Harnessing Paulo Freire’s critical analysis of education and society, In Search of a Canon explores Africa and Asia, and their relationship to Europe, and Europe’s connection to the rest of the western world. As such, this book is situated in the tradition of critical scholars as it explores the relationship between historical processes and the development of a canon, or literature that is considered as sacred or accepted. In doing so, it intricately explores the intersection of history, religion (sacred text), race relations and education. The book uncovers the origins of the human family tree and the historical context related to the emergence of sacred literature and institutionalized systems of thought and educational processes. It presents critical dates, timelines and perspectives that are aimed at raising awareness in order to make schools and society more humane and democratic.

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In Search of a Canon
In Search of a Canon

European History and the Imperialist State

Greg Wiggan
University of North Carolina at Charlotte, USA
Religious fundamentalism and intolerance hurts everyone

Dedicated to Granny Naomi Scott
“We denounce the policy which sets man against man on issues of religion. As we extend the hand of universal brotherhood to all, without regard to race or colour, so we condemn any social or political order which distinguishes among God’s children.”

– Haile Selassie I
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PREFACE

This book is situated in the tradition of critical scholars as it explores the relationship between historical processes and the development of a canon, or literature that is considered as sacred or accepted. In this sense, the canon might be viewed as taken-for-granted religious and educational literature that has been institutionalized. In contemporary societies, an important distinction is made between religious and educational text, however, in the ancient time periods, which this work uncovers, those differentiations were not made. Thus, harnessing Paulo Freire’s critical analysis of education and society, In Search of a Canon explores Africa and Asia, and their relationship to Europe, and Europe’s connection to the rest of the western world. The book uncovers the origins of the human family tree and the historical context related to the emergence of sacred literature and institutionalized systems of thought.

Religion has – and continues to play a crucial role in society. Perhaps, it can help to foster greater human understanding rather than fuel tensions and conflicts. Therefore, religion must be analyzed and critiqued in order for it to transcend itself. As such, this book explores the creation of the canon and interpretations and understandings of sacred text in schools and society. The book is not intended to be a comprehensive treatment on the topic. Instead, it offers a thematic chronological presentation and discussion of relevant history surrounding the oldest books in the world, and the earliest sacred writings and their connections to the development of the canon in western societies. In doing so, it addresses racial and ethnic relations and cultural domination, and their relationship to the formation and delivery of education.

The book intricately explores the intersection of history, religion (sacred text), race relations and education. In so doing, it presents historical dates and events with their social context and explanations as a basis for understanding the development of civilizations and the formation of a canon. Writing in the area of history and religion can be a rather challenging task, but as Paulo Freire indicated, who was himself trained as a theologian, this type of inquiry is necessary in order to better understand ancient and temporary societies and their educational systems. This book does not attempt to devalue religious thought, but rather to critically analyze and explain historical and social movements and their concurrent relationship to the formulation of the canon. In this sense, historical facts can help to inform the personal journey and experience of faith. The work does not intend to undermine personal experience, but objectively attempts to explain the progression of human history and the creation of a canon.

As such, this book can be used in any history, education or diversity related course, but perhaps in any field of study, and could also be helpful to a public readership as well. The book contributes to the literature in the field by synthesizing historical,
religious and educational literature into a core work that appeals to a wide readership. It helps to create critical understandings regarding the connections between history, religion, and education.

This book is particularly aimed at students as it attempts to be both concise and precise in explaining complex historical processes. Classroom teachers often find that many of their students have insufficient backgrounds in history, so they have some difficulty with mastering the appropriate context regarding the past-and-present as it pertains to their class topics. So, rather than assigning an extensive body of outside readings, this book could potentially serve as a core text or as a supplemental reading and guide of important historical movements and dates. The book provides a bibliography of suggested readings and resources, but the general content is a critical investigation of history with relevant outlines and summary of dates and events, and their explanations and implications in the treatise on the development of a canon. The text is divided into three major time periods: I) Ancient, II) Modern, and III) Contemporary. This book is the result of more than ten years of reading, writing, and traveling, and over fifteen years of teaching. It is the hope of the author that the information that is presented in this work will help to enhance human understanding and help make schools and society more democratic, humane, and just.

Greg Wiggan
ACKNOWLEDGEMENTS

I wish to thank my very first teacher, Mrs. Lyons, the renowned educator in Sav-la-Mar, Westmoreland, Jamaica, and my last teacher, Dr. Asa Hilliard. I owe my deepest gratitude to these two educators who have had a profound impact on my growth and development. I also wish to thank my mother and father (and Baba Hilliard and Brother Robby), who taught me to be firm even when faced by institutional racism and prejudice. And to the ‘Vicker,’ elder ancestor Errol Peynado, and the queen mothers, Mama Scott and Mama “P,” and to the late Mr. Clinton Scarlett, who was the top librarian in Sav-la-Mar for at least three decades, blessed love.
The proceeding section begins the treaties on the background and outline of the ancient world. In particular, the discussion and presentation focuses on Africa, Asia and Europe as they relate to the development of a canon. It begins with the common African origins of all human beings, and the development of cultural expressions and sacred bodies of literature, referred to as the canon, which have impacted social, religious and educational thinking throughout ancient and contemporary times.

Four million years before the common area (B.C.E.), the human family tree began in Africa. The oldest human fossil remains in the world were found in the East African terrain of Ethiopia (4 million years old).

- Dinknesh, also called Lucy, is one of the oldest female human fossil remains in the entire world (3.2 million years old). The fossil remains of Dinknesh are housed in Ethiopia’s National Anthropology Museum in Addis Ababa.
- Additionally, the older fossil Ardipithecus Ramidus (4.4 million years old), also called Ardi, was found in Ethiopia.
- It has been scientifically proven that all human beings share 99.9% of the same Deoxyribonucleic acid (DNA), and that the human family tree started in East Africa. This finding suggest that all humans are indeed family, but geography and history would create adaptations that would lead to variations in phenotype (physical appearance), ethnicity, culture, and religious expressions. Furthermore, the earliest worship of God among humans is found in Southeast Africa.
CHAPTER 1

[See July 2010 Issue of the National Geographic discussion on the early human family tree in Ethiopia]

The area along the River Nile in Africa is known as the cradle of civilization. However, suppression and cultural hegemony would lead people to think that there were no high civilizations in Africa. Nubia (Sudan) has many pyramids which are older than the ones that are found in Egypt (also called Kemet or KMT, the name the indigenous people called the land that the Greeks later renamed Egypt. Kemet means land of the Blacks), and ancient artifacts that include paintings, writings, and monuments. The builders of the pyramids were originally from the South and the interior of Africa (Baldwin, 1896; Diop, 1987).

• There is evidence of civilizations along the Nile River that is more than 150,000 years old
• 25,000 years old paintings were discovered in Namibia
• The world’s first holy books were found in Africa

(In 2014, the remains of a new Pharaoh named King Senebkay were uncovered in Egypt. The fossil remains date back to 3600 BC. E.) (CNN, 2014).

• The Egyptians develop the Solar Calendar; a calendar dating system which is based approximately on 365 1/4 days, the time it takes the earth to revolve once around the Sun. Later, the Gregorian calendar is developed, which is based off the Solar Calendar.

3000-2500 B.C.E. – Grand Lodge of Luxor/Kemet/Egypt (also called the University of Waset) – Oldest University in the world is founded (See Asa Hilliard’s *Maroon within us* and Cheikh Anta Diop’s *Precolonial Black Africa*). Kemet was the
wealthiest and most powerful nation in the world at this time, and Waset was a center of higher education.

Obenga (1992) notes that:

Pythagoras studied in Egypt for twenty-two years, in Heliopolis, in Memphis, and in Thebes. His teacher in Heliopolis was the Egyptian priest Oinouphis (Ounouphis); in Egypt, Pythagoras learnt the Egyptian language, writing, geometry, philosophy (wisdom), mysteries, the notion of the power of the number, music (the diatonic scale), and astronomy; Pythagoras underwent ritual circumcision in Egypt in order to be admitted to the temples to learn astronomy, geometry and to be initiated in all the sacred ceremonies of the gods… (pp. 103-104)

Egypt, also called KMT, was a cradle of civilization and higher learning. The record from antiquity indicates that many of the oldest manuscripts in the world were produced in ancient Egypt. These ancient manuscripts would help shape the development of various religions, writings, and philosophical traditions around the world.

- The Teaching of Ptahhotep [2300 B.C.E. –KMT/Kemet/Egypt]. This is the oldest book in the world. It begins the human history of written language. The Teaching of Ptahhotep is a book of wisdom and spiritual guidance [“The God Ptah is in peace”]. The book is also called, “Teaching of the Prefect of the city.” (See Isaac Myer’s Oldest Books in the World. An account of the Religion, Wisdom, Philosophy, Ethics, Psychology, Manners, Proverbs, Sayings, Refinement, etc., of the Ancient Egyptians; Also, see Asa Hilliard et al.’s Teaching of Ptahhotep: The oldest book in the world).

In this ancient spiritual and wisdom literature, Ptahhotep writes:

- If thou hast, in the position of a leader, (power) to decide upon the condition of a large number of men, seek the most perfect way (of doing so), so that thy (own) position as to it may be without condemnation. Justice is great, unchangeable and assured, it has not been disturbed since the epoch of Osiris. To create obstacles to the following of the laws, it (to open) a way to a condition of violence. Will not that which is below gain the upper hand, if the unjust are not brought to the place of justice? … (Myer, 2300 BCE/1900, p. 74)

The master teacher Ptahhotep explains the spiritual and moral codes of conduct one should use when placed in a position of power. He continues:

- Do not create fear among men, (or) God will contend (with thee) in the same manner. If any one pretends to live by such means, He (God) will take the bread out of his mouth. (Myer, 2300 BCE/1900, pp. 74-75)

Ptahhotep’s writing was the first piece of literature to appear in the ancient world.


CHAPTER 1

• *The Book of the Coming Forth by Day and Night* [2000 B.C.E.]. This ancient Egyptian (Kemet/KMT) text was copied by foreigners and later became a basis of other religious literature (translated into English by E. A. Wallis Budge). Written in MDW-Neter (Medu Neter), later called hieroglyphics, this is the oldest religious book in the world. It would be copied and plagiarized, and become the basis of other religious text and sacred writings (Budge, 1967).

In the ancient sacred literature of *The Book of the Coming Forth by Day and Night*, written in Medu Neter, the oldest written language in the world, it states:

Chapter of god divine self-produced, the maker of haven, [and] earth, [and] the breath of life, of fire, of gods, of men, of beasts, of cattle, of reptiles and creeping things, of the fowl [and] of fishes, the king of men [and] of gods, in form one, [to whom] periods [are] as years, of many names, not know is that [god], not known is that [god to] the gods. Behold, Isis was in the form of a woman [who was] skilled in words (i.e., matter). (Budge, 1969, pp. 372-373)

British Curator and Egyptologist E. A. Wallis Budge, has done much of the English translation of this ancient literature. According to this sacred text, the creator has both male and female origins, and He/She brings the world and creation into existence. The expressions and manifestations of the gods were aspect of one God. On this issue, Budge explains:

These attributes [of god] were ascribed to a miscellaneous number of deities, we must remember that they would not have been thus associated unless the writers recognized such gods as phases or aspects of the Great God. The fact remains that such attributes were ascribed to gods who were created by God, and that the Egyptians arrived at such ideas as those described above is a lasting proof of the exalted character of their religion and of their conception of monotheism. (Budge, 1969, p. 141)

As Budge notes, the ancient Egyptian religious system assigned names to many gods, who represented aspects of the one divine God.

2649 B.C.E. – The Great Step Pyramid of Djoser is constructed. It is built by Imhotep (3rd Dynastic period); a multi-genius who was also the father of modern medicine (See J. B. Hurry’s *Imhotep, the vizier and physician of King Zoser and afterwards the Egyptian god of medicine*). Imhotep was the original father of modern medicine more
than 2,000 years before the western father of medicine Hippocrates. In 1862, one of Imhotep’s papyruses was found and purchased by a collector named Edwin Smith, and subsequently, it became popularly—but incorrectly known as the Edwin Smith Papyrus. However, it should more accurately be called the Papyrus of Imhotep.

2613 B.C.E. – Sneferu founded the Fourth Dynasty of Egypt. He reigned until 2589 B.C.E. The last three pyramids were built during his dynastic reign. Khufu, the
second pharaoh of this dynasty who is also believed to be the son of Sneferu, built the Great Pyramid of Giza. Khufu also had a large ship built called the Nu Ankh (This is the basis of the first flood story). Khufu’s artifacts are still in existence and can be found in the Cairo Museum in Egypt.

2200 B.C.E. – By this time, all of the major pyramids have already been built by Kemetians (later called Egyptians by the Greeks). These were all indigenous Black Africans.

1792 – 1750 B.C.E. Code of Hammurabi is created. It is an ancient Babylonian (Iraq) text with codes of moral law and ethics (Wright, 2009).

1745 B.C.E. – Hyksos Semitic-Euro-Asiatic people migrate into Egypt seeking food and shelter. They are received and helped by the Egyptians. However, they would later turn on the Egyptians and attack them and colonize the country. Ahmose I expelled the Hyksos from Egypt.

(See William Leo Hansberry’s African history notebook: Africa and Africans as seen by classical writers)

Rig Vedas [1500-1300 B.C.E.], the holy books in India are produced. The books explain the Hindu creation story and systems of beliefs and prayers (Doniger, 1981). Additionally, the collection of songs, hymns, mediation, bodily positions, movements (yoga), and chants help the faithful draw closer to the Hindu deities. There is a striking similarity between the Egyptian fertility Goddess Hathor, who is represented by the image of a cow, and Hindu Kamadhenu, who is also epitomized as a sacred cow. In the Hindu tradition, Lord Krishna, the god-child, is said to have been a protector of the holy cow.

1353 B.C.E. – Pharaoh Amenhotep IV (also called Akhenaten) and his wife Queen Nefertiti are on the throne in Egypt at this time. Amenhotep IV declares that there is only ONE God, Aten (monotheism is professed in Egypt). Amenhotep IV’s son was King Tutankhamun, also called King Tut, who was ruler of the 18th dynasty [1332-1323 B.C.E.]. King Tut’s remains are housed in the Cairo Museum in Egypt. In the Egyptian matriarchal system, the King could only come from his mother’s linage.

1307 B.C.E. Ramses I becomes Pharaoh. He is founder of the great 19th dynasty. Although there is little to no evidence to support the theological claim, it is believed that the Exodus story of the Torah/ Pentateuch (first five books of the Bible) took place under this Pharaoh. Seti I is Ramses I’s son. The images of Ramses I and II which have survived, suggest that they were Black Africans. Prior to this, during the 18th dynastic period in Egypt, which according to theology in the Torah, Moses was drawn from the Nile and taken to live in the pharaoh’s house as his adopted son (Exodus 2). If this story is true, Moses would have read and studied from the Book of the Coming Forth by Day and Night, the oldest religious book in the world, which was written in Egypt. In the manuscript, there are 42 commandments or negative confessions which adherents must obey. They include: I have not done iniquity; I have not robbed with violence; I have
not stolen, I have done no murder nor bid anyone to slay on my behalf: I have not stirred up strife, etc. There is little to no evidence for the existence of the Biblical Moses in Egypt. However, there is evidence of Thutmose (Thutmosis) I, Thutmose (Thutmosis) II, Thutmose (Thutmosis) III, and Thutmose (Thutmosis) IV who were all pharaohs in Egypt. Artifacts and mummified remains from these individuals have survived.

1279 – 1213 B.C.E. Ramses II reigns (Ramses I’s grandson). Ramses II is the son of Seti I. (See Cheikh Anta Diop’s *African origin of Civilization*.)

850 B.C.E. – Homer writes the *Odyssey and the Iliad*. This is the first piece of European literature, an important work of Greek mythology. It explains the Trojan War and the developments of the gods Apollo and Zeus. Later, in 20 B.C.E., Virgil writes *The Aeneid*, which describes the legend of a she-wolf who nursed two children, Romulus and Remus, who would later found Italy. In the story, Aeneid is a Greek who travels to Rome and becomes the founder of the Roman Empire. Aeneid was a character in Homer’s *Iliad*. The Greco-Roman connection is made here. In Greek mythology, the city of Athens is said to be named after the goddess Athena. King Kekrops (Cecrops) is believed to be one of the first persons to offer sacrifice to Athena (Homer & Butler, 1952).
800 B.C.E. – Africans called Olmecs arrive in the Americas. Artifacts from their civilization have been discovered by modern researchers. They had a presence throughout the Americas and particularly in Mexico. Prior to this, the Mayan civilization flourished in the region of Guatemala, Mexico, Belize and Honduras. And later in the 12th century, the Aztecs who were also known as the Tenochca, developed a civilization in Mexico. All of these groups predated the arrival of Christopher Columbus and Hernán Cortés.

(See Ivan Van Sertima, *They Came Before Columbus* and Robin Walker’s *When We Ruled; The Ancient and Medieval History of Black Civilizations*)

690 B.C.E. King Taharqa of the Twenty-Fifth Dynasty comes to power in Egypt. Taharqa was originally from the South in the modern day area of Sudan and Ethiopia (Nubia or Kush). He is noted for his military genius and his political might in restoring the order and influence of the southern kingdoms in Egypt. He built many pyramids in the area of Sudan. The writers of the Torah and Old Testament mention King Taharqa of Ethiopia in II Kings chapter 19 and Isaiah 37, as the king who defeated the army of Sennacherib, the Assyrian king. In the story, Taharqa saves the Hebrew people from Sennacherib.

676 B.C.E. Egypt is invaded by Assyria.

700 – 500 B.C.E. Book of Moses — The Torah or the first five books of the Bible are written, also called Pentateuch, a Greek word meaning the first. This is the first time anyone named “Adam and Eve” is mentioned, which is recorded in Genesis. In this literature, the woman Eve is said to be the cause of the ‘sins of the world.’ Clearly, patriarchy and bias against women was at work here. None of these authors were women, so females became a scapegoat for male writers. Furthermore, in the Torah, Moses is born in Goshen in northern Egypt, which helps to explain the influence of this literature. Oral tradition has it that Moses wrote the books of the Torah, but they were not actually written by Moses. The times and dates for these writings are not in alignment with Egyptian history or the would-be dates for the life of Moses (mythology). In Genesis, Moses is said to have married Zippora who was an Ethiopian. Moses would have been dead by at least 700 years earlier before the appearing of the books of Genesis and Exodus. Furthermore, Exodus was actually written before Genesis. According to Exodus, approximately 600,000 people left Egypt through the Red Sea. However, there has been no significant evidence found to support this claim. The story is further complicated by the claim that originally only 70 of these foreigners sojourned into Egypt, yet they left as more than 600,000 people (Deuteronomy 10:22). Although this cannot be established as a fact, nevertheless, the story may still hold powerful symbolisms surrounding freedom.

The narrative about ‘God having a chosen people’ would emerge. This was a rather dangerous proposition, suggesting that God had a favorite people and they had cultural and moral superiority, which granted them the right to kill and take other people’s land. The seeds of racism and religious and ethnic supremacy were being sown. Additionally,
the narrative of the cursed sons of Ham became a pretext for explaining the origins of different racial and ethnic groups. In Genesis chapter 10, the story of the sons of Noah, Ham, Shem and Japheth is told. These are the alleged ancestors of Africans, Europeans, and Asians. In the narrative, Ham is supposedly cursed and his decedents migrate and live in the geographical region of continental Africa. Clearly, racism and racialization was an underlying current. Furthermore, the claim of one God is made; however, this is not the only cultural group to have made this claim – Akhenaten did so as well at least 700 years before this. Additionally, the Torah mentions that a foreign people were enslaved in Egypt and they were used to build monuments, but actually, all of the pyramids were already built more than 1000 years before the Torah was written, and the builders were Africans. However, like most religious writings, the true authors are anonymous (pseudepigrapha), but names are attributed for the sake of establishing credibility. In the minds of those who were creating this discourse; what better way to establish legitimacy than to say God wrote these words or God inspired specific people to write them down. (The Adam and Eve, and Abraham stories have not been corroborated with any significant extra-Biblical sources or findings. Although these are considered folklore; however, they may still present moral truths, like most folklore do). *Isaiah is the oldest complete book of the Old Testament to have ever been found (it dates back to 125 B.C.E.). These were not the only religious writings in the world, but later they would be essentialized through imperial and cultural domination.

EGYPT IN THE BIBLE

Almost all the references to Egypt in the Torah are negative. However, it is one of the clear references to African descent or Black people in the literature. In the Torah, although Egypt is the place where the Hebrews went to for a refuge, it is still type-casted in a negative tone. This is clearly the result of hegemonic and western theological thinking and writing. Jacob died in Egypt, a place where he and his family went to – to receive assistance during a famine. Later, Moses is said to have married Zipporah, who was an Ethiopian. Furthermore, in the Torah, Abraham’s first wife is Sarah, but his second wife is Keturah, who was an Ethiopian. Moses was born in Goshen, Egypt and Joseph went down into Egypt and he saves his family from starvation. Joseph married an Egyptian woman named Asenath, who was the daughter of Potiphera, the priest of On. Later, in the New Testament, the baby “Jesus” is taken to Egypt to hide from King Herod. He spends several years in Egypt, in which the Synoptic Gospels remain silent. However, the non-canonical writings such as The Infancy Gospel of Thomas may shed some light on this issue (this literature is discussed later in this book). There is a deliberate attempt in the Old and New Testament to connect to Egypt, albeit in a negative and dehumanizing way, perhaps because this is the culture upon which the actual tenants of the oldest books and religious writings rest. Without giving any attribution, the writers of the Old and New Testament would make Egypt into a scapegoat for proffering hegemonic cultural, racial and religious superiority claims. With the rise of the Greek and Roman
entry into world history, the racialization of the globe would become a permanent fixture of social and religious thought. This would be further heightened in the era of slavery and colonialism where religion was most often used as a justification for dehumanizing, enslaving, and racializing indigenous people. Through the curse son of Ham narrative, the international consensus on Africans and people of African descent has created negative portrayals of these groups as heathens and savages. This is a narrative and premise upon which western theological and social thinking is based. However, summing up the role of Egypt in antiquity, in *Pre-Historic nations: Or Inquiries concerning some of the great Peoples and Civilizations of Antiquity*, Baldwin (1869) explains:

Before the time of Menes, Egypt had a civilization which must have seemed old to those acquainted with it. This is apparent to all who have studied the antiquities of that country... Menes was a prince of Upper Egypt, the oldest of these separate countries. He was born at the city of This or Thinis, which appears to have been the royal seat of Thinite dynasty of the upper country. That he was a man of remarkable force of mind and character may be inferred from the fact that he was able to unite the “Two Countries” under one government, and lay the foundations of a great monarchy whose monuments are still studied with admiration and wonder. (pp. 271-272)

Baldwin (1869) further states that according to the uniform testimony of tradition, civilization was first established in Egypt by colonies of Cushites or Ethiopians.

500 B.C.E. – 300 B.C.E. Babylonian Talmud is produced. It contains the Torah and other moral laws and doctrines of Judaism. This is a cultural and religious work that explains the codes and laws of Judaism.

450 B.C.E. – The historian Herodotus emerges in Greece. He is often called “the father of history” in Europe, but this is not true for the rest of the world (See Herodotus’ *Book I* and *II*). He travelled to Egypt, Ethiopia, and Nubia and he
explained what he saw and the people who were there. Herodotus described the Egyptians and Ethiopians as being burnt-skinned, or dark-skinned with woolly hair (Herodotus & Godley, 450 A.D./1957).

331 B.C.E. – Greeks invade Egypt

[Socrates teaches – Plato; Plato teaches – Aristotle; Aristotle teaches – “Alexander the Great;” each one visits Egypt, and Alexander renames a city after himself – Alexandria, Egypt. He also takes control of the school and library in Egypt]

* Aristotle teaches “Alexander the Great” and he introduces him to Herodotus’ work. This becomes a pretext for Aristotle’s interest in going to Egypt. Herodotus’ writings would serve as a blueprint for the Greeks’ colonization of North Africa. There are more than one hundred and fifty books that are attributed to Aristotle. The most significant body of work is the Alexandrian library or collection of work. However, it is improbably that Aristotle wrote all of these books, which were already being housed in Egypt by the Egyptians. “Alexander the Great” converted the school and library at Alexandria, Egypt (Kemet) into a center of learning for Aristotle. The books and library at Alexandria were pillaged by invaders. [Socrates was executed (forced poisoning) for his teachings in 399 B.C.E., later, Plato died in 347 B.C.E., and Aristotle was forced into exile because of his teachings, where he died in Chalcis, Greece in 322 B.C.E.]

During the Ptolemy rule, Manetho, who was an Egyptian historian and priest, writes down a chronology and history of Egyptian civilization. He divides the history into 30 dynasties. Ancient writers such as Josephus and Eusebius quote Manetho in their work. He is believed to be the source of the earliest chronologies of the Egyptian dynasties.

323 B.C.E. Alexander dies and Ptolemy I (also called Soter I, which means savior) assumes the throne. This is the first European person to become a Pharaoh in Egypt. The ancient Egyptian pharaohs were Black Africans. Ptolemy was formerly a general in Alexander’s army. He started the Ptolemaic Dynasty in Greece and Egypt as an invader. The Ptolemaic rule remained in place until the Romans entered and fought the Greeks to officially take control of North Africa in 30 B.C.E. Ptolemy I desired to become a pharaoh and be inducted into the ancient Egyptian (Kemetic) mystery system. Like the pharaohs, he wanted to become god-like so he was given the title Serapis. Ptolemy I aimed to be the embodiment of Aset (Isis) and Asaru (Osiris) from the Kemetic belief system, and he established a base at Memphis in Egypt. This is the same name that is later used for Memphis, Tennessee in North America. Most of the founding fathers and early presidents of the United States belonged to the Masonic order, otherwise known as the mystery system of Egypt. In Egypt, Ptolemy I had a temple built for himself, the temple of Serapis. Ptolemy I, as Serapis, made an image of himself as a Greek with the ancient Egyptian esthetics and a long beard, which became the image of a “god-man” on earth. He also liked to call himself
Meryamun Setepenre, or Beloved of Amun, Chosen of (God) Ra. Ptolemy’s image of himself was Serapis; he made himself into a deity and used the title of Christ. [Roman Emperor Hadrian’s letter to Roman Politician Julius Servianus in 134 A.D., mentions that there were followers of a new religion in the Roman territories who worshiped Serapis and that there bishops were the Bishops of Christ].

- Later, a similar image would be used by the Roman Catholic Church to represent “Jesus Christ” in the era of Christianity, 325 A.D.
- 197 B.C.E. – Ptolemy V Theos Epiphanes, also called Eucaristicos, meaning “God Manifest” who is gracious, comes to power. This concept of the “god-man” or god on earth is venerated later in the Church in Rome, in what is considered as the Greco-Roman Empire. Ptolemy declares himself a god on earth. Epiphany, the celebration of the son of god, is still observed (December 26th – January 6th) even in the 21st century.

270 – 250 B.C.E. The Septuagint is created (Old Testament – Torah, prophets and other writings are translated into Greek). It contains 613 laws – 248 are positive / 365 are negative restrictions (which corresponds to the days of the year) / 248 columns of text / 365 days; there are no numbers in Hebrew, instead, words/letters are used to represent numbers (there is a tradition of Jewish mysticism in which the Torah is read as mystic symbolisms and representations). Some of the Jews in the Greek controlled areas did not speak Hebrew, they spoke Greek. Ptolemy II or Ptolemy Philadelphus commissioned 70 Rabbis to produce this translation (Septuagint) of the Torah from Hebrew to Greek at the Library in Alexandria. The Septuagint has its origin in Alexandria, Egypt where it was produced and translated in the mid-200 B.C.E. era.

MACCABEAN REVOLT

This was a Jewish revolt against the Greek and Syrian invasion.

- It is a military struggle from 175 to 134 B.C.E.
- Judas Maccabees fights against Antiochus IV of Syria.

Maccabees text explains the followers of Judaism’s battles against Syrian invasion, and some versions include Psalms 151, which is not found in other Old Testament literature (Bickerman et al., 1988; Goldstein, 1976).

Punic Wars fought between 264 B.C.E. and 146 B.C.E. These were wars that were fought between the Romans and the Carthaginians of North Africa. There were three Punic Wars; these were key wars where the Roman Empire attempted to turn North Africa into Roman territory. Scipio Africanus (Scipio, Sir., fought a sustained battle against the Africans, and he was given the title Africanus) and Scipio the Younger, military generals, both fought on the side of the Romans against the Africans. The African military general Hamilcar Barca, who was Hannibal’s father (another major African military general), fought in the first Punic War (See Ancient History Encyclopedia). It
is important to note that the continent of Africa was named after Scipio Africanus, a name given to the continent by the Romans to honor Scipio’s work as a war general. However, before this “Afri” was generally used to refer to the Black people in the northern region of the continent, as perhaps a tribal group name. Furthermore, the Africans often referred to the entire landmass (continent) as Alkebuland, meaning motherland or mother of humankind. Renaming a land or people was one way of exercising dominance or legitimating dominance over a group of people.

218 B.C.E. – Hannibal of Carthage (Tunisia, Africa) attacks Rome against a possible invasion of North Africa. He is betrayed by some of his own soldiers – and in part by his own government, and is defeated. As a result, the Romans took control of North Africa. In 183 B.C.E., Hannibal consumes poison, killing himself rather than surrendering to the Romans. He is considered as one of the greatest military minds of the ancient world.

196 B.C.E. – The Rosetta Stone manuscript is written in hieroglyphics (Medu Neter) in Egypt. It was later discovered in Egypt in 1799 by French soldiers who were colonizing the country. The manuscript explains the decrees that were passed on by the Egyptian council of priest to the Pharaohs. Ptolemy V Theos Epiphanes, who was a Greek, also called Eucaristicos, meaning “God Manifest” who is gracious, was ruling Egypt at this time.

160 – 104 B.C.E. – Jugurtha of Numidia attacks Rome. He is executed by the Romans in 104 B.C.E.

146 B.C.E. – The library at Carthage (modern day Tunisia) is destroyed by the Romans.

69 – 30 B.C.E. – Cleopatra is last of the Ptolemy rulers (Greek) in Egypt. The Roman Julius Caesar assumes power after her suicide. The Roman powerbrokers were Mark Anthony and Julius Caesar.

47 B.C.E. The library at Alexandria was burned (the city was captured for Rome) – it was the original site of the KMT (Kemet) school. Julius Caesar had it burned (over one million documents were said to have been there).
CHAPTER 1

30 B.C.E. Egypt officially becomes a Roman province or colony. The trinity in Egyptian/Kemetic theology [Aset (Isis), Asaru (Osiris), and the virgin born son of God, Heru (Horus), who was born on December 25th of the solar calendar, which the Egyptians developed; the Black Madonna and child] is brought forward into Roman literature and theological thinking (See Osiris; The Egyptian religion of resurrection. Translated by E. A. Wallis Budge). This trinity was also seen in the Meroitic belief system of the ancient Kushite empire in the southern region of Africa. In the Meroitic system, the goddess Wosa is equal to Aset (Isis) and Asora to Asaru (Osiris) [Amani (of Meroe) is equal to the God Amun (of Egypt)]. The cultural highway was spreading from the South and interior of Africa into North Africa, and this would help to explain the similarity in the cultures and belief systems in the region, which originated in the South. Virgin born ‘saviors’ include: Heru, Buddha, Krishna, Dionysus, Zoroaster, Jesus, among others. These saviors have striking similarities in their narratives and mythology as told in various cultures around the world. Many of these figures share the same birthday, December 25th. (See Kersey Graves’ The World’s sixteen Crucified Saviors)

-------------------------------------------------A.D. PERIOD ------------------------------------------

33 A.D. Written between 60 to 65 A.D., Mark’s Gospel is the first gospel to mention “Jesus Christ.” The book of Revelations (Chapter 1 verse 14) presents the most vivid description of “Jesus,” it describes him as having skin as brass and hair like wool. This is one of the few places in the Bible that actually presents a description of Jesus’ physical appearance. The 2nd and 3rd century paintings of “Jesus” aligns closely to the description provided in the Book of Revelation, which contrasts greatly with the paintings that were commissioned by Pope Julius II and painted by Michelangelo during the 16th century. According to the Gospel of Mark, 33 A.D. is the approximate date of the death of “Jesus Christ.” However, some of Paul’s letters appear before the Gospels. For example, I Thessalonians was written around 49 A.D., which makes it one of the first (if not the first) books of the New Testament Bible. In this sense, Paul’s writing begins the New Testament. Written before the Gospels, this is one of the first known literatures to mention “Jesus Christ.” However, there is no mention of Paul in the Gospels. Although Paul never met Jesus, in the writings that are attributed to him, it states that he received his knowledge of Jesus through direct revelation. Paul’s writings appear before all the other writings – he is said to have written most of the New Testament, at least 14 letters are attributed to him. However, Paul did not do the majority of the writing himself. Outside of religious writings, there were no other known references to Jesus until the second century. In non-religious text, the earliest Roman literature tells of the death of a person name “Christos.” This is found in Tacitus’ Annals which was written around 107 A.D. This was more than 70 years after the death of Jesus. (See David Dugan’s Constantine’s Bible; Richard Friedman’s Who wrote the Bible?, and Bart Ehrman’s Forged: Writing in the name of God)
Each church had its own Jesus story. These were all oral traditions in the New Testament [none of the Gospels were actually authored by the names that appear on them (pseudepigrapha); the names were added to give legitimacy to the works. These names were more or less pen names].

As noted, Mark is the first Gospel to be written (between 60 to 65 A.D.); Luke and Matthew (80 to 85 A.D.); and John (90 to 95 A.D.). The names that appear on the writings are not the actual names of authors. There have never been any original writings found; these are all copies of copies (Mark chapter 16 in the oldest manuscripts ended at verse 8 – the rest was added in the 4th century). Most of these writings appear 35 years or more after the death of Jesus. Luke, who was a physician, why would he not write his own Gospel, why would someone write it and put his name on it? The same is true for Matthew, who was a tax-collector.

- The oldest copies of Mark are shorter – and they lack the nativity story
- No resurrection appearances or stories
- Matthew’s writer, like the others, appears to be deep in Jewish culture
- This person writes a genealogy to connect Jesus to “Abraham, Isaac, and Jacob,” and adds a nativity story, Sermon on the Mount, and The Lord’s prayer. This writer has access to Mark’s writing (Matthew has the first nativity story to be written. There is no nativity story in Paul’s writings)
- Luke is said to have written the Book of Acts. The Gospel of Luke and Acts are believed to have originally been one writing.
- John’s writer makes Jesus more divine – more miracles and greater inspiration, and makes several speeches for Jesus, which are often printed in red letters. However, these words were actually written at least 50 years after the crucifixion, and at least 10 years after John’s death. In this sense, the name John which appears on the gospel is a pen name the real author used to give legitimacy to the text.
- John chapter 21 is believed to be a later addition to the text. It does not appear in the oldest manuscripts.
- There are no original writings of the Bible – all are said to be lost; only copies of copies have survived.

(See David Dugan’s Constantine’s Bible; Richard Friedman’s Who wrote the Bible)

There were over 30,000 people living in the area of the New Testament narratives, yet no one else wrote down any of the stories that appear in the four Synoptic Gospels [Matthew, Mark, Luke and John], and there is no record of any woman author contributing to any of the writing—all of it is conceived and told through a patriarchal perspective. There are no extra-Biblical (or non-religious) writings to support the stories of the Synoptic Gospels. In the Bible, James, who is called the brother of Jesus (Galatians 1:18-19) is said to be the first bishop, rather than Peter.
as the Roman Catholic Church tradition states. He is sometimes called “James the Just.” And Jude is said to be Jesus’ younger brother.

64 A.D. Rome is burned – some people believed that Nero did this; however, it could not be proven. Nero is said to have blamed Christians for this tragedy and then he begins to kill many believers.

70 A.D. Nero begins to persecute Christians, a new religious movement that is emerging.

Jewish historian Josephus (37-100 A.D.) lists 22 books of the Old Testament. The writings that are attributed to Josephus as referencing Jesus are debated as interpolations. There are only two paragraphs of such reference and it is inconclusive among scholars and historians whether they were doctored and added. This would have been done after Josephus’ death. See Josephus’ *Antiquities of the Jews* (Book 18 and 20). Josephus makes no reference to miracles or a virgin birth; there are only two places where his writings mention “Christ” (Josephus, 90 A.D./1740).

70 – 100 A.D. Didache is written. This is an anonymous writing that is sometimes called, “The Lord's Teaching of the Twelve Apostles.” It outlines a series of teachings on Christian ethics and baptism. However, it does not make any divine claims about Jesus and it does not include a nativity story or any miracles or a resurrection, and references Jesus as a servant of God.

90 A.D. Council of Jamnia – Jewish Rabbis set out to officially address the canon of the Old Testament Torah (Rabbi Akiba presides), covering the accepted books. Only men are allowed to contribute at this meeting. Although there was already an Old Testament canon, which was found in the Septuagint, there was some discussion on some of the books. The council also disapproved of the Christian story and the new religion (Christianity) that was developing. The Book of Maccabees is rejected based on the notion that it could instigate resistance against the state. Additionally, the authorship of Song of Solomon and Ecclesiastics was discussed. (These are some of the books that were reputed to be contested and debated: portions of Esther and Daniel. The council also omitted Baruch, the Epistle of Jeremiah, Psalm 151, 1 Esdras, Prayer of Manasseh, the Wisdom of Solomon, Ecclesiasticus, Tobit, and Judith). Domitian was the Roman Emperor at the time. *This council is generally regarded as being of particular importance to Protestants because it provides a basis for the 39 books Martin Luther the Reformer [1517 A.D.] would later include in his Bible (*Luther Bible*), and the seven he omitted, which remained in the Catholic Rheim-Douay Bible.


107 A.D. – Saint Ignatius of Antioch (also called Ignatius Theophorus) is noted as the first person to use the word “Catholic,” which means universal. This is preserved in his personal letters. St. Ignatius was martyred for his beliefs. The word “Catholic”
was later applied to mean Catholic Church or Universal Church of Christ. (See Eusebius’ *The History of the Church*)

120 A.D. Marcian is one of the first people to attempt to put together a complete canon. However, he did not want to include the Jewish literature of the Torah. He was a Roman Catholic bishop of Tortona, Italy who died in 120 A.D. He said the Old and New Testament Gods were not the same. Therefore, he only included Luke and letters of Paul (he included approximately 10 letters of Paul) in his canon. However, most people did not agree with him.

125 A.D. Greek historian Plutarch dies. His most famous work is *Parallel Lives*, which includes biographies where he explains that Thales, Plato and Pythagoras all came to Egypt to study and consult with the teachers and priests (See Plutarch’s *Parallel Lives* and the *Stanford Encyclopedia of Philosophy*). Seemingly, the Pythagorean thorium is influenced by Egyptian mathematics and geometry, which they used in the building of the pyramids (Obenga & Saakana, 1992; Plutarch & Dryden, 125 A.D./1982).

120 – 140 A.D. Basilides emerge. He was a leading theologian in Alexandria, Egypt. Basilides was a part of the Gnostic tradition, a belief system that developed in Egypt, postulating that freedom and ‘salvation’ could be attained through knowledge. Basilides was martyred for his beliefs.

Sextus Julius Africanus 160 A.D. – 240 A.D. was a Christian historian and traveler. He was most likely from Libya in North Africa. It is said that his writings influenced Eusebius’ work, *The History of the Church*. Africanus is credited with writing one of the earliest chronologies and histories of the Bible.

• Three African Popes [Pope Victor I 189 A.D.; Pope Militiades 311 A.D.; and Pope Gelasius 492 A.D.]

The ‘woman at the well story’ which is found in the Gospel of John, was not in any of the early New Testament manuscripts until 800 A.D. It does not appear in most new translations. It is however, a staple of the King James Version (KJV).

Paul’s letters are writings that were intended to address issues in specific churches. For these and other writings, some people may have doctored the text at times. In the case of the Gospels, these were not actual words of Jesus – they were written between 30 to 100 (A.D.) years later.

• “All scripture is given by inspiration of God” (II Timothy 3:16). Timothy would have been referring to the Septuagint (270 B.C.E.) – the Old Testament translated into Greek. There was no New Testament canon when Stephen would have been saying this. As noted, the Septuagint was translated by 70 scholars. It contains the *Book of Solomon, Tobit, Judith, Baruch, Ben Sirach* (also called Ecclesiasticus), First and Second Maccabees, and the two Books of Esdras. There are also additions to the Book of Esther, additions to the Book of Daniel, and the Prayer of Manasseh
that do not appear in other manuscripts. The collection of the aforementioned works are often called the Apocrypha, the term that St. Jerome is believed to have applied to this particular body of work, which still remains in the Catholic Bible. As noted, the Roman Catholic Bible has many more books than the Protestant Bible, which omitted books like Judith, Maccabees, Tobit, and Ben Sirach, which is also called Ecclesiasticus (There are also racist and negative references to Black people. For example, Ben Sirach Chapter 14:3). Additionally, in the Septuagint, there are longer versions of Ester and Daniel than are in the KJV.

- The Septuagint contains the books of Jubilees, Enoch, and Maccabees, among other works. The New Testament canon was developed more than 500 years later.
- I John 5:7-8 ‘there are 3 that bare witness’ was not in the original Bible – it was added in 1516 for the Roman Catholic Church to help support the doctrine of the trinity.
- 1920 – Fragments of the Gospel of John were found in Egypt (dated to 133 or 135 A.D.). It is the oldest fragment of the New Testament to ever be found.
- Chester Beatty Papyri, a collection of work that was discovered in the early 20th century and is believed to have been originally produced in Egypt, contained some of the Gospel of Mark. The papyrus was written 250 years after Mark lived, and it has one of the earliest references to the Gospel of Mark. All of these findings leaves one to question, why are the oldest books most often discovered in Egypt?

During the first and second century [A.D.], the Romans continued to have control of Egypt; this would explain how the teachings of Aset (Isis), Asaru (Osiris) and Heru (Horus), the Black Madonna and child, were synchronized into the Roman Catholic Trinity (Budge, 1961).

It is important to note that the New Testament was originally written in Greek, although the people in the narratives supposedly spoke Aramaic and Hebrew. Subsequently, it is called the Greek New Testament.

Two Major Sources of Text — *Alexandrian Text* (it is older and has fewer writings and elaborations) — and *Byzantine Text* (it has many more additions and books, as well as the non-Alexandrian books)
Gnosticism [secret knowledge] – One of the leaders of the Gnostic movement was Basilides 120-140 A.D. He purported that he received his teachings from the disciple Matthew. He believed that it was Simon the man of Cyrene (Libya, North Africa) who carried the cross and was mistakenly crucified, and not Christ, because Christ returned to the Father. Thus, Simon was the form of Christ, and Christ was the form of Simon. Through hypnosis, Gnostics claimed they had come to a knowledge of God; one such group came from Egypt – they said there was no incarnation and that Jesus was not a supreme being, but had come to be divine principally through acquiring secret knowledge. In 1945, the Gnostic Library was discovered in Egypt (about 13 books). It had books that were excluded from the Bible. They are housed in the Cairo [Nag Hammadi (Ha Madi)] Museum and are written in Coptic. These works are said to have been translated from Greek to Coptic. The Gospel of Thomas was in the collection. This gospel contains 114 sayings of Jesus; however, it has no birth story or miracles. Another work was called the Book of Truth, also called the Gospel of Truth (this gospel describe Jesus as a revolutionary teacher who is persecuted for fighting against ignorance and error in society). The Gnostic Gospels and collection of writings are believed to have been written between the 2nd and 4th century A.D.

- Manuscripts are appearing all over

170 A.D. – Irenaeus emerges as leader of the Church of Lyon (France). Irenaeus read and quoted the Shepherd of Hermas text. In the text, Hermas is a shepherd who was a former slave who received a series of visions about the Church and the life of Christ. Hermas declares that Christ became the son of God on earth, but the “Holy Spirit” pre-existed before him. Irenaeus opposed Gnosticism. He could very-well be the true source of some of the early New Testament writings, whose exact authorship remains questionable. Irenaeus was concerned about setting a single day to celebrate Easter.

185 – 232 A.D. Origen was a scholar at Alexandria, Egypt. He was one of the foremost religious scholars and thinkers of his time. Origen wrote many manuscripts and commentaries on various aspects of the New Testament literature that was appearing. (See Eusebius’ The History of the Church)

Pope Victor I (born in North Africa) [189 – 199 A.D.] – Sets a single date for celebrating Easter around the time of the Jewish Passover and on a Sunday. He also sets Catholic Mass in Latin instead of Greek.

193 – 211 A.D. Septimius Severus, the first African Emperor of Rome emerges. The army of Illyricum supports him. Septimius Severus is said to have persecuted the Christians.

222 A.D. – There is an anti-Christian uprising in Rome and Pope Callistus is martyred.

2nd Century. From this time forward, there was 1000 years where the Roman Catholic Church was considered the only official Church of Western Europe.

- The state decided the religion of the masses