

1) Frederick I Barbarossa, a Roman and German emperor (Frederick II—king of Jerusalem).	1) Theodoric, a Gothic and Roman king	1) Sennacherib, an Assyrian king. Note the parallel between Assyria and Germany
2) He is in a war with Rome in 1167 A.D.	2) He is in a war with New Rome (Vitalian really was involved in the war)	2) He is in a war with Jerusalem. See above for the parallel between Rome and New Rome
3) Frederick's enemy is Pope Alexander III in Rome ([44*]; V. 4, p. 483).	3) Theodoric's enemy is the Roman emperor Anastasius in New Rome (the Eastern Empire)	3) Sennacherib's enemy is the Judaic king Hezekiah, whom we have already identified above with Anastasius
4) Frederick I attacks Rome	4) Theodoric (whose army is led by Vitalian) attacks New Rome	4) Sennacherib attacks Jerusalem (see above the identification of Jerusalem with New Rome)
5) Frederick is defeated ([44*]; V. 4, pp. 483-484)	5) Vitalian (and consequently Theodoric) is defeated	5) Sennacherib is defeated (2 Kings, 19:35)

Here is the medieval description (in a medieval chronicle) of this well-known medieval event (based on the fragment from 2 Chronicles): "And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land." (2 Chronicles, 32:21). Such a picture, says F. Gregorovius, was presented by Thomas as he congratulated pope Alexander III with the retreat of Sennacherib (Frederick!), whose army was killed by the Lord. F. Gregorovius says that almost all medieval chroniclers (as they describe the defeat of Frederick) tell about the divine punishment ([44]; [44*], V. 4, p. 496, comment 89).

Here is the biblical description of this well-known (in biblical history) defeat: "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned" (2 Kings, 19:35-36). In the left column (i.e., in medieval history) it is assumed today that all these "medieval parallels" are just references to the Bible, which already existed. But probably, the biblical books of Kings were still being written at the time (or even later on).

Gregorovius describes the content of the medieval chronicles in the following way: Rome became the second Jerusalem (!—A. F.) and emperor Frederick became the odious Sennacherib. On August 2 dark clouds broke into a heavy shower over the city, and then a parching heat set in; malaria, which usually threatens with death here in August, had now assumed a character of plague. The pick of the invincible