

Chapter 1 : Byzantine economy - Wikipedia

So its more like the uniqueness of civs that you see in age of empire 3, while still staying close to age of empires 2 gameplay (with barracks, archery range, stables, castles). The game aims to have a faster pace as well, games shouldnt take that long compared to certain aoe2 matches.

I will commence the present discourse by briefly recapitulating the prefatory remarks which I made in my first sermon on this subject. I then observed, 1. That all real prayer is heard and answered. Prayer is not always answered according to the letter of it, but often only according to its spirit. None can be saved who are not in a state of mind to prevail in prayer. Many things are really answers to prayer which are not recognized by the suppliant as such nor by those who witness the prayer, the blessing bestowed, or the thing done in connection with it. Much that is called prayer is not really prayer at all. Many neither care nor expect to be heard, and therefore do not watch to see whether their prayers are answered. They pray merely as a duty; their heart being set on doing the duty and appeasing their consciences, and not on obtaining the blessing nominally asked for. Nor do such persons feel disappointed if they fail of obtaining what they profess to ask for in prayer. They do not trouble themselves to enquire why they are not answered. If they can only discharge their duty and appease their consciences, they have their desire. Failure to obtain the blessing sought is always because the revealed conditions are not fulfilled. Nothing is more important for us than to attend to, and understand the revealed conditions of prevailing prayer. God may answer the mere cry of distress when benevolence does not forbid it. He often does hear the sailor in the storm--the young ravens in their hunger; but this is a very different thing from that prayer which God has pledged himself by promise to hear and answer on the fulfilment of certain conditions. This brings us to a consideration of the conditions of prevailing prayer. Christ at their request taught his disciples how to pray. In doing so, He gave them an epitome of the appropriate subjects of prayer, and also threw a most important light upon the spirit with which all prayer should be offered. This form is exceedingly comprehensive. Every word is full of meaning. It would seem very obvious however that our Lord did not intend here to specify all the particular things we may pray for, but only to group together some of the great heads of subjects which are appropriate to be sought of God in prayer, and also to show us with what temper and spirit we should come before the Lord. This is evidently not designed as a mere form, to be used always and without variation. It cannot be that Christ intended we should evermore use these words in prayer and no other words; for he never again used these precise words himself--so far as we know from the sacred record--but did often use other and very different words, as the scriptures abundantly testify. But this form answers a most admirable purpose if we understand it to be given us to teach us these two most important things, namely, what sort of blessings we may pray for, and in what spirit we should pray for them. Most surely, then, we cannot hope to pray acceptably unless we can offer this prayer in its real spirit--our own hearts deeply sympathizing with the spirit of this prayer. Hence it becomes us to examine carefully the words of this recorded form of prayer. Yet, be it remembered, it is not these words, as mere words, that God regards, or that we should value. Words themselves, apart from their meaning, and from their meaning as used by us, would neither please nor displease God. It is a most singular fact that the Roman Catholic church has fallen into the practice here condemned. The more repetitions, the greater the value. This principle, and the practice founded upon it, our Saviour most pointedly condemns. So, many persons, not Roman Catholics or heathen, seem to lay much more stress upon the amount of prayer than upon its character and quality. They think if there can only be prayer enough, that is, repetitions enough of the same or similar words, the prayer will be certainly effective, and prevalent with God. The entire word of God rebukes this view of the subject in the most pointed manner. Yet be it well considered, the precept, "Use not vain repetitions," should by no means be construed to discourage the utmost perseverance and fervency of spirit in prayer. The passage does not forbid our renewing our requests from great earnestness of spirit. Our Lord himself did this in the garden, repeating his supplication "in the same words. This form of prayer invites us, first of all to address the great God as "Our Father who art in heaven. The first petition follows--"Hallowed be thy name. To hallow is to sanctify; to deem and render sacred. He says, "Sanctify the Lord God in your hearts. Place Him alone on the throne of your

hearts. Let Him be the only hallowed object there. Our prayer is--Let all adore Thee--the infinite Father--as the only object of universal adoration, praise, worship, and love. This prayer hence implies: A willingness to concur heartily ourselves in this sentiment. Our own hearts are in deep sympathy with it. Our inmost souls cry out--Let God be honoured, adored, loved, worshipped and revered by all on earth and all in heaven. Of course, praying in this spirit, we shall have the highest reverence for God. All irreverent praying is mockery, most abhorrent to the pure and exalted Jehovah. The will is set upon this as the highest and most to be desired of all objects whatever. It becomes the supreme desire of the soul, and all other things sink into comparative insignificance before it. The mind and the judgment approve and delight in the kingdom of God as in itself infinitely excellent, and then the will harmonizes most perfectly with this decision of intelligence. Let it be well observed here that our Lord in giving this form of prayer, assumes throughout that we shall use all this language with most profound sincerity. If any man were to use these words and reject their spirit from his heart, his prayer would be an utter abomination before God. Whoever would pray at all, should consider that God looks on the heart, and is a holy God. It is implied in this petition that the suppliant does what he can to establish this kingdom. He is actually doing all he can to promote this great end for which he prays. Else he fails entirely of evincing his sincerity. Hence every man who sincerely offers this petition will lay himself out to promote the object. He will seek by every means to make the truth of God universally prevalent and triumphant. I might also say that the sincere offering of this petition implies a resistance of every thing inconsistent with the coming of this kingdom. This you cannot fail to understand. We now pass to the next petition;--"Thy will be done in earth as it is in heaven. It implies also a delight in having the will of God done by all his creatures, and a corresponding sorrow whenever it fails of being done by any intelligent being. There is also implied a state of the will in harmony with this desire. A man whose will is averse to having his own desires granted is insincere even although his desires are real. Such a man is not honest and consistent with himself. In general I remark respecting this petition that if it be offered sincerely, the following things must be true: The suppliant is willing that God should require all He does, and as He does. His heart will acquiesce both in the things required and in the manner in which God requires them. Such inconsistencies never can happen where the heart is truly sincere and honest before God. He delights in having it done, more than in all riches--more than in his highest earthly joy. When a man offers this petition sincerely, it is implied that he is really doing, himself, all the known will of God. It implies a willingness that God should use his own discretion in the affairs of the universe, and just as really and fully in this world as in heaven itself. You all admit that in heaven God exercises a holy sovereignty. I do not mean by this, an arbitrary unreasonable sovereignty, but I mean a control of all things according to his own infinite wisdom and love--exercising evermore his own discretion, and depending on the counsel of none but himself. Thus God reigns in heaven. You also see that in heaven, all created beings exercise the most perfect submission, and confidence in God. They all allow him to carry out his own plans framed in wisdom and love, and they even rejoice with exceeding joy that He does. It is their highest blessedness. Such is the state of feeling towards God universally in heaven. And such it should be on earth. The man who offers this petition sincerely must approximate very closely to the state of mind which obtains in heaven. It must be hypocrisy in him because his own heart rebels against the sentiment of his own words. This petition, offered honestly implies nothing less than universal, unqualified submission to God. The heart really submits, and delights in its submission. A sincere offering of this prayer or indeed of any prayer whatever involves the fullest possible submission of all events for time and for eternity to the hands of God. All real prayer puts God on the throne of the universe, and the suppliant low before Him at his footstool. The offering of this petition sincerely, implies conformity of life to this state of the will. You will readily see that this must be the case, because the will governs the outward life by a law of necessity. The action of this law must be universal so long as man remains a voluntary moral agent. So long therefore the ultimate purpose of the will must control the outward life. Hence the man who offers this prayer acceptably must live as he prays; must live according to his own prayers. It would be a strange and most unaccountable thing indeed if the heart should be in a state to offer this prayer sincerely and yet should act itself out in the life directly contrary to its own expressed and supreme preference and purpose. Such a case is impossible. He may be in a state one hour to offer this prayer acceptably, and the next hour may act in a

manner right over against his prayer. But if in this latter hour you could know the state of his will, you would find that it is not such that he can pray acceptably--"Thy will be done.

Chapter 2 : Colorado Underage DUIs: 6 Facts to Know (Pt. 2)

Not sure if this classifies as an easter egg, or just a case of stock sound usage, but the cavalry death sound from AoE 2 can be heard in Season 1, Episode 9 of Westworld at the mark.

Full Assurance Wonderful assurance for those doubting their salvation; by the late H. Ironside [offsite article]

Can I commit the unpardonable sin? There is no act of sin that you can commit for which there is no forgiveness because Christ died for all our sins--past, present and future--and, therefore, does not hold any sin against us anymore. Believing you have committed the "unpardonable sin" brings fear instead of peace and assurance. Such teaching is prevalent in groups which control members by fear and guilt. The blasphemy of the Holy Spirit is covered in our critical review of chapter 3 of Mystery of the Ages. This also includes footnote 7 , which quotes J. Vernon McGee from his notes on Matthew Could you explain Colossians 2: Which are a shadow of things to come; but the body is of Christ. There is a twist of a complete degrees. Paul is saying the festivals Lev. He is contrasting the body with the former shadows. In context of the letter and the other writings of Paul, it would be believers who do not hold to the former Jewish practices in the Old Covenant. Paul previously told them of the riches--the knowledge of the mystery of God, both of the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge I Corinthians 2: Eliminating "is" does not change the meaning when read in context--which are a shadow of things to come. It was the Gnostics that believed that abstaining from foods would make them holier. They [the Colossians] were not to be judged by anyone if they kept them or did not keep them--it was a personal preference. What is overlooked in this diatribe [by Larry Walker] is that Paul identifies these things as being shadows in this context. What is a shadow? Something that has no substance. They are poor "reflections" or castings that are empty and hollow. This is hardly the language Paul would use if he were truly defending the Sabbath and Holy days, as the author claims, telling people not to let "Gnostic" Judaizers outside the body of Christ judge them for keeping or observing these days and festivals as though there were no such influences from within the body of Christ as evidenced in Acts 15 and other places such as Galatians chapter 3. Whether we include the word "is" or not does not change the facts of the context. Eating and drinking, festivals, Holy days and the Sabbath are shadows without substance. The shadows have no "body. Said in reverse, Christ is the body that casts the shadows contained in the rituals of the Law. He is the reality. What is the gospel? The Apostle Paul who was personally taught and commissioned by Christ said the Gospel was the death, burial and resurrection of Christ. See I Corinthians To teach contrary to this is to deny the Gospel and to teach another gospel. What is the Gospel? Who are the sheep that were scattered? It is a commonly held belief in the HWA offshoots i. The word "pastors" in these verses refers to the kings, politicians, those ruling at that time in history, the ones who were responsible for the laws of the land and which God did later judge. Ezekiel 34 is another chapter used where it talks about the "shepherds" and the flock being scattered and later regathered. The "shepherd" in this verse is Christ who was smitten and the sheep that "shall be scattered" was the dispersion of the Jews after 70 A. It is blasphemous to even say that the word "shepherd" refers to Herbert Armstrong when he died. Those in the offshoots who hold to British-Israelism have wrongly interpreted these scriptures to be speaking to them, especially if they were treated harshly by the leaders of the group they left. It is not necessary to come out and tell others you were in a cult group. If you feel you want to tell others something about your involvement especially if you have been asked which church you were previously in , it is better to simply say you were in a "very controlling church" or "a destructive group. Other Christians, however, do not even know what the words "spiritual abuse" mean and its damaging after effects. If they are interested, we list titles of several good books on our Booklist. It might work okay to tell them that your group used methods of control, guilt and fear to enforce compliance to their dogma. It is best, however, not to blurt out your whole story to strangers, especially other Christians you do not know very well. The people that will understand the most are those who have been in an abusive, controlling, or exploitive group. While some exiters have found their church caring and accepting or at least one or two members who are understanding , this seems to be the exception rather than the rule. Nevertheless, it is recommended that exiters always wait until they feel strong enough to answer

others concerning their involvement. If Christianity is true, why are there so many denominations? A crucial question is, "What are the traits of churches that claim they are the "one true church? What is important is what is going on inside a church or Christian organization. Do they teach that one is saved by faith through grace but then go on to add works, rituals and conditions for salvation? Do they hold to doctrines which center around the Person and Work of the Lord Jesus Christ, or do members believe that extra-revelations were given to their founder that must be used in addition to the Bible? Are their ministers humble, or do they have a proud, un-teachable spirit? Can members question or doubt what their ministers teach? Have they given many prophecies or predictions that have failed to come to pass? Do the fruits of their own lives testify as to what they teach, or have they been found to be hypocrites and liars? Do they forbid their members to listen to former members calling them "disgruntled," "bitter," "Laodicean," etc.? Do they practice history revision and gloss over the sins of their founder? There has always been a false Christianity and a true Christianity. Doctrine is used by false teachers for the purpose of controlling their members and to distract others from their true agenda which is financial exploitation. Deceptive leaders who are not held accountable will control, abuse and exploit their members over the issue of doctrine in order to receive a following which brings them money and power. While there are many denominations, a false church will lack a basic fundamental understanding of the true Gospel, which centers around the deity of the Lord Jesus Christ, His vicarious blood atonement for the propitiation of all sins Romans 5: If their understanding of the Gospel is inaccurate, then their interpretation of other scriptures will be flawed and in most cases taken out of context and twisted. While it was placed in our minds to wonder "why there are so many denominations in Christianity," today we find hundreds of Armstrong offshoots calling themselves "churches of God" with most of them claiming to be the "correct" or "true" one, yet differing or disagreeing on a number of points. Read letter to ESN: A good Bible church will teach that salvation comes by grace through faith in the Lord Jesus Christ alone. The emphasis will be on Him and what He has done for us in forgiving all our sins. It is important to pray that Christ will guide you in this matter and give you discernment and that you will not end up in a church or organization that is financially exploitive, controlling, or teaching any kind of error. If Christianity is true, why are there so many denominations? If it has been difficult to find a good church or fellowship in your area, see our Spiritual Healing links for ministries we recommend and which can furnish Bible teachings. Do you have anything that substantiates the Rapture? The word "caught up" in I Thessalonians 4:

Chapter 3 : [] The Creation of Empires - Law - Page 2

+ *LUCIFER ONLY vs FINAL WAVE, THE ULTIMATE FIRE WALL! | They Are Billions Beta Gameplay - Duration: 1mKibitz 83, views.*

Moshe Koppel and Eugene Kontorovich: A Seminal Moment Basic Law: Nation-State gives constitutional force to the fundamental principles of Zionism. It does so without imposing duties on or denying rights to any individuals. It is consistent with similar provisions found in other Western nation-states. The need for this law is made further manifest by the continuing opposition to the very idea of a Jewish nation-state. We have in mind not those advocates of national self-determination for everyone on earth—first and foremost the Palestinians—with the single exception of the Jews; bigotry of this order deserves no response. Rather, we have in mind those, in Israel and in the diaspora, who call themselves Zionists, and for whom the content of this law would have been entirely consensual less than a generation ago, but who now find themselves bothered by it for reasons they appear to have trouble articulating—hence the frenetic and sometimes self-contradictory striking out at one thing after another. Indeed, many of the very same members of the Knesset who co-sponsored a more robust version of this bill in suddenly claim to be horrified by its weaker version. Nation-State was written, promoted, and passed by those who remain firm in their commitment to a Jewish nation-state and to individual freedom. We believe their resolve will not go unrewarded. A decade or two from now, when the political dust has settled, the passage of Basic Law: Surging support for the Palestinian cause has already strained relations between liberal parties and Jewish voters in Europe. Across the United States, movements to force colleges and universities to boycott, divest investments from and place sanctions on Israel have divided some progressive students from their Jewish peers. Now some Democrats are testing the boundaries of what has been the politically acceptable position on Israel in the mainstream parties. The Inside Story of the U. None of them would comment for this article. The New Israel Fund NIF openly backs groups that have endorsed the boycott of Israel and it has long engaged in a wide variety of activities which we consider to be most harmful to the State of Israel. But the organization — a US-based non-profit which funds a number of different initiatives — may now have crossed another line by openly supporting political campaigning, which is in clear violation of the US tax code for charitable organizations. Here are some of the details: The group also announced it was running for municipal elections. Travesty of Palestinian education The new school year kicked off in the Palestinian Authority last month, and it was business as usual. Arnon Gross, a former senior news anchor for Israel Radio in Arabic, researched the question of what has changed in the latest Palestinian textbooks from previous editions. After examining dozens of Palestinian textbooks for 11th- and 12th-grade students in the PA education system, Gross says there has been a "depressing" change for the worse in the new books. This is true even in textbooks for the exact sciences. Is there a connection, one may ask, between mathematics and the borders? But here is the type of question that appears in a mathematics textbook: If a settler shoots at a number of vehicles traveling at a certain speed and hits one vehicle at a certain distance, how many vehicles will the settler hit if he is aiming at 10 vehicles? Trying to answer this question is crucial to understanding the historical incitement and hatred. The subtle change in language is fascinating, and is reflective of the attempts to create a serviceable Palestinian narrative suitable for Western consumption. The earlier map circa refers to Arab land- the Palestinians had not yet become a "people". It also acknowledges the area was under the British mandate- and was not an independent Palestinian state. Surprisingly the first panel documents the tremendous growth of the Arab population during the years of the mandate, as economic migrants were drawn to the economic opportunities created by the Zionist pioneers. The influx of workers from across the Arab world into pre-state Israel was well documented. The Jews point with pride to the fact that over , Arabs, in the 12 years between and , came into Palestine to take advantage of living conditions existing in no other Arab state. This is the only country in the Near and Middle East where an Arab middle class is in existence. This was the opinion expressed by Dr. As early as the ancient Bosphorean empire, before the Christian era, colonies of Hellenized Jews have flourished on the Black Sea coast. Inscriptions which have been found there dating back to the first century prove the existence of

organized Jewish communities in this region. The Khazar empire, the leading classes of which adopted Judaism, existed between the eighth and eleventh centuries. Then, settlements of Jews and Karaites existed in this region between the thirteenth and eighteenth centuries. Finally, the Jewish colonies have existed there since the nineteenth century. The historic rights of the Jews to colonize Crimea and the entire Black Sea coast from Odessa to the Caucasus cannot be doubted and it is certainly desirable in a region where for two thousand years our ancestors have, under the Greeks and the Scythians, engaged in agriculture, that the Jews should again cultivate the land. Sometimes, editors make poor decisions on how to illustrate a story. We at Honest Reporting have also seen muddled photo essays resulting from computer glitches. We even did a case study on a series of wire photos of a border clash that raised glaring questions of who the photographers were and how they got shots of the action so close-up and quick. This brings us to Vogue, a monthly magazine best known for glamour shots of beautiful people wearing beautiful clothes in beautiful settings because its star photographers know how to create beautiful images of their subjects. Tamimi was trying to provoke a reaction while her mother filmed the incident. Vogue Arabia sent one of its photographers to shoot a glamorous photo of the year-old. In it, she looks awfully nice for a girl just out of prison. Renowned novelist and journalist Howard Jacobson was one of those arguing in favor of the motion. His address was simply brilliant. He certainly has a way with words just like Jeremy Corbyn has a way with terrorists and fellow Jew haters. It led the way in dealing with antisemitism, he said, and added: As global leaders we must act responsibly to ensure future generations reflect on the lessons from the Holocaust and recognise our shared humanity. As recently as last month the United Nations concluded that the Burmese military had inflicted genocide against the Rohingya. Derbyshire even at one point in an attempt to discredit their claims accused Lewis and Blumenthal of belonging to a non-existent Zionist political party in the UK. But Labour could still win the next parliamentary elections, thanks in large part to the poor performance of the Conservative government in the Brexit negotiations. During the second half of September, polls showed more or less alternating results as to which party would win power in a new election. A Corbyn-led government should worry the Western world even more than it should British Jewry for many reasons, including the issue of Corbyn and his allies receiving access to British intelligence sources. If Corbyn were elected, how safe would it then be for other Western countries to share high level intelligence with the British secret services? Sitting UK prime ministers sometimes share important intelligence with the opposition leader. Yet, in March of this year, The London Times reported that Theresa May offered Corbyn limited access to highly classified information regarding the nerve poison attack in the UK on two Russians. This was in contrast to her predecessor, David Cameron, who shared more detailed intelligence with then Labour leader Ed Miliband and his chief of staff regarding Syria in The Department for International Trade told the Mail on Sunday a review into its vetting process is going ahead after the newspaper discovered that Sameh Habeeb, a former editor of the Palestine Telegraph, travelled to Indonesia and Malaysia in July to represent UK trade interests. Department sources conceded Mr. Habeeb had slipped through the net and should not have been allowed on the mission, which promoted education. In April, Mr Habeeb was suspended by Labour following remarks in an interview with a student newspaper that allegedly suggested the mainstream media was owned by Jews. The investigation is ongoing. Sameh Habeeb founded and edited the Palestine Telegraph, a journal criticised for publishing conspiracy theories and elaborate tropes about Jews. In an email sent to all its members this afternoon, JLM revealed it had set up a centre to process complaints relating to antisemitism within the Labour Party. Throughout the past three years, the Jewish Labour Movement has engaged, in good faith, with the Labour Party to try and solve the severe and ongoing crisis of Labour antisemitism. We are grateful to our allies in the Labour Party and across the Jewish community who have supported us throughout this time. For too long, complaints of antisemitism have been dismissed when reported, obfuscated when they entered the national press, and dragged on because that was politically easier. We want to hear your experiences of antisemitism within the Labour Party, victim or third party observer. Non-Israeli, left-leaning groups often identify as Jewish in order to give credence to their views in the eyes of the international community regarding a country in which most have never lived, served or voted. Their demand that the democratically elected Israeli government consider their positions on Israel while they sit comfortably in their Brooklyn, LA or Miami homes is asinine. But this divide within the Jewish

community existed long before we returned home in Being forced into the Diaspora saw the Jewish people and their views assimilate into those of their host countries, which many sociologists would argue is a natural and expected occurrence. Yet, amazingly, the Jewish people have always kept their close-knit sense of community and family, especially during tumultuous times. As the world sees politics shift to more extremist views, Jews seem to have fallen victim to the polarizing effects of this new normal - which is anything but. It only takes a little investigating into some of these groups that claim to support Israel and actively advocate for solutions to the Israeli-Palestinian conflict in order to find that many do not support Israel at all. So, why the urgency to write this piece? The usual demonization of Israel was present last weekend in St. Paul when the U. One made a point of praising a terrorist murderer. But the contract UEFA wants to sign with Kan through an American bidding company specifies that matches can only be broadcast inside the so-called Green Line, the area that constituted the State of Israel prior to the Six-Day War. How many underage in this photograph? In what is clearly a posed scene the Palestinians are clearly not too concerned by any threat. Some smile, others make victory signs. How many underage children can you count in the photograph that the Independent chose to illustrate both the article and the Facebook link? The report notes that a funeral was held on Saturday for Faris Hafez al-Sarasawi, a year-old boy killed during the protests. It also notes that 33 of those killed since March have been under the age of 18 years. Clearly it is very difficult to be a child in a war zone, although in Gaza the war zone is essentially only in the immediate vicinity of the border with Israel. It is even more difficult if the local authorities encourage them to join the invasion euphemistically labelled Great March of Return. The insects transmit malaria, dengue fever, yellow fever, the Zika virus and other diseases to millions of people every year. Malaria alone kills over , people per year, mostly children, and as climate change provides the insects with hospitable new habitats, including in the US and Western Europe, the death toll will continue to rise. Now an Israeli startup, Senecio Robotics, has unveiled a plan to combat the menace by efficiently mass producing and dispersing sterile mosquitoes by the planeload, potentially saving millions. Artificially sterilized insects, usually males, are released into the wild population in overwhelming numbers.

Chapter 4 : Kahoot! | Play this quiz now!

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The state retained the monopoly of issuing coinage , and had the power to intervene in other important sectors of the economy. It exercised formal control over interest rates, and set the parameters for the activity of the guilds and corporations in Constantinople, in which the state has a special interest e. The emperor and his officials intervened at times of crisis to ensure the provisioning of the capital and to keep down the price of cereals. For this reason, the empire strictly controlled both the internal circulation of commodities, and the international trade certainly in intent; to a considerable degree also in practice. Byzantine coinage Gold solidus of Justinian II 4. Money was both product and instrument of a complex and developed financial and fiscal organization that contributed to the economic integration of its territory. Nevertheless, the Emperor and his government were not always capable of conducting a monetary policy in the modern meaning of the term. The inscription reads "Manuel in Christ [our] God, faithful emperor. The system that began in was constructed around the stavraton , a heavy silver, equivalent to twice the weight of fine metal of the last hyperpyra. Venetian coins soon penetrated the monetary circulation in Byzantium. Byzantine silk and Smuggling of silkworm eggs into the Byzantine Empire Map showing the major Varangian trade routes, and the Trade Route from the Varangians to the Greeks in purple. Other trade routes of the 8thth centuries shown in orange. One of the economic foundations of the empire was trade. Constantinople was located on important east-west and north-south trade routes. Trebizond was an important port in the eastern trade. The exact routes varied over the years with wars and the political situation. Imports and exports were uniformly taxed at ten percent. Grain and silk were two of the most important commodities for the empire. As the population increased in the 9th and 10th centuries, the demand for grain also increased. There was a functioning market for grain in Constantinople, but it was not entirely self-regulating: Silk was used by the state both as a means of payment, and of diplomacy. Raw silk was bought from China and made up into fine brocades and cloth-of-gold that commanded high prices through the world. Later, silk worms were smuggled into the empire and the overland silk trade became less important. After Justinian I the manufacturing and sale of silk had become an imperial monopoly, only processed in imperial factories, and sold to authorized buyers. Ceramics, linen, and woven cloth were also items of trade. Luxury items, such as silks, perfumes and spices were also important. Trade in slaves is attested, both on behalf of the state, and, possibly, by private individuals. International trade was practiced not only in Constantinople, which was until the late 12th century an important center of the eastern luxury trade, but also in other cities that functioned as centers of inter-regional and international trade, such as Thessaloniki and Trebizond. In , the Genoese were given generous customs privileges, and six years later the Venetians regained their original quarter in Constantinople. It was, however, apparent that the late Byzantine state was unable to gain full control of either the foreign or domestic economic forces. Gradually, the state lost its influence on the modalities of trade and the price mechanisms, and its control over the outflow of precious metals and, according to some scholars, even over the minting of coins. Late Byzantine officials supposed to implement a regulatory policy used the state prerogatives placed into their hands to pursue their private businesses. Private commercial activity was also affected by the crises in foreign policy, and the internal erosion of Byzantium. Nevertheless, according to certain scholars, the permanence of techniques, and tools are evidence of their successful adaptation to the environment. The village social structure was the organizational form best adapted to insecure conditions, with the estate fulfilling this role once conditions were safe again. There was in principle a clear distinction between tenants who lived on the estates and owed dues to the master of the place , and the village inhabitants, many of whom owned land, and consequently paid taxes to the state. Nevertheless, not all the cultivators on the estate lived there, and not all enjoyed a special status. Some of them were slaves and some were wage laborers; references to wage laborers occur continuously from the 7th century to the end of the Byzantine period. Villages that are known to have possessed commune status in the 10th century became estates of the fisc , after which they might be ceded to a monastery or lay person.

From the 9th century on, the population of the empire increased, but it was unevenly distributed. The automatic effect of a larger population was also amplified by the demand from a growing number of people who did not produce much or at all. Indeed, it is estimated that areas under cultivation must have almost doubled, and that the extension of crops might have affected a shift in the location of grazing lands, and pushed back the woodlands. The conquest of the empire by the Crusaders in , and the subsequent division of the Byzantine territories affected the agrarian economy as it did other aspects of economic organization, and economic life. These territories split among small Greek and Latin states, lost much of the cohesion they may have had: But the progressive impoverishment of the peasantry, entailed the decline of a certain aggregate demand, and resulted in a concentration of resources in the hands of large landowners, who must have had considerable surpluses. The monasteries did not show great versatility or innovative spirit, and the rural economy had to wait, for its recovery, until the effects of epidemics had been reversed, security had been established, and communications restored: The Byzantine population size at the time is estimated to have been between 12 and 18 million.

Chapter 5 : "Principalities and Powers" - pt 2

Age of Empires Game Play Age of Empires Definite Edition Age of Empires Rise of Rome Age of Empires Classic
Player Name: 1. _xDrMario 2. Whale.

Spread of Social and Religious Influence Because Muslim Arabs were plentiful in a mostly Islamic society back in the Ghana, Mali, and Songhai empires, they had a great influence on the African society. As it was a powerful universal religion, with its own motives and standards, these were incorporated into government, society, and encouraged interaction between regions. As these empires developed, so did Islamic influence within and outside its boundaries. Islamic leaders, such as the famous emperor Mansa Musa of the Mali empire, and the religious teacher Muhammad, had the most influence on the empires. When Mansa Musa made his pilgrimage to Mecca, a necessary act for most Muslims, he travelled with an abundance of wealth while passing by large communities such as Egypt. However, the pilgrimage is not the only act capable of doing this. The Berbers, who were an indigenous ethnic group west of the Nile Valley, were influenced by the spread of religion through other Muslim travelers. Islam was an appealing religion that became widespread quickly. As the Sanhaja, a group of Berbers, became Muslims themselves, their religious conversions gave them a larger commercial connection with the Islamic world. The scale of their trade increased as did the widespread quality of their trade. Their conversions not only helped them prosper, but affected the West African empires as well. The millions of Muslims attending the Hajj helped to spread the culture of West African empires as well as advertise their trade. All three Islamic empires were unified under a single religion. Literature, sprouted from the Muslim need for medicine, astronomy, math, and geography, became increasingly important in a growing Muslim community. With the same knowledge, reading and writing could be extremely useful in the organization of government. This was possible through newly acquired knowledge gained through the subjects of reading and writing, essential parts of the Muslim faith, and through important figures. While Muslim literature made ancient government run smoothly, the empires were ruled in an organized way. The major religion, Islam, was attractive in many ways. It did not favor race, ethnicity, tribe, or nationality. The organization of the Five Pillars promised a fair distribution of wealth, and a sense of connection between them and other Muslims. With the favorable nature of the Muslim faith, religion acted like a binding force in a diverse society in a large empire. Diversity was a defining aspect of ancient African culture. Even leaders such as Mansa Musa took advantage of the binding power of religion, and doing so made ruling the empire and keeping unity much easier. Clearly, the Islamic religion helped government and stabilized control over the people, creating a substantial rulership for all three empires. A Book to Read.

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The Powers in the New Testament In previous papers we have suggested that the origin of the State may be found in demonic activity, and that nations are encouraged in their rebellion by evil angelic forces. Romans 13 has traditionally been used to support the State, by asserting that it is a "divine institution," having been commanded by God to exist: A conservative, evangelical Christian will properly ask two questions: This is a good question; a theory which is not universally accepted by the Church of Christ and has not been throughout Church history deserves to be greeted with some skepticism. Briefly and we shall return to this , at the time of Constantine, when Christianity was made the "official religion" of the Roman Empire, the Church lost much of its savor, especially with regard to the application of Biblical Law to the State. Not until Cornelius Van Til clarified the philosophical issues, and Rushdoony applied these insights to the political and social application of Biblical Law did we begin to see some reform in this area. But the current view of Romans 13 is so widely accepted. Is it wise to reject it? The dominant view of the non-Catholic Church at the time of the Reformation was that the Pope is "the antichrist. Only a very small minority believe that the State is demonic; perhaps it will soon be more widely accepted. Second, some will point out that these papers on the State rely largely on liberal German scholarship, which generally denies the authority of Scripture. How can we trust such a theory, considering its source? Some might dismiss this argument as ad hominem but there is validity here. If our argument were held only by heretics in left field, we would be right to re-examine our position. Ironically, the twentieth-century scholars who have put forth the demonic theory of the state, have been concerned to let the Bible speak on this issue. Many of them, in fact, do not believe the theory themselves, they just want to be "objective" and "scholarly" in telling the academic world what the Bible really teaches! We believe in angelic powers, and whether Morrison and others believe in them, they are at least making something of an effort to report what the Bible says without imposing their own beliefs on it. Additionally, many Bible-believing, evangelical scholars are embracing this view. It is interesting to note that this view emerged with some strength in the early part of this century, but then vanished around It quickly gained wider acceptance after that. Can you explain why? As we said earlier, the Church has often been a real yes-man around the State, especially when the State has paid the salaries of the preachers. Why did German theologians drop the demonic view of the State? Because their arms were full of Hitler and his millennial Reich!! Now that the State is padlocking churches, kidnapping Christian school students and jailing their parents, the new view of the State is appearing a little more believable. But we reject "newspaper exegesis. According to this view the Law was pronounced in seventy languages, but every nation except Israel refused it Gal. Even if this is not the correct interpretation, most Bible students are unaware of the involvement of angels in the formation of the Israelite church-state. We need to consider these passages. That Paul has obviously applied to the heavenly powers passages which refer to nations offers evidence that he accepted a system in which there were angelic powers behind the things of this world, including the nations and their rulers. But it is clear that Paul agrees with the Old Testament view of the interconnection between nations and angelic powers , however we may eventually understand that relationship. There is something in both the Old and New Testaments which suggests a connection, and we must understand it, not deny it. The best way to begin to understand it is to see it in action. Let us look at the way Paul speaks of "the powers" in the New Testament. This is something you ought to be able to do yourself. You should have a concordance of Greek words in the New Testament. There are English editions of these so that you need not know Greek, but you can still find out how the Greek word is used. The Greek word behind "powers," exousiai, is found in the following verses: But when they bring you before synagogues cf. The cometh the end, when He shall have delivered up the Kingdom unto God, even the Father; when He shall have put down all rule archn and all authority exousian and power dunamin. He raised Christ from the dead, and set Him at His own right hand in the heavenlies, far above all principality archV and power exousiaV and might dunamewV and dominion kuriothtoV and every name that is named, not only in

this age cp. We wrestle not against flesh and blood, but against principalities arcaV against powers exousiaV against the world-rulers "cosmocrats" of the darkness of this age, against spiritual powers of wickedness in high places. It becomes plain in these texts and others that "The rule of the Roman Empire was the simultaneous integrated endeavor of spiritual and human authorities. Suggesting a demonic origin and character for the State might seem to incite political revolution. But the Christian does not revolt against the Empire in violence or vengeance. Following the teachings of the Savior in the Sermon on the Mount and elsewhere , he is not to resist evil, but to be "subject" to the powers Titus 3: The powers were created by Christ Colossians 1: Rejection of the demonic dimension of the State has no authority in Scripture; it is clear from the use of the word "powers. This phrase, kurioV cristoV, "Christ rules as Lord," was basic to the Apostolic Church confession, and the word "Lord" carries a radical totalitarian claim. Furthermore, while the good news of Jesus Christ had manifold relevance to private morality, individual loyalty, religious practice, and personal peace, it was in regard to the State that the lordship of Christ met its supreme test" pp. The reason for the tremendous opposition to Christianity from the State most notably in their execution of Jesus as a political revolutionary [I Corinthians 2: They too understood the State to be empowered and guided by spiritual forces. When the Christians proclaimed that Christ had triumphed over all these powers, it was a concrete challenge of lords I Corinthians 8: To understand that letter, therefore, we must understand how Romans viewed the State. This we will do in the next paper.

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The "written Law" consisted of 10 commandments and the "oral law" consisted of commandments. All is considered the Mosaic Law. All points of law were/are "written" by Moses and recorded in the book of the law.

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