

In the exact correspondence with the biblical description of Jerusalem (2 Chronicles), medieval Rome, left without centralized political power, was exposed to desolation and ruin. The papacy's stay at Avignon had sad effect also on popes' affairs in Italy. Some powerful feudal lords and small bourgeois republics tore the popes' region to pieces and annexed all being badly kept in the country "left by its own master" ... Rome filled with beggars, often dying of starvation in the streets and having no shelter (compare with the Bible—A. F.). Many ancient beautiful buildings Rome was so rich in were neglected and even destroyed ([119], V. 1, pp. 134–135). Global civil war had driven popes' region to terrible misery and starvation. Annalists Campi and Blondus say about pope states' towns and villages having become deserted and about disappearance of all peasant property in some deserted districts. ([119], V. 1, p. 140).

Ezra's biblical book (which follows 2 Chronicles) tells that in 70 years "people come back" to Jerusalem. The initiative of this return is attributed to the Persian king Cyrus (Ezra 1:1–2). Thus, in exact correspondence with the medieval history, the return of the pope's throne is connected with France = PRS. The return took place 4 years before 1380 A.D. This is the first year of French king Charles VI (the Mad, or the Well Beloved) (reign: 1380–1422). Let us note that both "Cyrus" and "Charles" can mean simply "king".

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The return to Jerusalem at the 1st year of the Cyrus' reign: "Now in the first year of Cyrus king of Persia..." (Ezra 1:1).

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The return to Rome at the 3–4th years before the 1st year of Charles king of France [119].

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Persian king Cyrus = CR = Caesar (?) = "king"

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French king Charles. Again a parallel between Persia and France

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The main persons of "the return to Jerusalem" are Zerubbabel and Jeshua. They are probably the reflection of the main leader of "the return to Rome"—pope Gregory XI (1370–1378) ([119], V. 1, p. 140). Since this part of the Bible duplicates the Roman chronicles, already incomplete and distorted, the events of "the return" could be copied not only from the original in the beginning of the 14th c. A.D., but also from some other duplicate "moved down" in time. It is impossible not to mention that up to the shift by 333 years down, the beginning of Gregory XI (1370 A.D.) practically coincides with the beginning of Hildebrand's activity in Rome in 1049 A.D. (because 1370 – 333 = 1047 A.D.). But Hildebrand is closely connected with the names "Jeshua" and "Jesus" (see above), therefore the Jeshua's appearance in Ezra's book (in the description of "the return") is not surprising.

The "person number two" of "the return" to Rome in the 14th c. A.D. is the "bandit-cardinal Robert from Geneva" ([119], V. 1, p. 137). He is parallel to the "person number two" (described in the Bible), Sheshbazzar, the prince of Judah (Ezra 1:8), who had been the head of the migrants from Babylon to Jerusalem. Robert is called "Geneva's Robert" in the chronicles of the 14th c. A.D., and this name read in the opposite direction might transform into ShShBZR (?). He was the head of the Breton band "hired to maintain an order (during the migration