

exiled from Jerusalem after the war with Nebuchadnezzar. The "captivity of the nation" lasted 70 years (2 Chronicles 36: 20–21). This event is unique in the biblical history.

end of the Roman Empire in the 10–13th cc. A.D., after the GTR-war in Italy in the 13th c. A.D. The Avignon captivity lasted about 70 years. This event is also unique in the Roman history and in the history of papacy.

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Resettlement from Jerusalem to Babylon (Persia)

Relocation from Rome to Avignon (France)

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There is a lot of literature about these two events; both of them were turning points, for the Kingdom of Judah and in the history of Roman Empire and Roman papacy in 10–14th cc. A.D. Let us recall here that the Bible is a religiously coloured source, and consequently this event is considered in the Bible as being extremely important in the history of the Kingdom of Judah.

The Bible says: "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." (2 Chronicles 36:20). Let us recall that Avignon is located in France, and France was identified (at least in some biblical texts) with PRS = Persia. Moreover, Charles of Anjou (king of Naples and Sicily: 1266–1285), the victor in the GTR-war of the 13th c. A.D. (in Italy) had also come from France (by the way, he was a brother of Louis IX of France). In particular, this fact gives an explanation for "the relocation and the captivity of popes" to no other country but France = PRS = "Persia" (?).

The Bible continues: "Until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath; to fulfil threescore and ten years." (2 Chronicles 36:21).

The chapter in [119] (S. Lozinsky) that describes the "Babylonian captivity" of popes, is titled: "The papacy in captivity of France" ([119]. V. 1, p. 110). A religious source, as the Bible is, of course attached a great importance to this event concerning the fortune of the Roman religion and the centre of papacy. As we mentioned in Part 1 of our book, some medieval authors confirm our parallel calling the Avignon exile of the popes the "Babylonian captivity" and identifying Rome with Jerusalem (see Dante's letter to Henry, Part 1, Section 13.6.2). Of course, such medieval texts seem to the modern commentators (for example to A. K. Dzhivelegov, see [287]) to be "biblical reminiscences", but Dante means about his time and his life.

S. Lozinsky writes: "In France ... the papacy felt much more safely and comfortably under the king who, in fact, at that time settled the popes ... Contemporaries said that in fact Paris dictated his will to Avignon ... Nicholas from Clemange confirms this fact, calling the Avignon's pope "a slave of slaves of French Princes" ... But the method the French kings (PRS—Persians?—A. F.) used demonstrated clearly that at the moment the papacy is no more useful to the French throne, the popes' Avignon residence will become unnecessary and the "Babylonian captivity" will come to its natural end." ([119], V. 1, p. 12). S. Lozinsky and F. Gregorovius listed the following evidences of medieval documents about Rome in the first half of the 14th c. A.D.