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INTRODUCTION FOR THE TEACHER

Teaching Modern History From a Christian Perspective

An accident victim slowly regaining consciousness in a hospital asks sooner or later, “Where am I?” Someone living near a creek asks sooner or later, “Where does it come from?” A child riding in a car asks sooner or later, “Where are we going?” Humans have a constant desire to orient themselves, to make sense out of what is happening.

Teaching history is man’s attempt to answer age-old questions like these. How did things come to be the way they are? Where are we headed? What is the driving force of history?

It is easy for writers of history to decide first on answers to these questions, and then to select from history the facts needed to support and illustrate their answers. In fact, it is practically impossible for even the most fair-minded historians not to do some of this. No one can record all the millions of historical facts. Every historian must be selective.

However, we need not decide beforehand what history means. God has decided that for us and has helped us determine the most significant facts. Once we recognize them, the other facts fall into place.

In trying to describe the driving force of history, some history texts emphasize wars and politics. Some hold up economics or cultural and technological developments. Some emphasize individuals and their achievements.

Christians believe that the driving force of history is the conflict between God and evil. History shows how mankind has related to this struggle. It shows how God has brought His people to the present point in time and even foreshadows what He has in mind for them in the future. “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Romans 15:4).

The more recent the events of history, the harder they are to interpret. Therefore, the final pages of this course do not attempt to provide up-to-the-last-minute coverage of recent events. Instead, those pages focus on trends in recent times, and they use recent events to illustrate those trends.

Modern history is a fascinating study. This course gives the broad outlines, but the teacher must make the story live. By your own interest, by your own study and input, you can make the text bloom so as to spark the interest of your students. Approach this subject enthusiastically but also respectfully and prayerfully.

Organization of the Text

The text is divided into chapters. Chapter 1 reviews ancient history, and each of the other chapters covers a major era of modern history. The chapters are divided into smaller sections each beginning with a bold subtitle. Several sets of exercises (Study Exercises) are distributed through the chapter. Review exercises are found at the end of each chapter, and a test for every two chapters is found in a separate test booklet.

Plan ahead to determine the amount of material to be covered each marking period so that you can complete the book by the year’s end.

Using the Exercises

The course is designed to provide an ample amount of exercises for the students. Assign enough to meet your goals for the chapter; some of the more subjective exercises could be given to faster students. A typical assignment could include reading part of a chapter and doing the *Study Exercises* after it.

At the end of each chapter is a set of exercises called *Clinching the Chapter*. The first several sections have exercises to review the vocabulary words and other significant names and terms. These are important, for the most significant ones appear on the test and are not always addressed in the *Study Exercises*.

A later section of *Clinching the Chapter*, called *Thought Questions*, has questions that go beyond the facts and check the students’ comprehension. This section is intended to develop a fuller understanding of the events in focus, or of related Biblical principles. The exercises may be assigned sometimes; but usually you might pick out one or several that you find most enlightening, and assign only those. The rest could be used as a basis for class discussion rather than homework.

Many chapters have a section called *Geography*. These exercises are for supplementary use as time permits. Some exercises ask the student to trace a map. Outline maps for this purpose are found in the back of the pupil’s book in the “Map Section.” If you prefer to photocopy the outline maps, you may do so for use with this course without special permission from the publisher. We recommend enlarging the maps to full-page size if you photocopy them. This will give students more room for labels.

Students are instructed to fill in the names of the countries they study about in this course. However, some countries are not specifically mentioned in the course. Challenge exercises in Chapters 27 and 28 provide an opportunity for students to label these additional countries on their maps.

Provide each student with a notebook for the map exercises. Students should follow the “Guidelines for Neat Maps” that are given at the beginning of the Map Section. (These guidelines apply to hand-drawn maps, not to published maps. Publishers distinguish map features by using different styles and sizes of type.) If the students do a good job with these exercises, their notebooks will be attractive keepsakes.

It is recommended that you make regular use of wall maps while teaching this course. You may want to provide extra geographical drill and require students to memorize the names and locations of the countries of Europe, Asia, Africa, and Latin America. Extra copies of the blank maps in the back of the book could be used for geographical drills.

INTRODUCTION FOR THE STUDENT

Understanding the Past Five Centuries tells the story of modern times from the 1500s to our own time. The seventh-grade book in this series tells about ancient events in the Eastern Hemisphere. This book focuses mainly on more recent events in the Eastern Hemisphere, especially in Europe.

If your background is European, your reading interests might lie more with Europe than with Asia and Africa. However, the cultures of Europeans, Asians, and Africans all made their unique contributions to world history, and they all have their effects on the present time. The zero, for instance, came from the Far East.

After a review of early Christian history, you will study the burning issues of the Reformation and the religious conflicts that resulted from it. You will go on to trace the struggles of cultures, kingdoms, and empires. The constant clash of people's ideas resulted not only in wars and revolutions but also in mission efforts, the writing of great books, the establishment of orphanages, and much more.

This textbook tells of all kinds of people, from emperors to explorers, from philosophers to slaves. It tells of curious mixtures—science and suffering, missionaries and opium merchants, diplomats and promise breakers, democracy and violence, increasing prosperity

and declining morals. It tells of a dynamite maker who promoted peace, of Americans who rescued Russians from starvation, of a lightning war that got stuck, of churches that were licensed by atheists.

You will meet bold, rough individuals who were considered to be giants in their time. But you will also become acquainted with spiritual men and women. Although some of their names receive little or no mention in secular encyclopedias, they made contributions far greater than their reputations.

History explains how things came to be as they are today. Many students of history see little order or reason in events of the past. They wonder what it all means and where the world is headed from here. But we know! Looking back over the strange and stormy past, we can trace a golden thread—the faithfulness of God to His people, and their faithfulness to Him. Surely God will have control in the future as He had in the past.

This book is organized into twenty-eight chapters. Each chapter is divided into a number of smaller sections, and several sets of study exercises are distributed throughout the chapter. Review exercises are found at the end of each chapter, and a test for every two chapters is found in a separate test booklet.

May God bless you as you study diligently for His glory and for your own benefit.

Using the Teacher's Manual

The teacher material and exercise answers are given in the shaded part surrounding the pupil pages, which are shown reduced in size. The teacher material has bulleted paragraphs to indicate major concepts; these are the main points that the teacher should cover and that the students should know after they have studied the chapter. A major concept may be followed by a supplementary concept marked with a dash.

Answers are given near each set of exercises, and a copy of each test with answers filled in is included in the back of this book. Give full credit only for answers that are correct and complete. For example, many *Study Exercises* require complete-sentence answers unless a simple word or phrase is obviously sufficient. If an exercise asks for several answers, be sure students have two or more responses. Many exercises allow for some flexibility, but do not give room for careless or fuzzy thinking. Some exercise answers include dates in brackets to aid the teacher.

For *Thought Questions*, give more room for answers reflecting various opinions or approaches. These exercises can be expected to call forth more discussion and differing viewpoints than most others. The important thing is that students have thought through their answers and can substantiate them with sound logic.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally" (James 1:5). May God bless you as you endeavor to teach this course on modern history.

Front cover: The Imperial Palace, the home of the Japanese emperor, lies at the heart of Tokyo. Stone walls, moats, and park-like grounds separate the palace from the bustling city around it. Thousands of Japanese pay their respects to the emperor on the two days of the year that the palace is open to the public—January 2 and the emperor's birthday.

The *Geography* section is followed by a section called **Research**. The exercises in this section are designed to broaden the students' frame of reference by having them find information in encyclopedias or other reference sources (a suggested listing is given on pages 8 and 9 of this book). You may use these exercises as a springboard for class discussions, or assign them to students as oral or written reports.

A section called **So Far This Year** comes at the end of each chapter (except Chapter 1). It has objective exercises that give cumulative review of the main facts to be remembered. **The final test for the year is based on the So Far This Year reviews.**

You as the teacher can approach your history classes in several different ways. History is a good subject in which to lecture, especially if you have done a good bit of studying. With this approach, you might begin by checking the exercises assigned in the previous lesson; and then you could lecture, staying close to the outline in the book, while the students take notes. Another approach is to develop the main points further in class, using the *Study Exercises* or *Thought Questions* as a springboard. This approach will be especially profitable if your students are interested in history and contribute freely.



Old arched bridge across the Tiber River in Rome. After the Roman Empire fell, Rome continued to hold great influence over much of Europe as the center of Roman Catholicism.

Suggested Sources for Further Research

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1

From Christ to the Crusades

THE SPREAD OF CHRISTIANITY

THE DECAY OF CHRISTIANITY

THE DECLINE OF ROME

DARK AGES IN WESTERN EUROPE

THE BYZANTINE EMPIRE

THE PERSECUTED CHURCH IN THE MIDDLE AGES

THE MUSLIM WORLD

BEGINNING OF THE HOLY ROMAN EMPIRE

THE LATER MIDDLE AGES

"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light."

Ephesians 5:8

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FROM CHRIST TO THE CRUSADES

You probably know about chain reactions. One of the simplest can be illustrated by dominoes set up in a row. If you knock over the first one, each domino in turn pushes over the next.

Some of the most complex chain reactions are the events of history. Discoveries lead to explorations, which lead to increased trade, which leads to intense competition, which leads to wars, which lead to inventions, which lead to more discoveries.

To understand recent times, we must have some knowledge of previous times. The seventh grade book in this series gives a view of early world history; therefore, this chapter will review only a few of the main events since the time of Christ. Chapter 2 introduces what historians call modern times, and the following chapters focus in more detail on the last several centuries. Even in chapters that deal with modern centuries, this text occasionally reviews the more distant past to help you remember important names, dates, and events.

The Spread of Christianity

About fifty days after Jesus rose from the dead, the church was born on the day of Pentecost. With the sound as of a rushing mighty wind, the Holy Spirit filled Christ's band of believers who were waiting at Jerusalem. As people heard the effects of the Holy Spirit's arrival, a crowd gathered around the believers and heard them proclaim God's wonderful works. Many in the awestruck crowd repented, and they too received the Holy Spirit. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

Persecution from unbelieving Jews soon followed, but it only scattered the Christians like firebrands in a strong wind. "Therefore they that were scattered abroad went every



Stoning of Stephen. Persecution of Christians began with this incident, and it scattered the Christians from Jerusalem to many other places.

where preaching the word" (Acts 8:4). The Good News went to Europe with Paul and to Africa with an Ethiopian eunuch; and according to tradition, Thomas carried it to India. Within the lifetime of the apostles, the Gospel had spread to much of the known world.

The Roman world was ready for Christ's coming. Christianity offered answers for troubled minds that were dissatisfied with the old Roman religion and that had been stirred by the questions of Greek philosophers. It offered hope for the thousands of slaves in the empire. Its message of salvation through Christ could be spread rapidly by missionaries, for the Roman Empire had well-built roads and reasonable security in this time of Roman peace, called *Pax Romana* (paks' rō-nā'-nā). No wonder Galatians 4:4 says that Jesus was born "when the fulness of the time was come."

The Christians emphasized love, yet to many people they must have seemed strangely intolerant. They refused to consider their faith to be just one among many equal religions. They would not compromise in accepting heathen rites and beliefs. They preached that men must repent, turn away from vain

The Spread of Christianity

- **Persecution helped the church to grow.** Polycarp and Ignatius were two early Christian leaders who were martyred by the Romans.

—Only true New Testament Christianity leads to God. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6; see also Acts 4:12 and 1 Timothy 2:5). Though Christ is the only way, true believers still show love toward those who hold other views.

—True Christians respect laws and present no political threat to the country in which they live (Romans 13:1). Nevertheless, Christians do pose a threat to the ungodly by exposing sin and false religion, refusing to participate in carnal warfare, and living as strangers and pilgrims on the earth. The constant

conflict between good and evil will never allow true Christians to be fully accepted by earthly rulers and worldly society.

- **The Pax Romana (Roman peace) and good roads under the Roman Empire helped the church to grow.**



Reminders of the Roman Empire. **Left:** Built in the first century A.D., this Roman aqueduct still brings water to the city of Segovia, Spain, from a river 10 miles (16 km) away. Only about 900 feet (274 m) of the aqueduct is above the ground; the rest consists of underground water conduits. This photograph shows some of the 148 arches needed to span uneven terrain so that water can flow by gravity. **Right:** The Colosseum at Rome. This huge amphitheater was built around A.D. 80, and its outer shell still stands today. During the Roman persecutions, thousands of Christians were killed here for public entertainment.

idols, and serve the living God. Christians knew that only one religion can bring God and man together. “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).

The Christians’ loyalty to Christ brought them into conflict with unbelievers. Roman officials thought they were disloyal to their rulers, many of whom were both religious and political leaders. Christians were seen as a political threat to the empire.

Political means “pertaining to the policies, goals, or affairs of a government.” Any Roman could have known—had he studied Christian teachings—that true Christians do not compete in this realm. The Christians honored government leaders and obeyed their commands except when they violated God’s Word. The apostle Paul himself had written, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God” (Romans 13:1).

However, many rulers did not know or care about the true nature of Christianity. Ten major Roman persecutions struck the Christians during their first three hundred years. The first one, under Nero (37–68), is the one most people remember best. It lasted from

A.D. 64 to 68. The final persecution, beginning in the reign of Diocletian (245–313), was the worst. This persecution lasted from A.D. 303 to 312.

All but one of the apostles died as martyrs. Other noted church leaders followed the same path to death. Ignatius ([ig-nā’-shəs], 67?–111?) gave his dying testimony to crowds in the Roman amphitheater. The venerable Polycarp (69?–155?) told his persecutors, “I have now served my Lord Christ Jesus eighty-six years, and He has never done me any harm. How can I deny my King?”

Most of the early Christians suffered in some way even if they were not killed. In Rome, where many martyrs gave their lives, some persecuted Christians escaped by hiding in catacombs.

The Decay of Christianity

Then came a dramatic change. During a lull in persecution, Constantine (285–337) became emperor. After supposedly seeing a vision of a cross in the sky, Constantine had his soldiers paint crosses on their shields. He said that this sign gave him his victories. Under Constantine, Christianity became legal and even favored. The Edict of Milan (mi-lan’

The Decay of Christianity

- **The Edict of Milan granted religious toleration in A.D. 313.** However, when the government urges people to join the church as Constantine did or obligates people to profess Christianity as Theodosius did later, this seriously harms the church (or destroys it altogether). —Although Constantine’s understanding of true Christianity was woefully lacking, we would have appreciated many of his reforms had we lived in his day. “Slavery, gladiatorial fights, killing of unwelcome children, and crucifixion as a form of execution, were abolished” (*Halley’s Bible Handbook*, page 760). Constantine also set aside Sunday as an official day of rest.

in 313 declared toleration for all religions. Later the emperor Theodosius (346?–395) actually abolished paganism and established Christianity as the state religion.

The storm of persecution was finally over, but this kind of sunshine meant disaster for the church. Christ calls His people to be separate from the world and live holy lives (2 Corinthians 6:14–18). In contrast, Constantine and other Roman emperors tried to unite the church and the world, thus bringing into the church hundreds of people who were only nominal Christians. Instead of growing like a healthy organism, the church swelled like a cancerous body.

By this time, certain heathen ideas and philosophies had also entered the church. From surrounding religions, the church had accepted priesthood, vestments, temple-like places of worship, and elaborate ceremonies. This may have appealed to the people and stirred religious feelings within them, but it failed to bring them to true repentance and reconciliation with God. In his sermon to the Greek philosophers at Athens, the apostle Paul denounced such substitutes of true worship. “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s

hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things” (Acts 17:24, 25).

Yet the Holy Spirit’s fire had not gone out in every heart. Some men opposed the course that the established Catholic Church was taking. (*Catholic* means “universal.” At that time it referred to the main body of Christianity.) These dissenters were labeled heretics, and their beliefs were called heresy because they differed from established (Catholic) doctrine. Some people accused of heresy did hold false doctrines, but others were faithful servants of God. They refused to let neglected Bible truths die completely from public thought.

Augustine (354–430), a prominent religious leader of that time, had a far-reaching influence on the course of Catholicism. Some of his teachings were Scriptural, but others contributed to the downward spiral of the established church. Augustine believed in judgment after death and in a place of eternal punishment for the wicked, but he taught that people who were not very wicked would receive only temporary punishment after death. He also believed that the church and the state should work together, and that it was right to force unbelievers into the Christian church.

Study Exercise Answers

1. the Holy Spirit
2. It dispersed the Christians with the Good News to many areas. (It also helped to keep insincere people out of the church.)
3. In A.D. 313, Constantine issued the Edict of Milan, which granted religious toleration. This ended the Roman persecution of Christians but brought false professors into the church.
4. The church becomes worldly because many members are only nominal Christians. The church grows but becomes defiled in the process.



Altar in the Church of the Nativity in Bethlehem. The church was originally built around A.D. 330. It is shared today by the Greek Orthodox Church, the Roman Catholic Church, and the Armenian Orthodox Church.

Study Exercises

1. What was the source of power that helped the early church to spread?
2. How did persecution help the church?
3. What is important about the year A.D. 313?
4. What happens when the government brings people into the Christian church?

The Decline of Rome

The two centuries of Pax Romana ended about A.D. 180. During the 200s, the Roman

- **Being called a heretic by an established church does not in itself mean that a person holds false beliefs.** (Jesus said, “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service” [John 16:2].)

—Someone who is called a heretic simply holds an unorthodox belief, which may or may not be false. Hardly anyone considers himself a heretic, as suggested by the wry statement, “Will the real heretics please stand up.”

—To support his idea that it was proper to force people into the church, Augustine referred to the parable of the great supper, in which the master of the house said, “Go out into the highways and hedges, and compel them to come in” (Luke 14:23). Actually, the Greek word translated *compel* in this verse is translated *constrain* in some other verses, for example: “And

straightway Jesus constrained his disciples to get into a ship” (Matthew 14:22). A study of these usages suggests the idea of *urge*.



Harbor at Istanbul, a city at a strategic site on the Bosphorus Strait. Istanbul was originally called Byzantium. Constantine made the city his capital and changed its name to Constantinople. Later the Muslims renamed the city Istanbul.

Empire was repeatedly attacked by German invaders from northern Europe whom the Romans called barbarians. They were fleeing before even fiercer barbarians, the Huns from Asia.

In A.D. 330, Constantine established his capital at what is now Istanbul (is'-tan-bōōl'), Turkey, though it was called Constantinople for over a thousand years. He probably foresaw advantages for trade and defense in this location.

When the emperor Theodosius died in A.D. 395, the empire was split between his two sons, as he had arranged. The eastern part, with its capital at Constantinople, would last for another millennium. The western part, with its capital at Rome, would end within a century.

Many historians have tried to explain why the western part of the Roman Empire collapsed. One important reason was the character of the Romans themselves. In general, laziness and selfishness prevailed. Many rich people indulged in luxury and pleasure while slaves did their work. They often evaded paying taxes. Large numbers of poor people were content to let the government give them free grain and entertain

them at circuses. Those who did work were taxed heavily, and often they had to be forced to continue their occupation.

A high regard for fairness and a respect for law and order were sadly lacking. Divorce, adultery, immorality, and abortion were practiced freely. Government officials tended to be corrupt, wasteful, and inefficient. The army struggled within itself, general against general and legion against legion. Roman boundaries fell back as enemies pushed into Britain, Gaul, Spain, and northern Africa.

Since many of the evils in the Roman Empire were present from the beginning, one may wonder why God allowed it to continue as long as He did. To us it might seem as if the empire was ripe for judgment long before it fell. But as already noted, God used the Roman Empire to fulfill some of His purposes. The Bible tells us that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Daniel 4:17). When God sets up and brings down nations, His timing is always perfect.

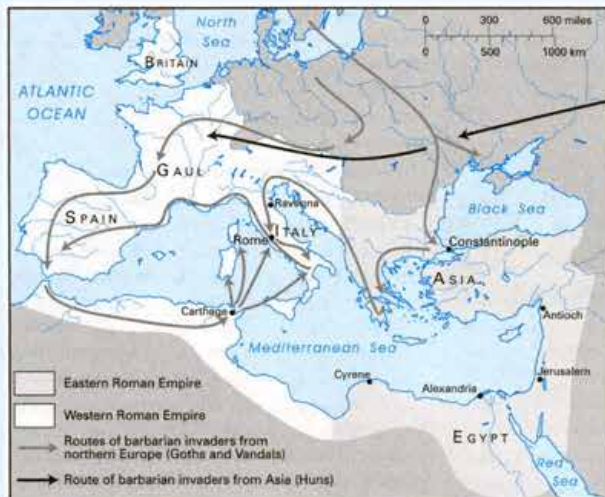
It is hard to say exactly when the Roman Empire fell. Barbarians sacked the capital repeatedly, but its final gasp came in A.D. 476 when German invaders overthrew the last Roman emperor.



These ruins are the remains of the large forum in Rome. A forum was a centrally located public gathering place.

The Decline of Rome

- **The decline of the Roman Empire was marked by the invasions of barbarians, the dividing of the empire, and the degenerating of character in the people.** These contributed to its ultimate collapse.
- **The last Roman emperor was overthrown in A.D. 476.** Although this is the date assigned to the fall of the Roman Empire, its fall was a process that took place over a number of years rather than in a single year. Therefore, saying that the Roman Empire fell in A.D. 476 is a bit oversimplified.



The Roman Empire
About A.D. 400

Dark Ages in Western Europe

Before the final fall of the Roman Empire, the Middle Ages, or *medieval* times, began. The Middle Ages have that name because they span the time between ancient times and modern times, or approximately from 400 to 1500. Some historians speak of the first part of the Middle Ages (from the 400s to the 1000s) as the *Dark Ages*. During this time, few people could read and there was little trade or industry in Europe. People had to be self-sufficient, making what they needed for themselves. In some ways this was an advantage, but it was mostly a disadvantage because the people had no access to new ideas or to the high-quality goods that they could have had by trading.

With no central government, the people looked to men strong enough to rule their local territories. Naturally, some leaders had more armed men at their command than others did, and therefore they could control larger areas. Over the years, the *feudal system* of social order came into being. The king of a country claimed all the land, at least in theory. He

would grant large sections of land to the most powerful lords in the country, who gave him their allegiance in return. These lords granted sections of their land to less powerful lords in return for their loyalty.

At the bottom of this power pyramid were the knights, each holding claim to one small portion of land. They had serfs who farmed



This medieval sketch shows German lords paying homage to their king (Otto II or Otto III).

Dark Ages in Western Europe

- The Dark Ages were marked by a self-sufficient lifestyle, the feudal system of social order, and the Catholic system of religion. A self-sufficient society has the disadvantage of lacking ideas and quality goods that could come from other places. Trade, industry, and general knowledge were scarce during the Dark Ages.

—Humans need some kind of government to keep order, and the feudal system (based on land ownership) was better than nothing. Very few people advocate anarchy, which is no government at all.