesmen were rigorously confined to their professions. The whole caste system" that was developing "was arranged to insure the maintenance of the administration and the army."

There had been a time, in other words, when everybody in the Empire was free (except the slaves) to do his part in the society, and the Empire worked—it functioned! But gradually, the more people became self-centered, the greater the number of people, the greater the problems, then the government had to spend more and more time in assigning everybody to a particular task, to a particular piece of property or job, to the point that whether or not you were fit for it this is basically where you stayed! So most people began to flee the rural areas and go into the cities because of the heavy imposition of military burdens and taxes; and gradually more and more of the countryside came to be included in the latifundia which were great economic units with coloni or serfs working the land.

Continuing on page 132: "Since, therefore, it benefited no one but the great landlords or imperial officials, the vast majority of the population lost interest and either accepted the barbarian invasions supinely or even welcomed relief from Roman oppression. Whether, however, this lethargy, which pervaded not only the political and economic life but also the intellectual, save in the Christian Church, resulted from the system or whether the unwieldy and inflexible system indicated the poor mental caliber of the rulers, so many of whom were of peasant or barbarian origin, and the effeteness of the hereditary upper class, cannot be determined."

Well, certainly the human element—the kind of people—has to be a problem to start with because the system doesn't begin without people. The people came before the system! The system was made by the people! It has been said—and I think it is true—that Britain and the British people would be very great if they didn't have their present system. Only trouble with that is, nobody else imposed the system on them but they themselves. The British system stagnates individualism. True; but no other nation or group of people did it to them. The British did it to themselves!

What about the U.S.? Has any nation imposed our system on us? No, it's our own structure of government—our own elected officials! After all, we can name the Supreme Court, but it's the President who appoints the Court, it's the Congress that approves the Court, it's the people who elect the President (or is it really the people?—but, I mean, you know, it's said that the people do it; at least the people go through the formality of voting). Our system, our party system and everything that we have in this country—if there's something wrong with the system, no other people did it to us. Our own people did it to themselves!!

You will read in Roman history that the Romans already knew what modern America is only beginning to learn: Every form of human government has within itself the seeds of its own destruction! Every form of human government has within itself some fatal flaw, the seeds of its own destruction, which otherwise may be defined as "the human element"!

What we had here in the Roman system was a method of trying to solve this problem of the human element, and they could not! At first they had tried a kingship, then they had a Republic, they tried the Emperor; and then the military had to be-

gin to take over because political units were not functioning properly. People saw the problem there, and some great leaders made decisions that kept the military from absolute control and created a new structure which, it was hoped, would allow it to survive. And yet, you see, the problem was that the people were becoming immersed in lethargy, they had lost interest, everybody was out to please himself. This is exactly what has taken place in Britain today, and in most of Western Europe, and in America. What we will see in Western Europe is a revival of religion just like occurred in ancient Rome under Constantine—and then the collapse!!

Stamp Out Christianity!

In column 2 on page 132 we read that in 303 A.D. Diocletian declared "a general persecution of the Christians which, however, Constantian did not enforce in his praefecture [Gaul—see column one]. The persecution was stopped in the entire west in 306 but raged in the east until 313." And most of the Christians were in the east, hence the ten years of persecution referred to prophetically as ten days in the history of the Smyrna Era of God's Church: ". . . and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

These were the ten years of persecution when there was a direct attempt—now listen!—not to merely punish the individual Christian, but to extirpate the religion itself in all forms no matter what the truth or the heresy might have been that went under the name of Christianity!!

Do you want to know why the Catholic Church in the West survived to be so strong? Because the persecution was the least there! Only for three years—303 to 306 A.D. Hence the Roman Church was much stronger when it was over than the church in the east.

Constantine

Constantine ruled 306-337. The Edict of Toleration was enacted in 311 A.D. Then the Edict of Milan, the final one, is properly dated in 313 A.D. I'm sure this is the case, early in 313. This is the traditional date. Disregard the question mark placed next to this date by Langer at the top of column one on page 133. Read this paragraph carefully telling of the battle at the Milvian Bridge when Constantine is said to have seen a cross in the sky.

As a result of the fact that they could not stamp out Christianity, it came to be realized that if you were going to stamp out Christianity you would for practical purposes have to stamp out so many people in the Empire that you would destroy it! Now there was only one thing for Constantine to do: Make Christianity legal! Even more, bring it into the government and tie it into the government so the government can control it!

Constantine "had already interfered in the affairs of the Church (at its invitation) when in 316 he tried to settle the Donatist schism." Now, in 325, he "summoned the first ecumenical (world-wide) council of the Church." Have you ever realized that this was the first ecumenical council, that the council of Jerusalem in Acts 15 had nothing to do with this sequence of events? Because that was of the true Church and this was of the heretics as a whole! Constantine, an Emperor, calls it. And he called it to meet in Nicea in Asia Minor.

What does this mean?

This means that Asia Minor was still regarded as the primary center of Christianity--still regarded as such! You look at the places where Paul went and you see that more time was spent in what is now modern Turkey--Galatia, Troas, that's most of the story. The rest was the little island of Cyprus, or Greece proper, Syria, Palestine, but those were all divided; the center was Asia Minor.

The reason for the Nicaean Council "was to settle a controversy that had arisen in Alexandria /Egypt/ between the priest Arius, who maintained that Christ was of a different substance from God, and the Bishop Alexander (succeeded in 328 by Athanasius) who supported the doctrine that they were of the same substance." All these arguments were basically meaningless! The council agreed on a creed favorable to Alexander"--well actually, even though the name used here is Alexander, it is Athanasius who picks up the controversy. I should define it that way. We have never thought of it in church history in terms of Alexander himself, but of his primary successor, Athanasius. The statement in Langer continues by saying that the council, in addition, "adopted certain canons giving privileges to the bishops (patriarchs) of Alexandria, Antioch, and Rome. Constantinople" which was to be founded five years hence in 330 "later acquired similar rights. The primacy of Rome . . . had been generally recognized in the west since the "limited council, these are the non-ecumenical ones "Council of Arles in 314. The prominent part taken by Constantine in this council laid the basis for the later supremacy of the emperor in the eastern Church. Though Arius died a horrible death in 336; Constantine and his successors swung the Church increasingly toward Arianism, and strife in the Church on this subject was not ended until the reign of Theodosius I" near the end of the century. "The west remained firmly Athanasian." This was the orthodox Roman Catholic position.

An important point: All the barbarians who invaded the West were Arian except the Franks. This is why the Franco-German state of Charlemagne was Roman Catholic because in the end the only barbarian tribe that was supported by the Church was the tribe that held the Western view that the Father and the Son were of one substance.

I don't know how they ever got into this argument. It happened to be, of course, that God the Father and God the Son are Spirit, they're not two different or diverse substances. They're Spirit! But, you know, they have to have something to argue about in religion. It is interesting to realize that the Arians did not accept the doctrine of the Trinity; and they maintained that the crucifixion was on Wednesday and the resurrection on Sabbath afternoon!

Now we continue with the top of column two on page 133: On May 11 in 330 A.D. "Constantine dedicated as his capital Constantinople, which he had spent four years in building on the site of Byzantium, commanding the strategic center of the east, the Bosphorus." It is very striking that by this time the center of focus of the Empire was shifting from Rome to the East. You see, Rome conquered the world. Nevertheless, the great bulk of the world that was conquered was still centered in the East. In the West Rome conquered North Africa, Spain, Gaul, Britain, parts of Germany, see? But in the East, beginning with Illyrium, they conquered Greece, and all Asia Minor, and Egypt, Palestine, Syria, controlled Mesopotamia for a time; and all the major wars were centered in the north--not from the west, see--but in the north or east. So Constantine divided the Empire and made the primary capital the one in the East and Rome became the second important capital now in the West. And even though Diocletian had set up a system of four rulers (two Augusti and two Caesars, page 131), it ultimately got back down to one ruler--Constantine reunited the Empire under his sole rule (p. 133). You simply could not have four heads over a monstrosity like this and make it work!

THE TRANSITIONAL KINGDOMS: VANDALS, HERULI, OSTROGOTHS

After the Roman defeat by the Visigoths at Adrianople in 378, we have the continuing story of the collapse of the Roman Empire as found on page 134 in Langer.

Stilicho

At the bottom of the first column we discover that the Emperor Honorius (395-423) appointed the Vandal Stilicho as master of the troops. Here was a situation where a barbarian had command of all the military forces! It was not just that the Germans were merely in charge of the wall along the Rhine, but now one of them is in charge of the Roman army inside the wall! It's like the camel's nose under the tent. You see little by little what is happening!

Going to column two: In 406 Gaul was overrun by Vandals and other tribes.

In 407 there was the forced evacuation of Britain, the complete departure of the troops. The dates may vary slightly in some sources but I think this is the standard date for the purposeful evacuation of the island.

And then in August of 408 Stilicho was murdered at Honorius' order! The Emperor did not trust his military commander anymore. Things were just not going right for the Empire.

Rome Sacked!

Notice next that the Emperor Theodosius, emperor in the east who began his reign in 408, "issued the earliest collection of existing laws, the Theodosian Code." When a society has to multiply, classify, and codify more and more laws, you have a good indication that society is breaking down due to increased crime and lawlessness! When people are behaving themselves there is no need for a lot of laws. But when old laws have to be defined and new ones passed as a substitute for the breakdown in people's character, the nation is in trouble. So it was in ancient Rome. So it is in the United States today!!

Now, in 409 Alaric invaded Italy and briefly set up a usurper. Then in 410 this Visigothic leader is able to sack the city of Rome! This had never been done since the Gauls did it in 390 B.C.! (Refer back to page 85.) This is striking. Exactly 800 years later! Rome had gone untouched for 8 centuries!

Look how fast this happened: From the Battle of Adrianople in 378 when the Emperor fell to revolts in France in the army (383) and the evacuation of Britain (407), the making of more and more laws being codified, the attack of the Huns in the east and the Visigoths fleeing from them--so the Visigoths enter into the Empire and dominate much of the West to the point where they are able to go all the way down through the Italian peninsula to the city of Rome!

Alaric soon died in southern Italy and his brother-in-law led the Visigoths into Gaul (412) "and thence began the conquest of Spain from the Vandals (415)."

The Romans Didn't Care!

And so the collapse of Rome continues. This was not a very pretty picture. But it does show that within about one century after Christianity had been legalized, the

Empire was collapsing from within. Many of the pagans blamed the church for the fall; but actually there is every evidence to show that the Empire was on its last legs in the 3rd century A.D. and was saved by a few great men like Diocletian, Constantine, and Theodosius so that the final collapse was postponed for another century.

But it couldn't last, and now it was beginning to collapse because more and more the people had lost all interest in maintaining the Empire. In fact, there were barbarians like Stilicho who were more interested in preserving the Empire than the people in Rome themselves!! They had lost interest. This was the state of affairs!

The Vandals Move In!

Now if we look at the story beginning on page 135 we will see some new developments completely unprecedented in the Roman world! Up to this point—listen!—the whole of the Mediterranean world, for four centuries and more, had been a Roman wash basin! Hereafter, suddenly, something unusual is taking place!

The barbarians were moving past Italy going through France and into Spain—and suddenly you discover that one whole region of the Roman Empire, in the most unlikely area (or maybe the most likely area!), was completely occupied by a barbarian people. We'll use the Roman term here—"barbarian"! This was North Africa occupied by the Vandals who originally came from the regions of Poland. The Vandals had gone from Poland through to north of the Black Sea and the Ukraine, then wandered through central and western Europe through Gaul into Spain, they stayed in Spain until the Visigoths drove them out, and then they went into North Africa.

So now we have the beginning of a very remarkable series of events defined prophetically in the Book of Daniel (Dan. 7:8). Under the date 429—very bottom of col. 2 on p. 134—we read, "The Roman general Bonifatius tried to set himself up as independent in Africa, with the aid of the Vandals, who crossed from Spain under Gaiseric (Genseric). But the Vandals seized Africa for themselves"—not just under the Roman general—"after a two-year siege of" the city of Hippo on the coast not far west of Carthage. During this siege St. Augustine, the bishop of Hippo, died (430).

The next paragraph under the date 430 tells how Aetius, another Roman general, defeated the Visigoths in Gaul. So this man was able to resolve the problem in Gaul but, in the meantime, the Vandals were able to take over in North Africa. And so we date the beginning of the Vandalic kingdom, as a separate independent kingdom in North Africa, in 429. Make careful note of the date 429! Here in the region of central and western North Africa, then, we suddenly discover a German-speaking people, the Vandals, getting complete control. They later (455) got their name because of the way they pillaged—that's the Roman usage of the term—but they were also called "Vandal" earlier meaning somebody who wanders; it comes from the German word van-dalen which means "to wander."

Vandal Kingdom RECOGNIZED!

Notice what is stated next in the first column on p. 135 under the year 435: "The Vandal kingdom in Africa was recognized. The Vandals took Carthage in 439." What does it mean they were "recognized"? All kinds of barbarians had been around—the Romans saw them. What is the significance of the term recognized? This is a good modern term.

It means these Vandals were recognized by the Roman government as a legitimate kingdom within the area of Rome itself continuing the Roman government or system—but, in this case, via the Vandals and their government!

All other barbarians up to this time, without exception, were allowed to settle inside Rome's boundaries but were only citizens or, you know, friends; but they did not administer the government. This is the first time a foreign power was allowed to administer the Roman government independently within its own area inside the limits of the Empire!

This was the first of the horns to be established. You remember the ten horns of which 3 were uprooted, which grew out of the beast (Dan. 7:7-8, 20, 24). This was the establishment of that first kingdom.

The Huns Stopped!

Continuing down the page, first column: Marcian was emperor in the east. "He allowed the Ostrogoths (east Goths) to settle as military allies (foederati) in Pannonia"—but the government was not yet administered independently by them. (That is, the Ostrogothic kingdom was not established in Italy until 493 which was the third of the first three horns.)

Meanwhile, in 450, "Attila, leader of the Huns, decided to bring his people from the east into Gaul"—meaning from eastern Europe. Then occurred the famous Battle of Chalons in 451 near the city of Troyes. (And what is the city of Troy doing in the West unless Trojans came there carrying the name!) Langer states here that the Huns were defeated. Actually nobody won this struggle but the Huns went no further simply because they didn't win. The Romans and their allies merely held them; it was a very great slaughter. This battle at Chalons is considered perhaps the most catastrophic slaughter in all ancient warfare in the early centuries of the present era! But it did turn the tide and stop the Hunnic onslaught.

Let me explain that up to this point the Huns had succeeded in occupying all of northern Europe politically (not necessarily by migration), all the way from the unknown reaches of the eastern Ukraine—from Russia into Poland, Germany, the Low Countries, and the rest of eastern Europe north of the Roman Empire—everything south of Scandinavia! Nobody knows yet how this happened, what political means were used to organize this vast territory. But they all gave their allegiance to the Huns as if, let's say, this was a means now of uniting everybody against Rome! There had never been a union like this up to this time. (Note carefully page 157 in Langer.)

On the side of Rome were some of the Ostrogoths and the Franks. This is significant. Many German tribes, as well as some Gothic tribes, sided with the Huns; and a number of others sided with Rome. It was not, in this case, an instance of people warring against each other based on tribes exclusively. Rather, it was a division as to whether the nomadic barbarians of the east, or the civilized decadent Romans of the west, should rule—whether world government would be administered a la Rome or a la Attila! The battle was decided, the Roman Empire stood! This is one reason why ultimately the German Franks and others in the Rhineland that supported Rome became the nucleus for the continuation of the Roman system in the Middle Ages!

The year 450 was when this great Hunnic confederation reached its zenith. But I don't think this has ever been put together properly with the fact that in 449 the Angles and the Saxons left the continent and went to Britain, especially the Saxons. There seems every reason to believe that the Saxons as a people, instead

of wanting to submit to Attila and the Huns, decided—since they were never a part of the Roman Empire, weren't even near it, they were too far north—that they would leave there and go to the British Isles. So what happened was that the ancestors of the English-speaking world left the continent as the Huns were organizing the north of Europe against Rome. That is the picture.

Who Were the Huns?

I cannot take the time here to go into great detail about the background of the Huns. There is material on this in Herodotus. However, it is important to realize that the Huns were the people against whom the Chinese built the Great Wall of China. This was done over 600 years prior to this great battle at Chalons around 214 B.C. (p. 145 in Langer). The Great Wall of China was built to stop the Huns from conquering China! In the West here in 451 A.D. the Romans and their allies didn't have any wall but they prevailed in the battle in France.

The Huns were more than one people. The skeletal structure recovered from the graves of the Huns show that many of them were white. Almost all the leaders around court were German-speaking. This is definitely known. Every evidence shows that the original white Hunnic tribe was German to start with, but went way, way to the east. The common idea is that the Huns were nomadic Mongols who came into Europe out of China. There was intermarriage, but the original Huns were Germans from Europe who went east but much later came back into Europe.

Thus we see that the Germans, whether they are in Asia or in Europe, always feel the need to make war. And so when they were bordering on China, between two centuries B.C. and three centuries A.D., there was this constant struggle. The Chinese finally defeated them—in a sense! That is, the Huns once upon a time defeated the Chinese—and then intermarried with them. And the end result was that a Chinese Hun got rid of all the other Huns! That's the way it worked out; and so they all came back west. First they were in the region east of the Caspian Sea (what is known as Soviet Central Asia today), and then they went west into the Ukraine, and now they poured into western Europe in late Roman times—and then settled in Hungary. Hence we call it Hun-garia, the land of the Huns! However the major people who now live there are not Huns anymore—they are Magyars (see top of col. 2 on p. 261 in Langer). The Huns as a tribe broke down.

Now the ruling family of the Huns, by the way, is preserved in Hungarian tradition—every generation from the beginning down to Attila; and from Attila down to Arpad (see pp. 261-3) who led the Hungarians from the Sea of Azov into Hungary. And the original ancestor of this long line is Nimrod the hunter from the Tower of Babel. This is an interesting thing! They are the only people whose traditions definitely associate the royal line all the way back to Nimrod who intermarried with an Aramaic princely line (I think they were called Alans in the Hungarian tradition). And Nimrod by the Alan woman or women—I forget what the situation was right now, I'll have to reread it—had two sons, Hunor and Magor. Hence the Magyars come from Magor and the Huns come from Hunor. This is their tradition. (But there were other Huns as well, Germanic Huns. And apparently even others like the Naphtalite Huns. We must realize that "hun" in this sense means "ten" in Turkic. Thus some Huns may indeed have even been scattered remnants of the Ten Tribes. Such a thing could be; that is, they were living among them. I don't know anything about the latter except the Naphtalite Huns is a tribe that appears in Greece.)

Vandals Sack Rome

Going on: In 452 Attila invades Italy but is turned back by the Pope—who supposedly warned him but probably paid him! "Attila died in 453 and his hordes broke up." His empire cracked up right after his death. There was no stability in it.

In June of 455 Gaiseric and the Vandals crossed over the Mediterranean from North Africa and sacked Rome. "By the thoroughness of their destruction they attached a permanent stigma to their name." That is, they so thoroughly sacked Rome that anybody that pillages and carts almost everything away is a vandal—to vandalize, to destroy!

The Suevian Ricimer is mentioned in the next paragraph on p. 135 toward the bottom of column one. The Suevi were another people that came into Italy at this time. But all of these other groups, whether Suevi or Visigoths or whoever, did not set up an independent kingdom that continued the Roman government. They ultimately carved out a piece of territory for their own but never, like the Vandals, perpetuated the Roman system! If they were ultimately Romanized it's because Rome took them over. Now we will be coming to two other tribes, the Heruli and Ostrogoths, that continued the Roman government.

Odovacar and the Heruli

Now in 475 we have Romulus Augustus becoming Emperor in the West. Then in September of 476, "after defeating and killing Orestes at Pavia," a group of people from the Baltic, having lived in the region of Czechoslovakia and bordering areas, known as Herulians and Sciri and Rigii and other tribes—groups of Baltic people—under the Heruli and Odovacar (or Odoacer) "deposed Romulus Augustulus, the last emperor of the west, at Ravenna." Notice—at the city of Ravenna! Why? Because Rome had been sacked twice already by Alaric the Visigoth (410) and then by Gaiseric the Vandal (455). And the only safe place in Italy was at Ravenna on the Adriatic coast north-east of Rome. That shows what was happening—the entire West was finished! And thus this year of 476 marks the traditional end of the Roman Empire.

Next paragraph: "The eastern emperor, Zeno, apparently recognized Odovacar as 'patrician'"—a "title of honor for barbarian commanders." This word RECOGNIZED is again well-used because the Heruli established this kingdom in Italy while the Vandals were in North Africa, and continued the Roman government in Italy as the Vandals continued the government in North Africa but, in this case, in their own style—in their own way. They were independent but authoritatively recognized as perpetuators of the Roman system of government. So, again, the key word you want to take note of is "recognized".

Continuing the paragraph: "Nepos retained titular claim as emperor until his death in 480 and after that date the empire was theoretically reunited under the eastern emperors, but actually Odovacar ruled as an independent king in Italy." Nevertheless, he was recognized officially there. You see, theoretically the empire was reunited but Odovacar was handling it independently in the West. So this clearly shows that in theory the governments were restored—the Roman Empire in the West under Odovacar as a lesser ruler, let's say, and the Eastern Empire predominant. But yet he was really independent as a separate horn.

Theodoric and the Ostrogoths

Now continuing under the date 481: "On the death of Theodoric, the son of Strabo, Zeno recognized his rival Theodoric the Amal—there were two Theodorics who were

Roman Rulers Not Italian!

Now notice the bottom of column two on page 135: Justinian comes to power in 527 and he reigns until 565. So this marks the beginning of the Empire of Justinian who marks the first restoration of the seven revivals of the Roman Empire. The year 527 is when he comes to power in the East—just take note of it. The details of his reign are taken up beginning with page 186 in Langer. What is important about the date 527 is that we will now discover a major revival of the East.

Before going on we should note that many rulers of the later Roman Empire were Thracians, Illyrians, Spaniards—anybody but an Italian! I suppose somebody has made a thorough study of it but I have not seen a list or an outline illustrating this; I suppose we could use Langer and draw up a list of the Roman Emperors showing their background.

Almost all the major rulers of the Roman Empire, beginning with the 3rd century A.D., were non-Italian. All the major leaders were some other people! The Italians had exhausted themselves by the way they had been living. Well actually, look how many lives they must have lost in war to create the empire in the first place—that was the origin of the problem! And finally they were swallowed up by the people whom they ruled over—just more of them!

The best brains in Italy were fleeing elsewhere anyway to find a better place to live. Who wanted to live in Rome with the mob on the dole and viewing all these crazy circuses that were going on! So the most able Romans left and the freed slaves were taking over. Thus Italy was no longer the center. That's why ultimately the center of government was moved to the East and Constantinople became the headquarters of the Empire.

Western Empire "Petered Out"!

Now we'll take a look at the top of column one on page 136: Neither Diocletian nor did any of his successors stop the decay that had attacked the empire. The army became more and more barbarian. "The active defense was entrusted to barbarian mercenaries under their powerful chiefs, who came to dominate the state."

Now notice the next statement containing an expression I like very much! "Thus, the empire in the west did not fall: it petered out!" It just sort of collapsed—little by little by little!

After all, the Vandals were already in North Africa in 429—which is almost half a century (actually 47 years) before Rome fell! And North Africa had already fallen, see? Spain was collapsing, and so on.

Now notice the next statement here on page 136 about the other "leg" of the "image" (Dan. 2): "In the east the empire, in Greek garb, maintained itself, at times as a very great and splendid power, until the conquest of Constantinople by the crusaders in 1204 and the definitive fall of the city into the hands of the Turks (1453)."

The Goal of the Catholic Church

There was a decline in art. Very little is known of the literature of the day. The one exception was the Church: "Active intellectual life. . . appeared chiefly in the Church." That is, there was now a new idea that the Church, you see, would be able to control the Roman Empire and that this whole wonderful system could be converted, and they were going to create the Roman Empire into the Kingdom of God!

So they had a goal. Their goal--the goal of the Church--was to make the Roman Empire the Kingdom of God. That's we find the Catholic Church being, if you please, conquered by Rome. The saying is that the Church triumphed over pagan Rome--but just the reverse is true! The world has yet to realize this. The Church, then, was completely Romanized.

Continuing with the material on this page: The great religious writers are given here including Eusebius whose great work was Historia ecclesiastica (that's his Church History). Heresy split the eastern Church. Leo I "the Great", the first true pope, and others, "became temporal as well as spiritual leaders of their people." Why? Because by his day--the 5th century--there was no important secular leader in the West! And he really, in a sense, was superior even to the petty representatives of the Eastern Emperor who were residing in Ravenna. He resided in Rome. The bishops of Rome stayed in Rome; the Emperor's representatives from the east were in Ravenna.

"A significant missionary effort of the Church was the sending of Ulphilas to the Goths (c. 340-348), who converted them to Arianism." Since the orthodox Catholic position was not Arianism this effort was not under the authority of the bishop at Rome. The Goths became Arians, the Vandals were Arians, the Heruli were Arians--all these barbarian tribes were (if there weren't pagans among them). Only the Franks, as we have said before, were Athanasian. This is a key reason why the Pope wanted the "three horns" uprooted!

The Donation of Constantine

"A claim of territorial sovereignty began to be based on a fictitious 'Donation of Constantine' to Pope Sylvester /who was the Pope at Rome when Constantine was in power/ of the lands around Rome." This is an important matter. The Pope, Leo I, perpetrated--or hired somebody to perpetrate--a documentary fraud! This was in the period 440-461--you should know those dates reasonably closely.

Here, one century after Constantine, there was claim by the Church to the territory around Rome which had been abandoned by the Western Emperors who had moved to Ravenna. And the Pope claimed on the basis of a document--which was a fraud, and deliberate, intentional fraud--that they wanted to get control of this territory, and they said it had been given to them by the Emperor Constantine! (See page 27 of volume one of the Compendium.)

Now, true Christians can make mistakes. But the church as a whole can never be God's Church when its attempt to get possession of land and territory for tax purposes and whatever else is based on this kind of fraud! This was not a fault in human nature--you know, that they had to overcome. This was deliberate and premeditated! There is no doubt about that, and you should know of it. Today, of course, these topics are hush-hushed in most books although Langer is more likely to record them. It would be interesting for you to read about this matter in Catholic publications and see how the Catholics analyze it in terms of the "white-wash brush"! In reality, the old "mother church" has to justify a lot of things in its past!

Latin

Jerome is mentioned here. He is the man who begins to translate the Bible out of Hebrew into Latin. Latin now became the language of the West because Greek was no longer accessible. The Empire was split! The rift became ever wider. And the West was becoming Latinized and the East Grecianized completely--so that in the end the Empire in the East was Greek--the Byzantine Empire.

More About the Vandals

Now, turning to page 159, we take a closer look at the Vandals—"The Vandal Kingdom in Africa" is given in greater detail here (middle of column one). Notice toward the bottom of the page: "In Africa the Vandals spared nobody and nothing and the first treaty made with the Romans was no restraint. After the arrival of a fleet from Constantinople, a second treaty was made. Eudocia, daughter of Valentinian the Emperor, was betrothed to Gaiseric's son, Huneric, and the Vandals received most of the Roman territory except the region about Carthage."

Notice—a marriage contract linked the two, the Vandals with Rome! Take special note of the marriage because this was the basis of the relationship between the two.

Theodoric and the Ostrogoths

The material on this page continues with the Ostrogoths and their leader, Theodoric the Great (489-526), who succeeded the Heruli in Italy in 493. Very bottom of column two: "Theodoric was the only member of his people who was a Roman citizen; constitutionally the others were alien soldiers in the service of the empire. No Roman was in military command, no Ostrogoth in the civil service."

However, take note of the next statements: "Imperial legislation and coinage continued." In other words, the Roman laws and money continued in use! Note that "Theodoric's 'laws' were nothing more than clarifications of imperial legislation." So here is clear evidence that the Ostrogoths under Theodoric constitute the third horn of Biblical prophecy since they continued and maintained the Roman system!

How the Catholics Exterminated the Heruli!

Most people have never heard the part the Catholic Church played in the story. The Vandals in North Africa were Arian; the Catholics in the region hated them because of this! The Catholics in North Africa (as many books will tell you) openly asked the eastern Emperor to send troops to get rid of these Vandals and he did (pp. 159, 186)—hence the Vandalic Wars under the leadership of General Belisarius. Thus the Catholic Church in the Book of Daniel is looked upon as responsible for this! The little horn that rose up—the Catholic Church—was the institution that asked for this, was the real cause for the troops of the eastern Empire coming to the West to remove the Vandals.

We know that the Catholics also did the same thing with the Ostrogoths in Italy—asked that they be removed. The representative of the Bishop at Rome had gone east to see the Emperor. Hence the reconquest of Italy and the restoration of the Roman Empire under Justinian under the generals, Belisarius and later Narses (pp. 160, 186).

What has never been understood is the part the Catholic Church played with respect to the overthrow of the Heruli. I knew nothing about it for a long time. Students used to ask me, "Well, how do we know that the Catholic Church was instrumental in this part of history?"

The story is found in a recently published book now in paperback, The Invasion of Europe by the Barbarians by J. B. Bury (New York 1966), pp. 180-185. The story as found there is this: The Ostrogoths could not defeat the Heruli! So, what happened was that the Catholics in Italy all got together, they and their leaders, and they conspired to work out an agreement with the Heruli—a sort of "live and let live agreement." At this point the Catholics allowed the Heruli to have, you know,

free movement. And on a particular week-end—I think it was a Sunday, when the Heruli were doing their religious observances and so on—all the Catholics in Italy as individuals did what the Arian Ostrogoths could not do! When the Herulians' guard was down, due to the fact that they had made this truce of mutual coexistence, all the Catholics in Italy—every family wherever there was a Heruli in the neighborhood—turned on the Heruli and butchered them! What the army could not do, they let the civilians do! And this is what destroyed the Heruli.

I am sure most historians have never heard this account. But, you know, we would never fall for Catholicism in this country if leaders in the nation, religious and political, were to tell the truth—and if the schools were to tell the truth—about what that church has done! Why it is drunk with the blood of the saints and martyrs!

Justinian Restores the Empire

Now on page 160 we have the story of the "Reconquest of Italy by the Emperor" Justinian. In 554 we have the completion of this reconquest; page 161 tells us this: "Justinian's Pragmatic Sanction restored the Italian lands taken by the Ostrogoths and made a pro forma restoration of government. . . ." That is the date given right there in the left margin—554! The SDA's are absolutely wrong when they use 538 because that was only the beginning. It was a major victory, but then the Ostrogoths reconquered most of Italy and not till 554 was the land restored to the Empire—"made a pro forma restoration of government." There it is! The Adventists can't believe it because they don't want to believe it—but the date is right there. It was not until 554 that it was accomplished. It was a 19-year struggle! This is interesting. This is covered in Procopius' Gothic Wars which we take up in Classical Literature class. He shows that the Romans had much of Italy in 538 but they lost their hold and the Goths got control under Totila (p. 186) of most of Italy again. It took until 554 to break the Gothic hold.

After this we have a totally new picture. We have, at this point, the first restoration of the Roman Empire—made from the East at the request of the West (Catholics); and it will represent, in this sense, a kind of restoration around the Mediterranean. This was the last restoration that centers on the Mediterranean. All subsequent restorations of the Roman Empire will now occur in a different geographic situation: centered in France and southern Germany, centered in Germany—or centered in Germany and Austria—and then centered again in France and southern Germany; and finally, under Hitler-Mussolini, in Italy and Germany—which marks the first time Italy is ever fully incorporated as one of the major partners in such a union. But, you see, the center will be shifting now to the heart of Europe north of Italy; Italy is only an adjunct in the Holy Roman Empire until Mussolini revived it. Then it centered again in the Italian peninsula—but the real power in World War II was not Mussolini. That was just the "hot air"! The real power lay north of the Alps—hence the Rome-Berlin Axis (as it inevitably must be).

For all practical purposes, now, we are finished with Rome as an Empire and the whole story will be totally different in Europe. Now begins the story of the modern peoples of Europe. Italy, like ancient Egypt and Mesopotamia, becomes secondary (except for the influence of the Papacy).

Collapse of the Roman Empire

When we speak of Roman decadence, it is easy to assume that Rome lay down and died! Now one of the authors here, Andre Piganiol, makes an exceptional statement on this matter. There is no question that Rome had come to decay within, but this is to assume that when something is subject to decadence the picture in your mind is not necessarily the picture you're conveying by what you say--or maybe you're conveying the wrong picture altogether. Thus if Rome ceased because of internal decadence then the Beast never received a "deadly wound"--it merely rotted away! But this is not the case. The historian, Andre Piganiol, wrote: "It is too convenient to assert that at the arrival of the barbarians into the empire 'all was dead, it was a worn out body, a corpse stretched out in its own blood,' or, again, that the Roman Empire in the West was not destroyed by a brutal shock, but that it had 'fallen asleep.' Roman civilization did not die a natural death. It was murdered." That's exactly what Revelation 13 tells us! This author analyzes it very well--goes through and clearly outlines the causes which Gibbon and others had understood (and, as I have said, Gibbon does not in any one place name all the basic five reasons for Rome's collapse in exact order but implies that there were differences from century to century). But in the end Rome still had a significant amount of power and strength (just as the United States has today even though the end is near). Dr. Hoeh was quoting from page 91 of the D. C. Heath and Company series in Problems in European Civilization entitled Decline and Fall of the Roman Empire--Why Did It Collapse? edited by Donald Kagan, Boston, 1966.

Early Russian History

In the concluding minutes of the period today we should look at pages 258-9 in Langer (242-3 in the old edition). In this and later sections on Russia, you will discover that the early period of Russia will be significant, and then the later period--that is, in the 13th century and then in the 17th especially. Of course it goes back to an earlier time.

The best solution is to make a study of Russia via maps. I feel that, unlike other countries where you make a study via people, the impression that you will be left with is much greater if you make a study with maps. If you make a study with maps, you will understand why Russia was nothing for awhile and then became something--you will understand why Russia is important today.

We have discussed the area which the eastern Slavs settled--that is, north-east of the Carpathians and south of the Pripet area (page 254 or 239, old edition). Check a map.

Now our story begins with the founding of the Russian state in the person of the family of RURIK. There is a great controversy whether the original RUS were Scandinavian or Slavic. Modern Soviet authors all take the view that the VARANGIAN RUS were not really the original Rus. But it is a significant fact that you will take note of the name Rus among the Scandinavians (or Varangians) as well as in Russia proper. It is also significant that the early Russian royal house came out of Norway and Denmark, and if there be any connection with the family of Benjamin and this area of Russia--remember that the only grandson that Jacob had by the name of ROSE was a son of Benjamin. You want to remember that! Benjamin had a son by the name of Rosh! (See Genesis 46:21.) And the Varangians were known as the "people of Rosh"--Rosh is the Hebrew, or Rus in the Indo-European tongue.

I have a book which came recently from England which points out that the ancestor of William the Conqueror was of the line of the Varangians who founded Kiev. The lineage is very clear--there is no doubt in my mind. It is supposedly not known what the ancestry of William was, but it is very clear: The lineage of the royal house of William the Conqueror goes back to the Varangians who founded Kiev.

This is quite significant because these people came out of Norway and Denmark and, in fact, that family that formed the chiefs of the Rosh were of the Danish house—that, to start with, was really Trojan as we have previously mentioned. It is a Trojan house from Troy via Danus I or Odin I who settled in Denmark after the Greek defeat of Troy in the First Trojan War (in 1181—the dates for Danus I are 1040-999, pages 50-51 of vol. two of the Compendium). And that is the line that we can trace down all the way into the Middle Ages—this is the line of Zarah. That's apoint to be borne in mind—this is one of the branches of Zarah via Dardanus (I Chronicles 2:3-6—note that Dara is Darda, see the margin, or Dardanus!). This royal line of Zarah via Dardanus founded the Danish house that got dominion in the days of David (1040 B.C.) (See page 453 of vol. one of the Compendium.) And this is the house into which the House of David out of Scotland later intermarried when it intermarried with the family of William the Conqueror. So constantly the House of David was intermarrying, one after the other in the transfer of the throne, into the House of Zarah as distinct from Pharez—keep that in mind.

The story is that the RUS came in having been invited. Now much more can be found in other accounts than I can give here; and Langer does not give a thorough picture, but much more is known. The whole chronology of Russia starts with the founding of the kingdom in the days of RURIK around 859 to 862 A.D. This 862 is a chronological date that is established and from there on there is a direct sequence. You can easily find this in all of the earlier works. Prior to this we have no chronology of anything that happens in Russia in the west. There were no kings as such that have left any records.

However, it is important to note that the tradition is that these people ruled over the region prior to a revolt of the Slavs. The Slavs revolted at some time before, probably a generation before the time of Burik. There were many points of trade and control by the Danish House over much of Russia in order to establish control with the Middle East. The Slavs revolted—probably in the early 800's. And having revolted, these Slavs couldn't get together among themselves; and therefore they decided to ask the Scandinavian Varangians or Rus back again. So they were invited in—this is the story. Now the Russians don't like this story because it doesn't make good nationalistic history! Thus much of this is discounted, and Soviet historians want to reject these traditions. Now the man who preserved much of this was a historian and monk of the Russian Orthodox Church named NESTOR. On our last trip to Russia I saw the mummy of Nestor in an underground catacomb in Kiev where for nearly a thousand years all of the great bishops of the Russian Orthodox Church have been buried. It was an interesting experience to see the remains of the man who had written the whole record of ^{early} Russian history. And he tells to what extent the Romans originally, at a much earlier time, figured in driving the people out of the Balkans, out of Romania, into Russia. And then, later on, the coming of the Scandinavians into this region after they had already been there before—because the Israelites went through this region, they had to to get to NW Europe. So they had control of it via trade in these late days in the Byzantine Period when we read very little in history anyway of Russia because we don't have a Herodotus to tell the story. So all of this comes from Nestor's Russian Chronicle.

Then within one generation the language of the Varangian Rus became Slavic—it was no longer Scandinavian. There was an intermarriage with the Slavic family and the royal house became essentially Slavic, but with a Scandinavian element, whereas the rest of the family went west and this gave rise to the person of William the Conqueror. That is why the successor to the throne was named OLEG, and then there was Olga and SVIATOSLAV and VLADIMIR—which are hardly Danish names! Anyway, this will give you the beginning part of the story which Langer does not include.

Read the subsequent history here carefully and see to what extent Russia for a long time after the time of Scandinavian control was overrun by TATARS. And how ultimately the Prince of Moscow, IVAN I KALITA (Moneybag) (1328-1340—look ahead to page 340) became the man who dealt with the Tatars by collecting taxes to gain enough power to drive them out. And thus Moscow came to dominate the whole realm.



HOW ROME DESTROYED NORTH AFRICA

Englebert, Black Star

North Africa was once a prosperous part of the Roman Empire — called the "granary of the world."

Much of it now is desert. The destruction of North Africa has some lessons for us today.

by Ernest L. Martin

Casablanca, Morocco

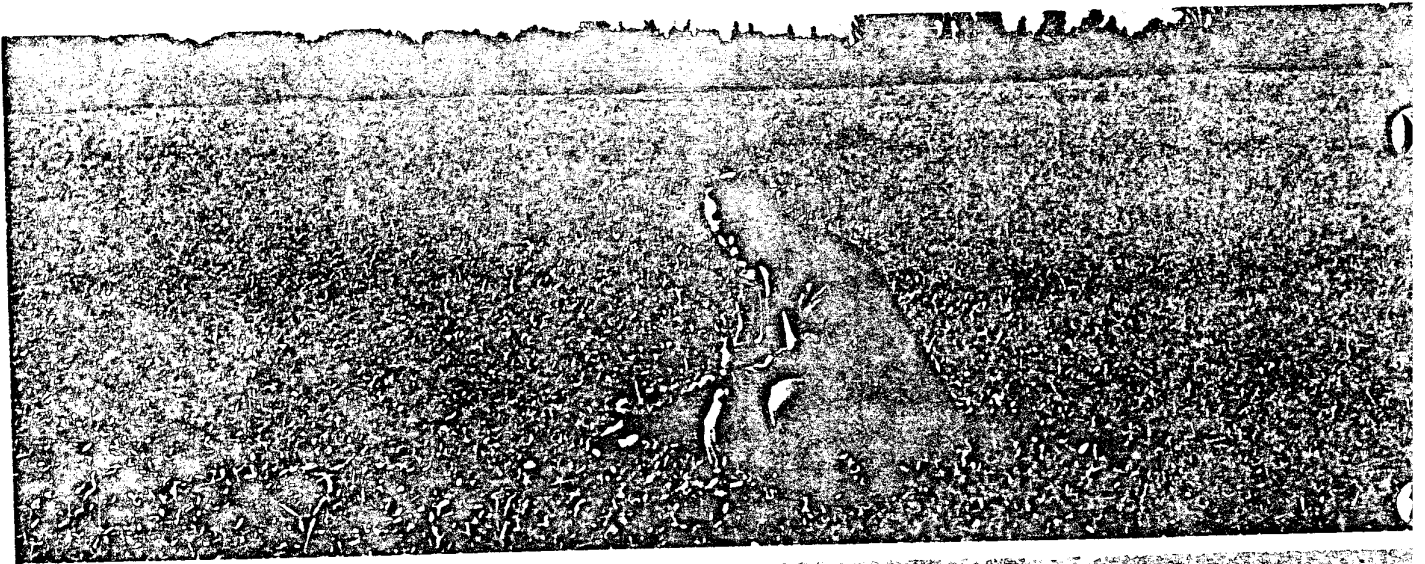
IN SPITE of what one might think of the virtues or ills of ancient Rome, a central fact must be recognized by all: The Roman Empire was blessed with some of the fairest portions of land on the earth.

In the first Christian century, the regions of Asia Minor, Syria and Palestine were at the height of prosperity. Egypt raised great quantities of food for the population at Rome. Gaul (France) and Spain were wonderfully productive countries. But above all, in its abundance of agricultural land and in its production of quality food, North Africa stood unrivalled!

Here were beautiful snow-capped

mountains, thickly covered with enormous trees of spectacular girth. Romans knew nothing of a like grandeur anywhere in the world. The productivity of the soil was remarkable. Pliny, the natural historian, called this region, "the granary of the world." Every plant which grew elsewhere in the Empire grew here, but always with far greater yield and size than anywhere else.

And animals? The region of North Africa was like one gigantic game reserve. There were great numbers of elephants in the mountains and valleys. Hippopotami and rhinoceroses bathed in its rivers. Virtually every animal that we



now associate with eastern and southern Africa had its home in this beautiful setting. It was like one big National Park providing Rome with almost every need.

North Africa Today

The mountains are still here. So are some of the finest soils on earth. And, there is still beauty in the region, but it is a North Africa altogether different from that of Roman days. The magnificent trees which astonished the ancients ARE GONE — not a single specimen of those giants is left for anyone to

admire. The elephants and many other animals, once so prolific in the area, have disappeared completely. Some of the other wilder animals maintained an existence a little longer, but the last lion in the region was finally killed in 1922. And too, the grain fields which at one time waved in the wind, like the vast areas of Kansas, are now mostly desert.

The whole character of the land has changed. It is nothing like it once was. And the pitiful fact is that the land needn't have become this way at all.

Who is to blame for the destruction

of this former paradise? Not surprisingly, it was MAN — mostly the Romans themselves — who brought about the change.

The Roman Plunder

The spoilation of North Africa was already happening in the First Century of our era. Pliny upbraids the Romans, especially the nobility, for their destruction of the natural environment to satisfy their own greed for luxury. He mentions how wealthy Romans were ransacking the forests of North Africa, indiscriminately killing off the ele-

NORTH AFRICA TODAY — At one time this area was a lush forest. Today it is a wasteland even though the soil here is very fertile. Top left, patch of green between Casablanca and Marrakesh. Notice row of trees in background serving as a windbreak. Beyond this field is the desert. Bottom left, Berber farmer on edge of Anti-Atlas mountains in Morocco. Tradition has it that this very area was a huge forest which extended all the way to the Atlantic, some 60 miles west of this spot.

Ambassador College Photos



phants in order to make bedsteads and trinkets with the tusks of ivory. The killing of a few might have been acceptable, but to exterminate them was a crime against all future generations.

The story concerning the other varieties of animals of North Africa is equally distressing. Before the Roman domination, animals were so abundant in certain regions that men found it difficult to work the land in peace and security. But "civilization" began to thin them out. There was nothing basically wrong with this, but how far do you carry the *thinning*?

When Rome built its amphitheatres and brought in the gladiatorial shows, they wanted animals — thousands of them. These were easily found in North Africa. The Emperor Augustus stated with pride how he gave the people 3500 African animals to be killed for their entertainment in twenty-six of his Roman festivals.

The killing of North African animals was not a sporadic affair. They were being rounded up and sent to the amphitheatres, almost without interruption, from the last of the second century *before* Christ until at least the

fifth century *after* Christ. The slaughter was enormous, and most of it was for the entertainment of the masses. The carnage wasn't stopped until every elephant, rhinoceros, hippopotamus and a host of other animals (many varieties known only to North Africa) disappeared from that area forever — killed off by the hand of man.

And the trees? No one really knows how many varieties of trees grew there. Some were "tall as the heavens," with smooth glossy trunks without a knot to be seen in their boughs. These giant specimens made other trees in the rest

of the Empire seem puny by comparison.

But did they last long? The Romans needed lumber for ships, cooking, furniture and for heating the public baths. Those trees, which could possibly have been ranked with the Redwoods of California, were not left to be admired by people of later generations; they were more useful as lumber and firewood. Not a single one remains!

"What a Man Sows, He Reaps"
The Meaning for Us

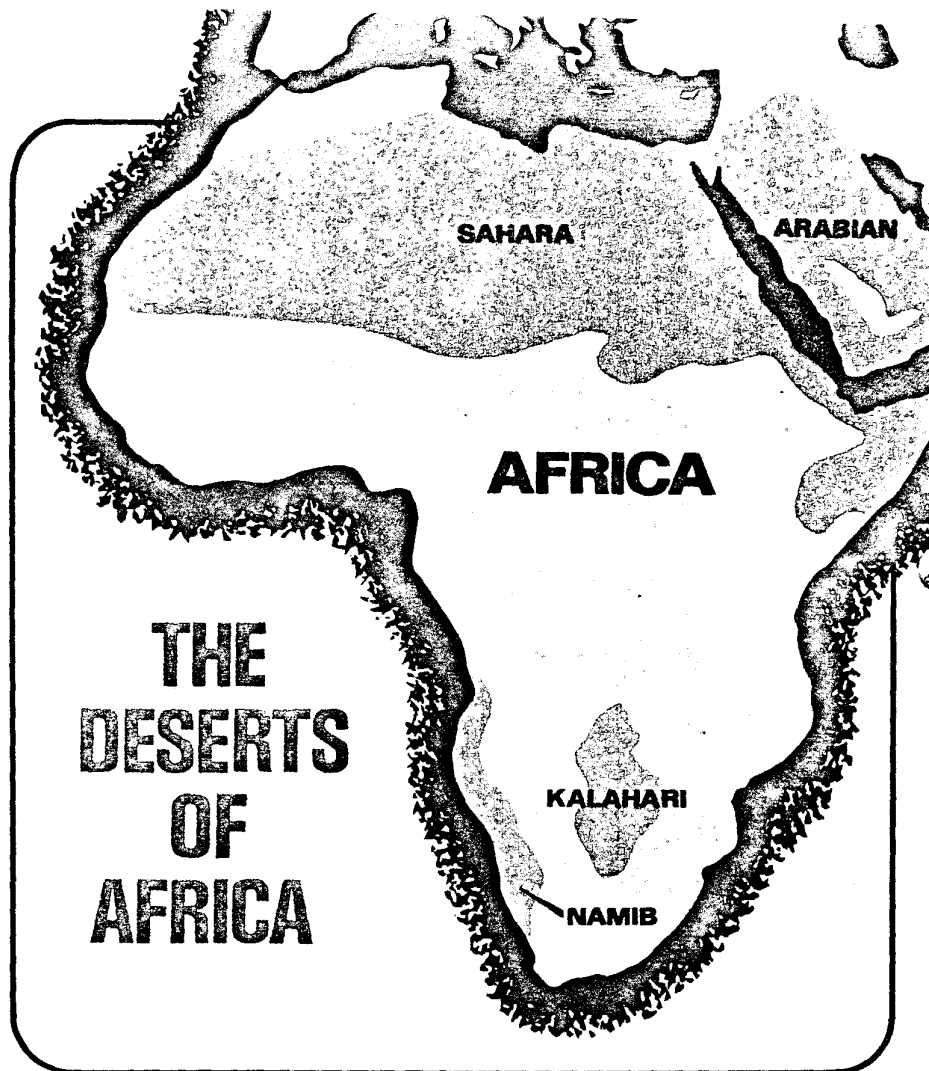
The effect upon North Africa was disastrous. With the destruction of trees on the Atlas Mountains, the rains began to wash off topsoil from the slopes. Away from the mountains, much of the timber was cut down to make room for the cereal crops for which North Africa became famous. (Whereas in earlier times the Romans practiced excellent agriculture — they understood the importance of having varied animals on farms, the use of legumes, proper crop rotations and the value of verdant pastures — in the later Empire many of the sounder principles were neglected.)

Farming finally degenerated under the later Empire to a kind of monoculture system. Yields began to decline and much of the topsoil became exhausted. This, together with large-scale deforestation, left the soil exposed to the mercy of the weather. The desert, which existed along the southern borders of the fertile areas, began to creep northward. Lands which were once used for crops became poor pasturage for cattle. But soon even the cattle gave way to sheep and goat grazing.

As Professor Ellsworth Huntington has written: "Sheep and goats eat not only grass, but seedling trees, and thus prevent the growth of new forests. Where they pasture in abundance the soil is badly trampled, and is no longer held in place by roots. Hence it is washed away by the winter rain, leaving the hillsides barren and ruining the fields in the lowlands" (*The Fall of Rome*, ed. Chalmers, p. 58).

And what do we see today?

"Large areas of the 'granary of Rome' in northwestern Africa are now a desiccated wilderness. The great amphitheatre at El Djem (in Tunisia), with



seats for 60,000 people, *stands in the desert* surrounded by a few small Arab villages. The important city of Timgad has been abandoned since about 250 A.D., while beside it is the clearly marked channel of a now vanished river" (Murphy, *Asso. Amer. Geog.* vol. XLI, no. 2, p. 120).

"The Romans had at least 2,500,000 acres of WHAT IS NOW FULL DESERT colonized and under cultivation in South Algeria alone" (Wellard, *The Great Sahara*, p. 85). In fact, Colonel Baradez of the French Air Force, who spent the years 1946 to 1949 aerially surveying the desert of South Algeria, found in the desert remains of roads, forts, castles, observation posts and irrigation ditches along a frontier 1500 miles long. And with his aerial photographs he was able to identify the ancient sites of *hundreds of villages and farming communities where today there is nothing but desert and eroded rocks*. There are so many ruined areas to be seen, that Wellard estimates it will take

historians and archaeologists hundreds of years to investigate them all.

North Africa, a place to be envied in the Roman world, now has the desert covering half of it — not necessarily shifting sand dunes, but nevertheless *DESERT!* And what is saddening is the fact that most of this encroachment by the desert was caused by man himself.

The Romans began to disturb nature's ecological balance with their killing of animals, felling the huge forests and adopting ruinous farming techniques. True, the later invasions of the Vandals, the Byzantines and especially those of Islam played their part in the deterioration of North Africa, but Rome itself began the trend.

It is disturbing to realize that man never seems to learn his lesson until it's too late. The late Romans, no doubt, were sorry about the irreversible damage their ancestors had done to North Africa and tried desperately to stem the tide of disaster that was facing them. They built aqueducts to bring water

from remote areas when the streams began to dry up. They devised many ingenious engineering projects to keep the land producing as it always had. But with the later wars, when the Empire was in its dying throes and when millions of sheep and goats were being put onto the land, North Africa went under and the Sahara began to win.

"Oh, if only the trees were back," said one Berber to us in Morocco. Yes, where are the trees? There are still some to be seen in the higher mountains, but even in the last hundred years, where there once were forests of Argon trees, only a patchy few can be seen. Most have been cut down. Though it is now illegal to fell trees without special permission, it will take generations to build up the land to anything resembling what it once was.

The Meaning for Us

But what can the lesson of North Africa really mean to us in America, Europe, Australia and other parts of the world today?

First, let us admit that basically we, by nature, are no different from the Romans. Let us not be too harsh in our censure of them. We have our own destroyers of environment today. Did not our "Buffalo Bills" almost exterminate the herds of bison on the plains of America and Canada? And if government legislation were not now in force, would our fine stands of giant redwood trees (among others) be with us today? Are not our rivers, our oceans and even the very air we breathe being polluted beyond redemption by our own generation? Can something be done to save our environment before it's too late?

The old expression "All roads lead to Rome" is a familiar one. But let us remember, Rome fell — and fell hard.

It is a sad commentary on man's 6000 years of history that he does not reflect on the past mistakes of others but, rather, is overcome by the same blunders as his predecessors.

Should we not learn the lesson of North Africa, once the envy of the world, and put a stop to the ruination of our environment before a greater Sahara overtakes us? □

"LET MY PEOPLE GO"

(Continued from page 8)

Soviet authorities and more important, will the flow of emigrants be allowed to continue?

With regard to the former, many Jews believe it was due to the convening of the 24th Communist Party Congress on March 30. Numerous foreign delegations were in attendance, including the Italian party, which has come out in favor of emigration. Others believe it is an attempt to get rid of the more outspoken Jews so the Soviet image will no longer be tarnished in this way. At present both these reasons are merely speculative and only time will prove their validity.

As for the far more significant question of whether the current emigration rate can continue, the *New York Times* stated, "If the rate of 15 a day of the last two weeks is maintained, a record for emigration would probably be set,

but many here (in Moscow) are skeptical that authorities will maintain such a rate for long" (March 17, 1971 issue).

But not everyone agrees with this rather pessimistic prediction. Many today believe Soviet Jews can and will have a brighter future. Israeli Prime Minister Mrs. Golda Meir has said: "I am convinced that the Soviet Government will have to come to the conclusion that there is no solution for this problem, except to let them go" (*Jerusalem Post Weekly*, Dec. 21, 1970). These words bring to mind an ancient Biblical prophecy: "Behold, I will bring them from the north country, and gather them from the coasts of the earth... a great company shall return thither" (Jeremiah 31:8).

This is the hope of Jewry the world over. □

WILL WE EVER LEARN?

*The Romans said their world would go on forever. It didn't!
Rome fell. Today's civilization is on the brink of cosmocide.
People still scoff. Now read the facts!*

by Ernest L. Martin

OUR generation is filled with strife, hate, disrespect for authority, crimes and wars. This is the age of twisted minds.

No civilization like this can long survive. The Romans tried it—and their world collapsed!

The middle of the Second Century saw the Roman Empire at its height in power, prestige and prosperity. It could in many ways be compared to our own age. No Roman could have possibly foreseen that Rome would soon come to prostration and be in ruins.

Romans were prone to bury their heads in the sand and forget the lessons which history can teach.

Our own civilization is doing the same.

We are going the way of Rome—and are about to reap the same penalties—but this time in multiplied frightfulness because of human war-making inventiveness and ingenuity.

The Facts of History

Gibbon, the famous historian, has given some pertinent reasons to explain the downfall of Rome. But many modern historians pass over the *real* reasons: WARS, FAMINES, PLAGUES AND NATURAL DISASTERS!

There were four periods in which unbelievable wars, famines, plagues and natural disasters calamitously reduced the Roman Empire to rubble. The first was from 167 to 185 A.D. The second from 250 to 265 A.D. The third, from 395 to 410 A.D. And the fourth, and by far the most distressing period of all, was from 525 to 610 A.D.

A quick survey of these four periods—and the results which lay in their wake—clearly explain the major reasons for the fall of Roman civilization.

The Period From 167 to 185 A.D.

This first 20-year period was the turning point in the history of Rome. Whereas up to this time there was a prosperity almost unheard of, in the year 167 A.D.—without warning—struck a most devastating calamity—an epidemic which ravaged the world from Persia to the River Rhine (*Amm. Marc.* xxiii, 6, 24). It continued to rage through to 180 A.D. (*ibid.*, xxviii, 4) and again broke out with great violence about 185 A.D. under the Emperor Commodus (*Dio LXXII*, 14, 3). The mortality exceeded that of any plague they had on record. In Rome itself over 10,000 people were dying each day in the period of most severity. Webster in his *History of Epidemic Diseases* briefly describes this troublous period:

"The reign of the Antonines was distinguished for multifarious and severe calamities. The description of them by Aurelius Victor ought to be given in his own words: 'Unless Marcus Aurelius had been born at that juncture in history, the affairs of the empire would have fallen into speedy ruin for there was no respite from military operations. War raged in the East, in Illyricum, in Italy and in Gaul. Earthquakes, with the destruction of cities, inundations of rivers, frequent plagues, a species of locusts ravaging the fields. In short, every calamity that can be conceived to afflict and torment man scourged the human race during his administration'" (vol. I, p. 74).

Such depopulation had hit the Empire that Marcus Aurelius, the Roman Emperor, when dying, said to his generals: "Why do you weep for me, instead of thinking about the pestilence and about the death which is the com-

mon lot of us all?" Devastation had hit the world. The Emperor was grief stricken, and no wonder, for Webster calculates that at least a quarter of the human race perished during this short period of 20 years (*ibid.*, p. 74).

Shocking?

One quarter of the population wiped out and in a period preceded by abundant prosperity! People, a few years before the plague, didn't think such destruction could have been possible in civilized Rome—but it came. This was the beginning of the fall of Rome.

The Period From 250 to 265 A.D.

If the troubles in the foregoing period were devastating, what words can describe the 15 years we are now to discuss? Webster says:

"We have now arrived at one of the most calamitous periods recorded in history—a period of mortal plagues which commenced about the year 250 in the reign of Emperor Decius and continued for 15 or 20 years. This period was ushered in by a comet in 250, the winter of which in England was so severe that the Thames was frozen for nine weeks.

"The plague appears to have been most mortal in Rome at two different times, during this period; viz: in the years 252 and 263. . . . It reached the northern parts of Europe; and in 266, Scotland had scarcely living people enough to bury the dead.

"This period was marked by destructive earthquakes in Rome, Syria and other countries. In some places the earth opened and salt water issued. Trebellius Pollio says: 'Frightful earthquakes shook Italy, Asia and Africa. For many days there was an unusual or preternatural darkness [i.e. an impenetrable

darkness obscuring the heavens] and a hollow rumbling noise [i.e. like violent subterranean thunder] in the earth, which opened in many places. Many cities in Asia were overwhelmed and others lost in the ocean. Pestilence followed and *DESOLATED* the Roman Empire" (*ibid.*, pp. 78, 79).

Trebellius' full words, written not 100 years after these events, are as follows:

"In the consulship of Gallienus and Fausanianus, amid so many calamities of war, there was also a terrible *earthquake* and a *darkness* for many days . . . by the earthquake many structures were swallowed up together with their inhabitants and *many men died of fright* . . . many cities were overwhelmed by the sea . . . While fortune thus raged . . . earthquakes . . . and pestilence *DEVASTATED* the Roman world" (*The Two Gallieni*, V, 6).

The ancient historian, Orosius, said that there was scarcely a province of the Empire, a city or a home that was not at this period of history attacked and desolated by these calamities.

Eusebius mentions that during this time the state of the air for a long time became so highly corrupt as to form a vile coat on all exposed objects.

Gibbon also had some pertinent remarks on this terrible 15 years.

"The furious plague from 250 to 265 raged *without interruption* in every province, every city and almost every family of the Roman Empire. During some time 5000 persons died daily in Rome, and many towns that had escaped the hands of the barbarians *were* entirely *DEPOPULATED* . . . above *HALF* the people of Alexandria perished. . . and we might suspect that *WAR, PESTILENCE* and *FAMINE* had consumed *the MOIETY* [half] of the human race" (Chapter X).

What startling statements—but so factual. *A full one-half* of the human race were completely wiped out of existence in this short 15 years! There were more dead at this ancient time than were killed in both our World Wars, I and II combined! From these calamities the ancient Roman civilization was being gradually but surely reduced to nothing!

The Period From 395 to 410 A.D.

Webster introduces us to this age in Roman History.

"We now arrive at another singular and distressing period in the history of man" (p. 87). The many signs in the heavens during this time so frightened people that thousands were being baptized into the state church and asking God for protection from the terrors of heavenly phenomena. There were people claiming that surely the end of the world must be upon them because throughout the Roman world in 395 A.D. there were "dreadful earthquakes, storms, rain and unusual darkness" (Nicephorus, Book 12, 37). In the year 396 A.D. "dreadful earthquakes were felt in most provinces of the East; and in the sky *appearing all in a flame* over the city of Constantinople, which terrified the inhabitants and the emperor himself to such a degree that they abandoned the city and retired to the fields" (*Universal History*, vol. 16, p. 469). In the next year, 397 A.D., "the cities of Constantinople and Chalcedon were again shaken by violent earthquakes . . . and the sea, breaking in upon the land, *laid whole countries under water.*" (*Universal History*, vol. 16, p. 476.)

Three years later occurred one of the most severe winters on record. "The

Black Sea was covered with ice for 20 days. A drought is mentioned in the same period, which was so severe that the heavens were like brass (Webster, *ibid.*, p. 87).

Webster has more to say on this period.

"Violent earthquakes leveled cities . . . [many suffered] inundations of rivers and the sea, followed by intolerable cold storms of hail, and a drought that blasted vegetation, by which means multitudes of people perished. *Pestilence raged in every quarter*, and *famine* so severe, that *the populace demanded human flesh should be sold in the market*. Palestine was devoured by locusts.

"Nicephorus has employed a chapter to describe the physical evils, and the miseries of man, in this singular period. He declares *that almost all Europe perished and no small part of Asia and Africa*" (Webster, *ibid.*, pp. 87, 88 quoting Nicephorus, Book 13, ch. 6 & 36).

For all practical purposes there was little left of the Roman Empire after this time. Whole tracts of land were being left vacant of people and the northern barbarians found relatively little resistance in their invasions of the Empire.

We now come to one of the gloomiest and the most depressing periods in the

Leveled by recent earthquake, city of Pelileo, Ecuador, suffers 2000 casualties. Seismologists fear worst is yet to come!

Wide World Photo



history of the world. It is a wonder that there were even people left alive in the Roman world and Nearer Asia by the beginning of the 600's. There has hardly been a period of more devastation.

The Period From 525 to 610 A.D.

First of all in 525 A.D., many cities of eastern Asia Minor, Greece and Syria were completely destroyed by tremendous earthquakes. Corinth was rocked to the ground—not a stone was left intact. Antioch lost 300,000 people in an instant, as the city's buildings and walls collapsed. (Nicephorus, Book 7, ch. 3.)

In 531 A.D., the sun became darkened and appeared as if eclipsed for a whole year (Procopius, *Vandal War*, Book 4).

"In 534 A.D., is recorded one of the most distressing famines that ever afflicted the earth; it continued many years and destroyed multitudes of the human race" (Webster, *ibid.*, p. 93). This universal famine soon allowed plague to begin its sweep across the whole of the world. The plague was devastating for it raged continuously, with only a few minor respites, for 65 long years! Evagrius, a man who lived at the time of its greatest severity, wrote, in 594 A.D.: "I will now describe the plague which has prevailed in these times, and already raged FIFTY-TWO years, a thing never before known and has already depopulated the earth" (Quoted by Webster, *ibid.*, p. 98).

Only two or three of Evagrius' once large family, including grandchildren, were left alive. This diminution of the population was felt in every family in Evagrius' memory. The devastation was almost unbelievable.

Also, the wars that were conducted at this time, which in many cases were the cause of the famines and plagues, were of such prodigious destruction that it makes one wonder if the human race was not trying to commit genocide. Procopius, an eyewitness of this frightful period, said that the northern barbarians had for several years invaded the Roman Empire from



The Matson Photo Service

When famine strikes. An olive grove stripped of all its leaves by insects.

the Alps to the Black Sea, killing each year at least 200,000 Romans. The result was the whole of the area comprising the modern Balkans becoming "completely destitute of human habitation. For some were destroyed by war, some by disease and famine, the natural concomitants of war" (*Anecdota*, xviii, 15). Procopius' last comment on this once-most-prosperous area of the Roman Empire (which was at one time described as the most populous of areas outside of India) was that the Balkans had now become a veritable "Scythian wilderness."

Also at this same time, Procopius tells us that the Persians were ravaging all the eastern provinces from Egypt to Asia Minor. "They accomplished such thorough-going destruction that this entire region came to be very sparsely populated, and it will never be possible, I think, for any human being to discover by enquiry the numbers of those who perished in this way" (*ibid.*). In all their invasions of the east, the Persians left "the land bare of inhabitants wherever they chanced to descend" (*ibid.*).

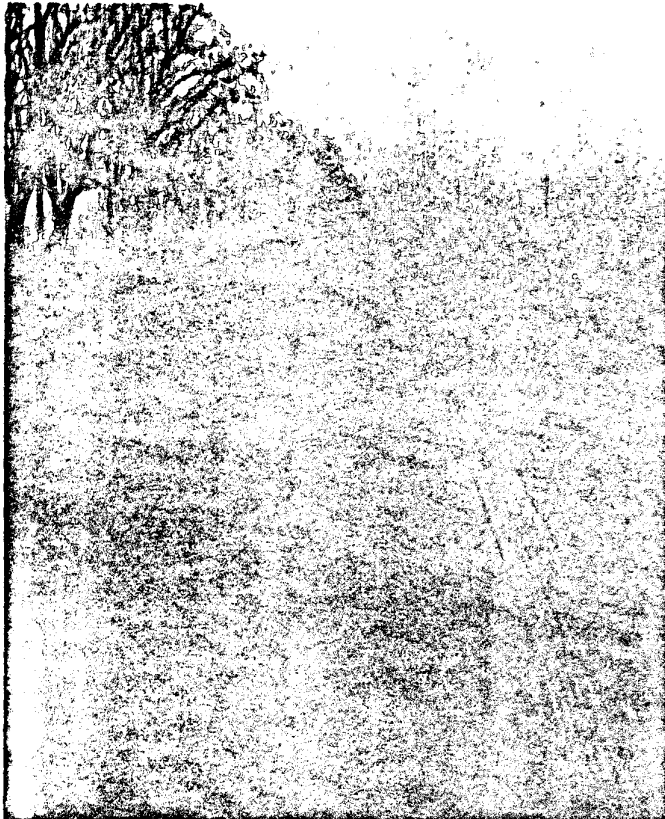
-But this was not all. The once-

prosperous area of North Africa, at one time the breadbasket of the Empire, was devastated at this same time into a desert. Again we have the eyewitness report of Procopius. *The Historian's History* relates:

"When Procopius first landed [in Africa], he admired the populousness of the cities and country, strenuously exercised in the labours of commerce and agriculture. In less than twenty years, that busy scene was converted into a silent solitude... the historian has confidently affirmed that five millions of Africans were consumed by the wars and government of the emperor Justinian" (vol. 7, p. 1270). Where once were prosperous and populous cities, Procopius records that one might walk for days without encountering either friend or enemy.

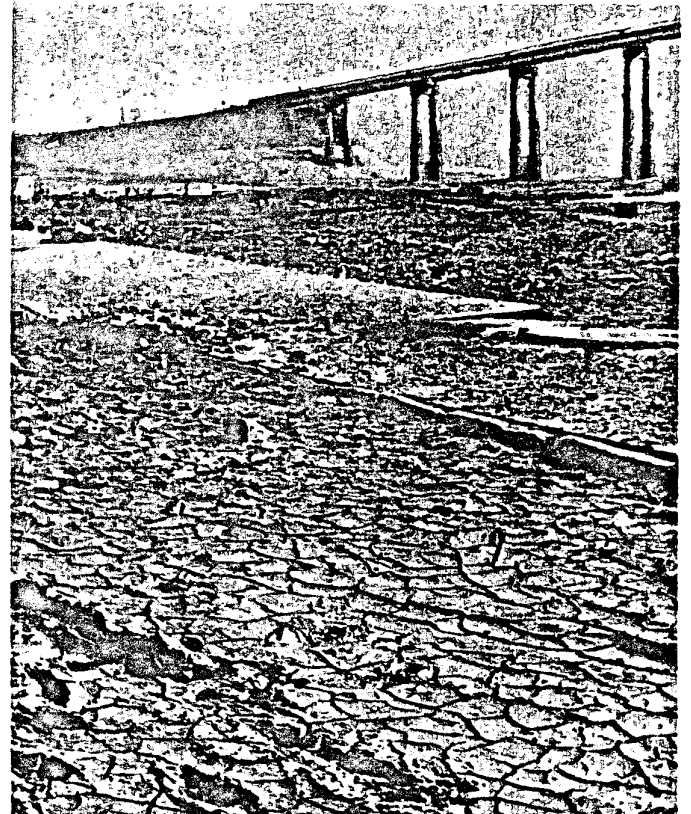
Immediately after the African wars, Justinian's troops attacked Italy in order to restore it to the Empire. The dead in the long wars that ensued approached the almost unbelievable figure of 15,000,000 souls (Draper, *Intellectual Development of Europe*, vol. I, p. 328).

The wars, and the resultant famines



A howling dust storm.

Bob Taylor



No more water to drink!

Wide World

and plagues of this period, made the whole of Italy a veritable wasteland. Pope Gregory who lived near the end of this devastating age wrote pathetically that Italy "had reached the crisis of utter abandonment and misery" (Miley, *Rome Under Paganism*, vol. II, p. 275). And, he later complained that "the open country is become a wilderness." Even Gibbon mentions that much of Italy "was reduced to the state of dreary wilderness; in which the land was barren, the water impure, and the air infectious."

What destruction! What calamity!

Perhaps the comment of Dr. Draper on this period of history will not be inappropriate as a summing up. He says, speaking first about the African wars of Justinian, "This was a speedy work, but it was followed by fearful calamities; for in this, and the Italian wars of Justinian... the human race visibly diminished. It is affirmed that in the African campaign five millions of the people of that country were consumed; that during the twenty years of the Gothic War, Italy lost fifteen millions; and that the wars, famines,

and pestilences of the reign of Justinian diminished the human species by the almost incredible number of one hundred millions" (*ibid.*, vol. I, p. 328).

This was destruction almost beyond example. At least 80 percent of the population of the then Western world were destroyed!

All peoples were affected by this destruction. Dr. Agus states that there were at least one million Jews in Europe before this calamitous period, but afterwards, the Jewish population was diminished to a meager ten thousand—a mere one percent of the former number (*Urban Civilization in Pre-Crusade Europe*, vol. I, pp. 14, 15). All races of peoples suffered tremendously from those terrible times. It is no wonder that one of the Darkest Ages in history came over Europe that took almost eight hundred years to overcome.

Can It Happen Today?

We have now surveyed what the staggering results of war, famine, plagues and natural disaster can do towards reducing the human race. His-

torians acknowledge that these events happened in the past. But moderns are inclined to think they could not happen again. It is said our Western world is today too advanced to let such calamities happen. But such is not the case. The records prove man is still vulnerable to disasters. Earthquakes have wrecked ultra-modern bridges and buildings while leaving centuries-old counterparts standing beside them. It has been further demonstrated that a scientific minded, educated, vaccinated populace can still be ravaged by disease. Warnings from leading doctors go unheeded.

Leading doctors have warned that there is no substitute for clean living—that drugs cannot nullify the damage done by wanton breaking of all health laws—and that wholesale vaccinations can weaken man's overall natural resistance to disease. But as long as we appear to be well, almost no one gives these warnings a second thought. That is the way ancient Rome reacted. All the factors to produce a repetition of

(Continued on page 19)

Soft Laws to Blame

Soft treatment towards criminals is encouraged by Britain's religious leaders.

Recently, Dr. Donald Soper, former president of the Methodist Conference, stated that "any punishment which puts a man in continuous imprisonment for more than four years may well destroy the dimension in him which cannot be recovered."

In other words, no matter how grie-

publicly stated they would welcome them in their homes if they sought sanctuary there. Their argument is that long sentences "don't deter anyone from crime."

The Answer

There are two primary causes for the upsurge of teenage violence and professional crime.

First of all, there is a total lack of proper teaching about obedience and respect for authority. There is too often disregard for constituted authority by both young and old. This failure to teach respect for law and order is becoming increasingly more evident in Britain.

It's a natural inclination in man that causes him to resist authority—especially if he feels he can get away with it. He doesn't like being told what to

do. He wants to be freed from having to keep specific laws regulating his and his neighbour's welfare.

Not having been trained by his parents to respect civil authority, the adolescent child naturally expresses a disregard and contempt for any laws or authority. As he grows older, he will try his best to get away with breaking these laws. That is where the second cause comes in—lack of swift, sure, just punishment.

Weak laws, with no force behind them, serve only as attractive bait—and not as a deterrent—to the crime-bent criminal.

The only way to effectively prevent crime is to teach children from infancy proper respect for law—and to put teeth into laws—to deal with the few who still insist in becoming wanton criminals.



Mirrorpic

Two gangs battle it out, using furniture as clubs, at a seaside resort.

some a crime the criminal might commit, don't sentence him to more than four years' imprisonment.

"Although I want [criminals] punished," Dr. Soper adds, "I do not want it as an example to others, because that is un-Christian, neither as retribution, because that is not Christian."

If Dr. Soper is really correct in his statement that retribution is wrong, then convicted murderers should not be sentenced at all. Rather, they should be released to be free to continue murdering innocent victims.

Two other church leaders have also come out in support for more leniency in sentencing vicious criminals. If criminals, serving a "too long" sentence, escape out of prison, these men have

these calamities are on the horizon and in some cases are here now!

"Can we possibly have famines again?" some say. Look at the world today. It is already overcrowded. Let severe droughts and floods wipe out our breadbaskets, make our lands barren, and famine will naturally envelope this world. This is prophesied to happen!

Will We Wake Up?

This brief review of four periods in history has shown what has happened in the past. It is time we wake up to the reality of these calamities about to be repeated in multiplied power.

"For then [just before Christ's second coming] shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, *there should no flesh be saved*: but for the elect's sake those days shall be shortened."

But God has promised that He will not allow such great calamities on nations without first warning them through His servants the prophets (Amos 3:7). *You have been warned!*

Will We Ever Learn?

(Continued from page 16)

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape ALL these things that shall come to pass, and to stand before the Son of man."

HOW YOUR PLAIN TRUTH SUBSCRIPTION HAS BEEN PAID

So many ask: "HOW does it happen that I find my subscription price for The PLAIN TRUTH has already been paid? How can you publish such a high class magazine without advertising revenue?"

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Jesus said, "This Gospel of the Kingdom shall be preached (and published—Mark 13:10), in all the world for a witness unto all nations" (Mat. 24:14) *at this time, just before the end of this age. A PRICE must be paid for the magazine, the broadcast, the Correspondence Course, or other literature. But HOW? Christ forbids us to sell it to those who receive it: "Freely ye have received," said Jesus to His disciples whom He was sending to proclaim His Gospel, "freely GIVE!" "It is more blessed," He said, "to GIVE than to receive."*

God's WAY is the way of LOVE—and that is the way of giving. God expects every child of His to give free-will offerings and to tithe, as His means of paying the costs of carrying His Gospel to others. We, therefore, simply trust our Lord Jesus Christ to lay it on the minds and hearts of His followers to give generously, thus paying the cost of putting the precious Gospel TRUTH in the hands of others. Yet it must go only to those who themselves wish to receive it. Each must, for himself, subscribe—and his subscription has thus already been paid.

Thus the living dynamic Christ Himself enables us to broadcast, worldwide, without ever asking for contributions over the air; to enroll many thousands in the Ambassador College Bible Correspondence Course with full tuition cost already paid; to send your PLAIN TRUTH on an already paid basis. God's way is GOOD!

SUMMARY OF HISTORY

Roman Empire

Note to students: These important events of history, beginning with the close of the Roman Republic, are discussed here in only the briefest manner. To learn more about each of the events, periods and personalities given you would do well to look them up in Langer and the other sources cited.

The era of Rome's rise to world domination may be divided, for the sake of convenience, into four major periods as follows:

- (1) From the re-founding of Rome by Romulus and Remus in 753 B.C. to the establishment of the Republic in 509 B.C. (Langer, pp. 81-83). During this period Rome was ruled by a monarchy. For this list of early kings see vol. one of the Compendium, pp. 411-414.
- (2) From the founding of the Republic to 265 B.C. During this period Rome gained control of most of the Italian peninsula (Langer, 84-87).
- (3) From 265 B.C. to 146 B.C. the Romans fought three long wars with Carthage and extended their power over Sicily, North Africa, Spain and the Greek peninsula (Langer, 97-102).
- (4) Finally, between 146 and 27 B.C., Rome completed the conquest of the entire Mediterranean world (Langer, 102-112).

- 44 B.C. Assassination of Julius Caesar on March 15th in the senate by a group of his "friends" who formed a conspiracy to attempt to save the Republic. The result was predictable—civil war! (Langer, 110.)
- 44-31 Civil war between the three men commissioned to save the state—Antony, Lepidus and Octavian (called the Second Triumvirate).
- 31 Battle of Actium. Off the promontory of Actium in 31 B.C., located on the western coast of Greece, the Roman and Egyptian fleets clashed. In the midst of the battle, Cleopatra sailed back to Egypt with her ships. Antony, although he had an army on shore, abandoned it and also went to Egypt. The next year both he and Cleopatra committed suicide. Octavian had triumphed. Both the Ptolemaic empire and the Roman Republic had ended! The Roman Empire had begun! (Langer, 97, 111.)
- 27 B.C.-14 Octavian—Augustus reigned for over 40 years as the first Roman Emperor. During this time, Christ was born (4 B.C.). The policies of Augustus resulted in a long period of peace and stability during which the true Church could begin and the gospel spread by the original Apostles.
- 19 Herod the Great began building the temple at Jerusalem in this year in the months immediately preceding Passover. The major part of the construction was completed by the autumn of B.C. 18 in about 1½ years. However, improvements and additions were still being made 46 years later in A.D. 28 just before the first Passover in Jesus' ministry (John 2:20). (See pages 28-29 of the booklet, "The Crucifixion Was Not on Friday".)

- 5 B.C. In July of this year Caesar Augustus issued the decree for the census spoken of in Luke 2:1-2 (see pp. 25-26 of the "Crucifixion" booklet). As a result of this decree, prophecy was fulfilled and Christ was born the following year in Bethlehem.
- 4 B.C. Christ was born in the autumn of this year during the fall Holy Day season. Herod the Great, king of Judaea (37-4 B.C.), died a short time later in November. For the account of Herod's death see Josephus' Antiquities 17:6 and Wars 1:23. [The discussion of the time of Herod's death on pp. 26-27 of the "Crucifixion" booklet which states that Herod died in 3 B.C. needs to be revised.]
- 4 B.C.-39 Reign of Herod Antipas, son of Herod the Great, called "Herod the tetrarch" in Matt. 14:1. John the Baptist condemned his marriage with Herodias, the wife of his brother Philip, and was put to death as a result.
- 6 A.D. Upon the death of Herod in 4 B.C., Augustus divided the kingdom in Palestine between three of Herod's sons: Archelaus received Judea, Antipas ruled Galilee, and Philip held northeastern Palestine. When complaints from Judea increased, Augustus exiled the incompetent Archelaus to Gaul and converted Judea into a Roman province in 6 A.D.

* * * * *

- 14 A.D. The year of the death of Augustus marks the beginning of an era of almost two centuries of peace in the Roman Empire commonly known as the pax Romana. In A History of the Ancient World by Chester G. Starr, page 575, we read this statement: "For the Roman Empire as a whole the era from A.D. 14 to 180 (the death of Marcus Aurelius) was the most peaceful and secure that the ancient Mediterranean world had ever experienced."

Before going on with specific details, the history of the domination, decline, and fall of the Roman Empire may be broadly outlined in the following seven stages:

- (1) The period from 27 B.C. to 68 A.D. included the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero—the Julio-Claudian line.
- (2) In the year 69-70 Rome saw four different rulers on the throne — Galba, Otho, Vitellius, and Vespasian! It was a year of chaos and revolt, but it was only temporary and peace returned to the empire.
- (3) The period 70-192 witnessed the resumption of the pax Romana and the growth of the Empire to its greatest geographical extent. The Flavian house—Vespasian, Titus, Domitian—was followed by the "five good emperors" (Nerva, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius) plus Commodus, the last of the Antonine line.
- (4) The period 192-284 (the bulk of the 3rd century A.D.) is "characterized by the complete collapse of government and economics throughout the Mediterranean"! (Langer, 127.) This drastic decline would have been fatal had it not been for the reforms of Diocletian and Constantine.
- (5) Diocletian ruled 284-305. His administrative reorganization of the empire set the pattern for the "image of the beast", the Roman Catholic Church's hierarchical government.

Outline of the domination, decline, and fall of the Roman Empire concluded:

- (6) Constantine ruled 305-337. He completed the restructuring of the Empire begun by Diocletian. During his reign "Christianity" became recognized and legalized in the Empire.
- (7) The period of final decline and fall may be dated 337-476 and after. The Germanic invaders from the north could no longer be held outside the Empire.

* * * * *

- 12-37 A.D. Reign of Tiberius. During his first two years he was co-ruler with Augustus. This significant reign witnessed the ministry of John the Baptist, the ministry and death of Jesus, and the beginning of the true New Testament Church. One day Tiberius will wake up to realize the significance of the historical events that transpired in Palestine during his period of rule!
- 26-27 In this 15th year of the reign of Tiberius (dating from the year 12-13 when his co-rule began) John the Baptist conducted his ministry of repentance all about the Jordan River before Jesus was baptized by him (Luke 3:1-3). It should be noted here that, on the basis of the latest evidence, the reign of Tiberius should be dated October to October (not April to April as the "Crucifixion" booklet states — Dr. Hoeh needs to re-write this section also). Therefore his first year was Oct. 12 A.D. to Oct. 13 A.D. and his 15th year October of 26 to October of 27. Thus the ministry of John the Baptist, which probably lasted some six months, occurred during the last half of Tiberius' 15th year or from the spring to the autumn of 27 A.D. when Jesus' 3½ year ministry began.
- 27-31 The ministry of Christ covered a period of 3½ years from the autumn of 27 to the spring of 31 when the crucifixion occurred. Jesus began to preach publicly in A.D. 28 at Pentecost (Luke 4:16; see page 32 of the "Crucifixion" booklet).
- 27-37 Pontius Pilate was procurator of Judaea during this period of ten years. Apparently he was appointed to office prior to January of 27 and then took office some time during the first months of 27 A.D.
- 31 The arrest and execution of Sejanus, who was plotting against the Emperor, form an important part of the background of events in the Empire in relation to the crucifixion of Jesus as discussed by Dr. Hoeh in the "Rome package" syllabus material (discussed on p. 119 in Langer). In this same crucial year the New Testament Church began on the Day of Pentecost.
- 33 Simon Magus "dunked" (Acts 8). This marks the true origin of the Roman Catholic Church! (For this and subsequent events in early church history, see Lesson 49 of the Correspondance Course, the first in the series on the true history of the true church.)
- 35 Early in this year Saul was converted on the road to Damascus.
- 45 Simon Magus goes to Rome.
- 49 Ministerial conference at the headquarters church (Acts 15).

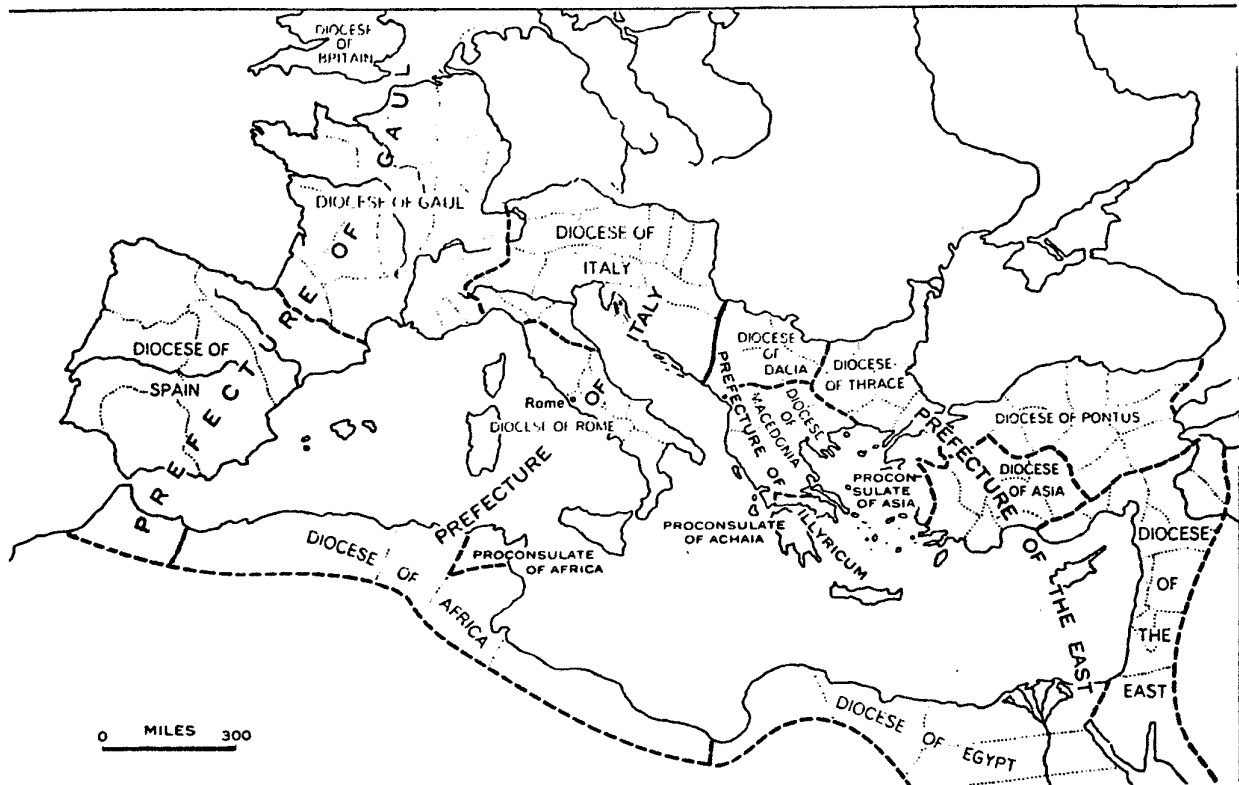
- 50 Paul goes to Europe — second 19-year cycle begins on Day of Pentecost (Acts 16).
- 54-68 Reign of Nero. Nero is important because of his relationship to the life of Paul, his persecution of the Christians in Rome, and the fact that his inept and dissolute rule culminated in the revolutionary and chaotic period of 69-70 when Jerusalem fell.
- 56 Paul writes the Epistle to the Romans. He is placed under arrest in Jerusalem (Acts 21).
- 57-58 Paul remains under arrest and appears before Felix, Festus, and Herod Agrippa II (50-100, page 115 in Langer). It was before Festus that Paul made his appeal to Caesar (Acts 25:10-12; 23:11). The full story is contained in chapters 21 through 26 of the Book of Acts.
- 59 Paul sails to Rome. This is the same year in which Nero murdered his mother, Agrippina! (Langer, p. 120.)
- 59-61 Paul's first Roman imprisonment lasted two years (Acts 28:30). He was released in 61.
- 62 After being released from Prison, Paul journeyed to Spain, England, and undoubtedly made a circuit of all Northwestern Europe. In this same year James, the Lord's brother, was martyred by being thrown from a high window of the temple.
- 64 A great fire destroyed most of Rome. Nero blamed his act of "slum clearance" on the Christians who were severely persecuted (Langer, 120).
- 66 Beginning of the Jewish revolt in Judaea which culminated in 70 with the destruction of Jerusalem.
- 67-68 Paul's second and last Roman imprisonment. He was arrested somewhere in Asia, taken again to Rome, and was beheaded in 68. Peter was killed in this same year. Nero committed suicide in a villa outside Rome ending the Julio-Claudian line of emperors.
- 69-70 This brief but violent period witnessed the rise and fall of three emperors—Galba, Otho, and Vitellius—before Vespasian stabilized the realm and founded the Flavian dynasty. This was a time of revolution in the entire Roman Empire and brought about the following key developments:
- (1) The second 19-year cycle ended for the Ephesian era of the Church because all public meetings were banned—the New Testament Church was no longer able to speak and reach people with the Gospel in a public manner. The authorities put an end to all public and private meetings in order to prevent the possibility of further revolution!
 - (2) Jerusalem fell, the Jews were slaughtered by the Roman armies under Titus (autumn of 70).
 - (3) Prior to this the Jerusalem headquarters church had fled to Pella.
 - (4) The Temple was burnt!

- 77-84 Conquest of Britain by the Romans. Despite later revolts, the Romanization of Britain continued rapidly from this time forward (Langer, 122).
- 79 An eruption of Mt. Vesuvius, on the Bay of Naples, buried Pompeii as well as another city, Herculaneum. And the next year, 80 A.D., a severe fire occurred in Rome.
- 96 The Emperor Domitian ruled 81-96. He is known for his responsibility in the imprisonment of John. He was finally assassinated in 96 A.D. (the event which marks the end of the Flavian line—Langer, p. 123) which leads to the implication that 96 is the year when John was released from Roman captivity (he had been banished to the island of Patmos, Rev. 1:9) The decade of the 90's A.D. is the one during which John's Gospel, his three Epistles, and the Book of Revelation were written.
- 96-98 Reign of the elderly Nerva (born 35 A.D.). Since Nerva and his three successors had no sons of their own (many Emperors had no male heir!), the principle of adoption, triumphing over heredity, secured a succession of capable rulers known as "the five good emperors"—Nerva, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius—Nerva's accession marking the beginning of the Antonine line which endured until 192.
- 98 Death of the Apostle John.
- 98-117 Reign of Emperor Trajan. He allowed Christians peace instead of persecution—though the law demanded persecution—because truly repentant and converted Christians were obedient, peaceful, dependable—the kind of subjects any government appreciates! (CC Lesson 49, page 10.)
- 122-127 In Britain, Hadrian (117-138) builds his wall across the island (Langer, page 124).
- 132-135 The Jews of Judaea revolted upon the founding of a Roman colony (Aelia Capitolina) in Jerusalem and the dedication of a temple to Jupiter Capitolinus on the site of their temple. Their leaders were the priest Eleazar and the fanatic, Simon Bar Cocheba. As Dr. Hoeh explained in the "Rome package" syllabus material, Eusebius in his Church History, records that the Romans were not able to build this pagan temple because supernatural balls of fire came out to strike the workmen! It was not that the Jews put a stop to it because they were powerless to do so—it was the result of divine intervention. Remember that this is in the latter years of the reign of Hadrian. The suppression of the revolt all but depopulated Judaea and thereafter Jews could enter Jerusalem but once a year; Jerusalem was made a Roman colony. This completed the denationalization of the Jews begun by Vespasian. Until 1919 the Jews of the Dispersion (Diaspora), scattered among other peoples and generally despised, possessed only a racial and religious unity. The two great editions of the Talmud were prepared in Babylon in the late 5th century (Langer, 124).
- 135 Most of the Pella congregation apostatizes marking the end of the Ephesian era and the beginning of the Smyrna era.
- 154 Polycarp, bishop of Smyrna who had been trained by the apostle John, contended unsuccessfully with Anicetus, the bishop of Rome, about keeping the Passover. Anicetus held to Easter observance!

- 155 What happened next? You guessed it—Polycarp is burnt to death!
- 161-180 Reign of Marcus Aurelius, a distinguished Stoic philosopher; he was the author, in Greek, of Meditations. His reign represents the triumph of Stoicism. Read about the origin and significance of the Stoic philosophy in Dr. Martin's "Race Change" paper. Langer, page 125 states that, "Marcus is said to have issued a severe rescript against the Christians. In any case, they were subjected to increasingly bitter and far-reaching persecution, probably as fomenters of trouble by their prophecies of evil, and as disloyal to the state because they would not swear oaths to the emperor or offer incense to his statues or serve in the army." This description could, of course, apply as much to false Christians of the time—the not-yet legally recognized developing Catholic church—as to Christians of the Smyrna era, if not more so.
- 167-185 This was the first of four periods in which unbelievable wars, famines, plagues and natural disasters calamitously reduced the Roman Empire to rubble! The second was from 250-265 A.D., the third from 395 to 410 A.D., and the fourth, and by far the most distressing period of all, was from 525 to 610 A.D. (during and after the time of Justinian). These events are discussed in the article "Will We Ever Learn?" by Dr. Martin in the August, 1965, Plain Truth. These calamities are as much the cause of the decline and fall of Rome as any other single factor!! Yet many historians almost completely overlook them. Langer mentions very briefly the first two of these periods (pp. 125, 129).
- 180-192 Reign of Commodus, last of the Antonine line. He was the first emperor since Domitian to succeed by birth rather than by adoption. Boak gives the following description: "Lucius Aurelius Commodus, the ignoble son of a noble father, is one of the few in the long line of Roman rulers of whom nothing good can be said. Cowardly, cruel, and sensual, he gave himself up to a life of pleasure and left the conduct of the government in the hands of a succession of favorites, who used their power to further their own interests His chief ambition was to win fame as a gladiator. He frequently appeared in the arena. . . . (A History of Rome to 565 A.D., p. 269.) Langer describes his fitting end: "On Dec. 31, 192, his concubine Marcia, his chamberlain Eclectus, and the praetorian praefect Laetus had him strangled by a wrestler named Narcissus" (p. 126). As stated earlier, the period from 192 to 284 witnessed a drastic decline in the Empire which was saved only by the drastic measures of two strong rulers, Diocletian and Constantine.
- 193-211 Reign of Septimius Severus. He was the first Roman Emperor not of Roman extraction—he was a Phoenician from North Africa. See page 37 fd. in "The Race Change". And thus the Carthaginians triumphed over Rome after all!
- 195 Pdycrates of Asia Minor defended the Passover before Victor of Rome; but Victor "excommunicated" those in Asia who still kept the Passover!
- 218-222 Brief reign of Elagabalus who was a full-fledged priest of the sun god in his native country of Syria. See Dr. Martin's description of him on pp. 38-39 of "The Race Change". He was murdered by the praetorian guard.
- 227 Founding of the New Persian Empire by Ardashir. This meant more problems for the trouble-ridden Empire—another enemy to hold off!

- 235-285 "The period of fifty years from 235 to 285 A.D. is a prolonged repetition of the shorter epochs of civil war of 68-69 and 193-197 A.D. During this interval twenty-six Augusti, including such as were colleagues in the imperium, obtained recognition in Rome and of these only one escaped violent death. In addition, there were numerous usurpers or 'tyrants,' as candidates who failed to make good their claims to the principate were called. Almost all of these emperors were the nominees of the soldiery, and at least possessed military qualifications that were above the average. In general they conscientiously devoted themselves to the task of restoring order in the Empire, but their efforts were in the main nullified by the treachery of their own troops and the rise of rival emperors The main cause of this disorganization lay in the fact that the professional army had lost all sense of loyalty to the Empire" (Boak, p. 276).
- 249-251 Reign of Decius who "instituted the first general persecution of the Christians, and perhaps of all who would not sacrifice to the emperor. Emperor-worship, though used as early as Pliny as a test against Christians, seems now to have become a requirement of all loyal subjects, which indicates a growing belief in the actual divinity of the emperor" (Langer, 129).
- 250-265 This second period of great calamity in the Roman world included plague, famine, war, and earthquakes. A full one-half of the human race were completely wiped out of existence in this short 15 years!
- 253-268 Reigns of Valerianus (253-259) and Gallienus (259-268) under whom, in the words of Boak, p. 277, "the fortunes of the empire reached their lowest ebb!" During the rule of the former, as the frontiers ceased to hold, cities within the empire began to build walls. In the days of the latter, pretenders appeared throughout the empire and the period has been called that of the "thirty tyrants" (Langer, 129).
- 284-305 Reign of Diocletian, whose reforms along with those of Constantine, saved the Roman Empire which was about to collapse from internal and external problems! The Empire was divided into two parts, east and west (the two legs of the image, Dan. 2!) with the dividing line running from the Danube down to the Adriatic coast south of Dalmatia. The two major spheres were subdivided into four praefectures—Gaul, Italy, Illyricum, and the East. Then each praefecture was divided into several dioceses: and, lastly, the dioceses were subdivided into provinces (a total of 116). This period in the history of Rome is very important in relation to the Bible because it is the time when the final structure of "the Beast" was settled from which the "image of the Beast"—the governmental organization of the burgeoning Roman Catholic Church—was copied!! (Langer, p. 131.)
- 303-313 A period of general persecution of the Christians under Diocletian. These ten years of persecution are referred to prophetically as ten days in the history of the Smyrna Era of the true Church in Rev. 2:10. This was a direct attempt to extirpate Christianity in all forms, whether true or heretical, in the whole Empire! As Langer notes, the persecution was stopped in the entire west in 306—after just three years—but raged in the east until 313. This is the reason the Catholic Church in the West survived to be so strong later. (Langer, 132.)

The Administrative Divisions of Diocletian 5th century



305-337

Reign of Constantine the Great. Christianity was too widespread to root out so, under Constantine, it was legalized. As Dr. Hoeh explains, it was brought into the government—tied to the government—so the government could control it! The key events in the reign follow:

- (1) 311 — Galerius, Licinius, and Constantine, in concert, issued an edict which put an end to the persecution of Christians and granted them the right to practice their religion.
- (2) 312 — Battle of the Milvian Bridge before which Constantine said he saw a cross in the sky and the device in hoc signo vinces (Langer, 133).
- (3) 313 — Edict of Milan. "In 313 Constantine and Licinius met at Milan, where they issued a joint edict of toleration, which placed Christianity upon an equal footing with the pagan cults of the state. Although this edict enunciated the principle of religious toleration for the Empire, it was issued with the view to win the political support of the Christians and pointed unmistakably to Christianity as the future state religion" (Boak, pp. 347-348).
- (4) 321 — Constantine designated Sunday as a general holiday. This "was in full accord with his policy of toleration, for although this was the day celebrated by Christians (?) as "the Lord's day," as the "day of the Sun" it could be celebrated by pagans also" (Boak, p. 350).

Key events in the reign of Constantine concluded:

- (5) 325 — Council of Nicaea. This was the world's first ecumenical (world-wide) council in the history of Catholicism! The Eleventh edition of the Britannica emphasizes that this "was the first attempt to fix the criteria of Christian orthodoxy by means of definitely formulated pronouncements on the content of Christian belief" Key topics were the date for the observance of Easter, the Arian controversy, and the doctrine of the Trinity.
 - (6) 330 — Dedication of Constantinople as capital (Langer, 133). Until this year Constantine issued coins with the image of the Sun-god, with whom the emperor was often identified (Boak, 350).
 - (7) 337 — Death of Constantine. On his death bed he was baptized by aspersion—otherwise known as sprinkling! This is the first recorded act of sprinkling in all of church history!!
- 343 Meeting of the Council of Sardica, composed of Western leaders only—it was not a universal or ecumenical council! It confirmed the Western feeling that the bishop of Rome ought to be the head of the Church by sanctioning Pope Julius as the final arbiter in disputes resulting from the Arian controversy.
- 361-363 Reign of Julian "the Apostate", the last emperor who did not favor Christianity. He wanted to substitute paganism for Christianity (Langer, 133). His statements about Christ help prove He was an actual historical figure (see Dr. Hoeh's comments in the syllabus material on Rome).
- 376 Exactly 100 years before the traditional date for the fall of the Roman Empire, the Visigoths crossed the Danube into the Empire. This is the date usually given to mark the beginning of the German invasions.
- 378 Battle of Adrianople. The Emperor Valens is killed. This marks the beginning of the end for the Empire. After this the Romans were never again able to keep the barbarians out of the Roman boundaries.
- 395-410 This marks the third period of great calamity to strike the Empire. See Dr. Martin's article (August, 1965, Plain Truth).
- 407 The Romans evacuate Britain.
- 410 The Visigoths sack Rome under Alaric (Langer, 134). First time in 800 years!!
- 429 The Vandals under Gaiseric, after a two-year siege of Hippo (where its bishop, Augustine dies in 430), seize North Africa.
- 435 The Vandal kingdom in Africa is recognized by the Roman government.
- 449 The Angles and Saxons leave Europe and move into Britain due to pressure from the vast Hunnic realm under Attila.
- 451 The Huns are stopped at the Battle of Chalons (Langer, 135). This was the most significant battle of antiquity because it meant the survival of the Roman concept of government in Europe, later promoted by Charlemagne.
- 455 The Vandals under Gaiseric sack Rome.
- 476 The Herulian, Odovacar, deposed Romulus Augustulus, the last emperor in the west, at Ravenna. This is the traditional date for the end of the Roman Empire.

C. White

What Constitutes A Resurrection of the Roman Empire?

In studying the historical fulfillments of the various resurrections of the Roman system, it is important to bear several basic principles in mind. Not every governmental system arising in Italy after 476 A. D. is of necessity a resurrection of the Empire. Nor is collaboration with the pope a deciding factor. A resurrection of the Empire is a combination of various factors, paramount among which must be a desire by the resurging power to imitate the Roman system and to actually look on itself as either a continuation or a revival of Rome. Charlemagne, for example actually minted coins with the inscription "Empire Restored," which leaves no doubt as to what he thought. The same, however, cannot be said for all the national states that emerged after the demise of the original Rome.

The Vandals, on the surface, would appear more as enemies of Rome than as a revival of the system. They even sacked Rome itself (455 A. D.), and never set up a kingdom anywhere in Italy. On top of that, the Vandal kingdom was established in 429 A. D., long before the fall of the Empire (476 A. D.). How then could the Vandals be classed as a revival of ancient Rome?

First of all, the attacks of the Vandals against Rome are not all that important in this discussion. Satan is divided against himself (Matt. 12:26). Should we expect, then, harmony in his system? The Vandals appeared on the scene as enemies of Rome, true. But look what happened. In 429 they crossed over into North Africa and there, in what had previously been one of the wealthiest provinces of the Empire, they established an independent state. This state made a compact with Rome, and--most important of all--it set up its own government on the basis of the Roman system. In that regard it was an independent continuation of the Roman way of life.

Now the question is, if the Vandals were a resurrection of the Roman Empire, then why not also the Visigoths, who set up a kingdom in Spain at about the same time? Here is the difference. The Vandal kingdom was a completely independent state, but set up along Roman lines. The Visigoths, however, were incorporated by the Roman Empire as foederati--confederates. "A Gothic state was created within the Roman state" (Langer, An Encyclopedia of World History, fourth edition, p. 158). The Visigoths administered Southern France and Spain on behalf of the Empire, and by the Emperor's express request. In this regard the Visigoths were a part of the original Empire, not a resurrection of it. The Vandals, however, were independent.

But what about the fact that the Vandal state was established (429 A. D.) long before Rome ever fell (476 A. D.)? Just this: the Vandals,

although established before, continued to survive for many years after Rome itself had fallen. The powers of the Vandals, Heruli and Ostrogoths were all independent states that continued to perpetuate the Roman system after the original Empire itself had collapsed. In this way the Vandals definitely were a resurrection of Rome.

The Lombards never qualified as a resurrection of the Roman system. Even though they invaded Italy, their kingdom never tried to imitate ancient Rome. Nor did they look on themselves as either a revival or a continuation of Rome. They did not have Rome as their capital. They never entered into any kind of a compact with the Empire (Langer, p. 164), --in fact they were just a kingdom, later Catholic, which happened to be established in Italy. But Catholicism is no factor for qualifying as a resurrection of the Empire. If it were, then England would have been a prime candidate, which is unthinkable. The Lombards never were a revival of Rome.

During the Middle Ages there were many kings who entered into compacts with the papacy. For instance, the French Charles of Anjou made an unsuccessful bid for the imperial crown in 1273. But not everyone who makes a deal with the pope qualifies as Holy Roman Emperor. Charles lost the bid, and the imperial crown went to the German Hapburgs, who held it till 1806.

What about Garibaldi and the uniting of Italy? It is true that Garibaldi did not get along with the pope--but neither did many previous leaders of the revivals of Rome, including Napoleon. In Garibaldi's case, the pope plainly stood in the way of a completely reunited Italy. The nation was finally reunited in 1871, with Rome as its capital. However, the one thing that qualified Italy as a revival of Rome was simply the fact that Mussolini proclaimed it as such. In 1936, after the defeat of Ethiopia, King Victor Emmanuel III assumed the title of Emperor and Mussolini proclaimed that this was "the Empire restored."

At the end of World War II, after the fall of Mussolini, however, Italy formally renounced any claims to being an empire. That resurrection of the Roman system is therefore once again dead. All we have at the present is the Republic of Italy, which makes no pretensions about being a resurrected Rome. It remains for another government to arise which will actually claim that it is a rebirth of the Roman Empire.

In conclusion, here is a summary, in greater detail, of the seven resurrections of the Roman Empire:

<u>Restorations</u>	<u>Dates</u>
1. Justinian's Restoration	554-586

2. Carolingians 800-924
 Begun by Charlemagne and maintained by his descendants. By 924, however, there was no one left to claim the imperial crown.
- * 3. Ottonians, Salians and Hohenstaufen 962-1250
 Begun by Otto I, the Empire continued on through successive German royal houses without interruption. It ended in 1250, inaugurating "the terrible time without an emperor" (1250-1273).
- * 4. Hapsburgs 1273-1806
 Their most prominent ruler was Charles V.
5. Napoleon 1804-1814 (1815)
6. Garibaldi to Mussolini 1871-1943
 In 1936 King Victor Emmanuel III assumed the title of Emperor of Ethiopia and the Italian state was acclamed as a restored Empire.
7. Final Revival

These figures give, as near as can be determined, the actual dates of duration for the various revivals of the Roman Empire.

Gunar Freibergs
 April 21, 1971

A CHART SHOWING PROPHECIES OF REIGN OF GENTILE KINGDOMS								
Dan. 2 The IMAGE	Daniel 7 The FOUR BEASTS (State) (Church)		Dan. 8 The RAM and GOAT	Revelation 13 The BEAST and IMAGE (State) (Church)		Rev. 17 BABYLON and BEAST	EXPLANA- TION of Symbols	The EVENTS Fulfilled in HISTORY
Head of GOLD v. 32, 39	1st BEAST like LION v. 4						1st HEAD of prophetic BABYLON	The CHALDEAN EMPIRE (Babylon) 625-539 B.C.
Breast and arms of SILVER v. 32, 39	2nd BEAST (BEAR) v. 5		RAM with 2 horns v. 3, 4, 20				2nd head of prophetic BABYLON	The PERSIAN EMPIRE (Medo-Persia) 559-330 B.C.
Belly and thighs of BRASS v. 32, 39	3rd BEAST (LEOPARD) 4 heads v. 6		HE-GOAT with great horn and 4 notable ones v. 5-8, 21, 22				3rd, 4th, 5th, 6th HEADS of prophetic BABYLON	GREECE, under Alexander the Great, and four divisions, 334-31 B.C.
Legs of IRON v. 33, 40-43	4th BEAST strong like IRON with 10 HORNS v. 7, 23, 24			The BEAST with 7 HEADS and 10 HORNS v. 1, 2			7th HEAD of prophetic BABYLON, with ten HORNS	The ROMAN EMPIRE, from 31 B.C., later in 2 divisions, West and East
				The DEADLY WOUND v. 3				Barbarian conquest of the ROMAN EMPIRE fifth century A.D.
	1st HORN (uprooted)			1st HORN			These three horns, adherents of the Arian form of "Christianity," destroyed at behest of the "little Horn"	The VANDALS 429-533 A.D.
	2nd HORN (uprooted)			2nd HORN				The HERULI, Odoacar's government, 476-493 A.D.
	3rd HORN (uprooted)			3rd HORN				The OSTROGOTHS 493-554 A.D.
		LITTLE HORN among ten v. 8, 20-22, 24-27			Two-horned "LAMB- DRAGON" and "IMAGE" v. 11-18	SCARLET WOMAN who rode the BEAST v. 1, 2	Ruled the Beast, so- called BABYLON the GREAT	STATE CHURCH and its copy ("image") of the Roman Empire
	4th HORN			1st of REMAINING 7 horns— DEADLY WOUND HEALED (to continue 1260 years) v. 5	↑ 554-1814 = 1260 YEARS BEAST CONTINUED ↓	1st HEAD of BEAST (healed) ridden by Scarlet Woman	Since the "Woman" never rode any of the 7 heads of the 1st 4 Beasts, but did mount and ride the last 7 horns of Daniel's 4th Beast, it follows that the last 7 horns of Dan. 7 and Rev. 13 are the 7 HEADS of Rev. 17	"IMPERIAL RESTORATION" of the Roman Empire in the West by Justinian, 554 A.D.
	5th HORN			2nd of remaining 7 HORNS		2nd HEAD ridden by Woman		FRANKISH KINGDOM
	6th HORN			3rd of remaining 7 HORNS		3rd HEAD ridden by Woman		HOLY ROMAN EMPIRE (German head)
	7th HORN			4th of remaining 7 HORNS		4th HEAD ridden by Woman		HAPSBURG DYNASTY (Austrian head)
	8th HORN			5th of remaining 7 HORNS		5th HEAD ridden by Woman		(5 are now fallen)
In 1814, just 1260 years after "deadly wound" was healed, the "HOLY ROMAN EMPIRE" was dissolved. "So closed a government that dated from Augustus Caesar" (West, p. 377).								
	9th HORN			6th of remaining 7 HORNS		6th HEAD ridden by Woman	(One IS) Rev. 17:10	ITALY, united by Garibaldi, 1870 to 1945
The ten TOES	10th HORN			7th and last HORN	Beast ascends out of pit	7th head and ten HORNS	(One yet to come)	Revived ROMAN EMPIRE of 10 nations or groups of nations

This chart will help you understand and correlate various prophecies concerning the stages or revivals of the Roman Empire. Use it with Lessons 10 and 11.