

IN THEIR WORDS



*Greek Manuscript of Thucydides
(c. First Century AD)*



In Their Words

Edited by Ray Notgrass, Charlene Notgrass, and John Notgrass

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INTRODUCTION

Imagine digging—not with a shovel, but with a paintbrush, carefully brushing away layers of sandy dirt collected over thousands of years. In this roped-off area, you have found a tiny handful of artifacts—chips of pottery, a bead, something like a coin. Then your tool is suddenly stopped by a hard surface, a surface that grows larger with every stroke.

You start to suspect it is clay. Then your skilled eye notices that it has been worked by human hands. You catch the barest glimmer of a mark, a simple line. You force yourself to work slowly, carefully. There is writing on this object, which you now see is a tablet. As you continue to brush away the accumulation of time, you find the tablet is filled with writing. A diplomatic message? A business receipt? A love song? You hold in your hands a connection with people who lived centuries before. Two points of world history come together in a dusty square of desert.

From our earliest days, mankind has felt a need to preserve history. Proud kings proclaimed their exploits to leave a glorious legacy. Awed believers recorded the working of God. Rulers carefully preserved their laws to leave their subjects without excuse. Folktales and fables were passed down from generation to generation. Our story—our creativity, our pride, our gratitude—is something we want to keep, remember, and share.

From letters chiseled into monuments, nearly rubbed away by centuries of rain and wind, to the archive of a modern government website, written historical records give us connections to other times, faraway places, and real people. The first-person writings of our ancestors turn stiff portraits and stone statues into real people who did the same things we do. Because of recorded history, we can go to the foot of Mount Sinai, witness a naval battle of ancient Egypt, watch a Persian prince banquet with his grandfather, follow a physician to the bedside of a dying patient, and hear hymns echo from the lofty ceilings of medieval cathedrals.

When God created people, He gave us not only the desire but the ability to record the past, to know it, and to learn from it. When you read the boasts of an ancient emperor, join in a song that has stood the test of time, and listen to your grandmother's stories of her childhood, you are drawing on the treasures of mankind's past. Those who dig up, write down, translate, transcribe, and pass on history have made it possible for each of us to have our own memorable moments of discovery.

The selections of *In Their Words* were carefully chosen to bring a new light to your understanding of history. The authors of these letters, poems, speeches, diaries, hymns, and stories are not telling you about the past. They are telling you about their present. This is your chance to meet them there and to broaden what you know about the world and what God has done in it. Each one of us has a place in His story. Learning about theirs will strengthen you as you discover yours.

Ko Nga Tama a Rangi, or The Children of Heaven and Earth Traditional Maori Story

George Gray served as a British official in New Zealand from 1845 to 1854. During his time there, he learned the local language and compiled from the natives stories of Maori mythology. An English translation of these stories was published in 1855. In his introduction to the book, he wrote, "It must further be borne in mind, that the native races who believed in these traditions or superstitions are in no way deficient in intellect, and in no respect incapable of receiving the truths of Christianity; on the contrary, they readily embrace its doctrines and submit to its rules; in our schools they stand a fair comparison with Europeans, and, when instructed in Christian truths, blush at their own former ignorance and superstition, and look back with shame and loathing upon their previous state of wickedness and credulity; and yet for a great part of their lives have they, and, for thousands of years before they were born, have their forefathers, implicitly submitted themselves to those awful superstitions, and followed those cruel and barbarous rites."

The ancestors of the Maori, who were descended from Noah, knew the true story of Creation at one time. As they passed the story down over many centuries, pagan beliefs were incorporated into it. This story of the creation of the world contains a few hints of the Genesis account. Think about the similarities and differences as you read it.

Men had but one pair of primitive ancestors; they sprang from the vast heaven that exists above us, and from earth which lies beneath us. According to the traditions of our race, Rangi and Papa, or Heaven and Earth, were the source from which, in the beginning, all things originated. Darkness then rested upon the heaven and upon the earth, and they still both clave together, for they had not yet been rent apart; and the children they had begotten were ever thinking amongst themselves what might be the difference between darkness and light; they knew that beings had multiplied and increased, and yet light had never broken upon them, but it ever continued dark. Hence these sayings are found in our ancient religious services: "There was darkness from the first division of time, unto the tenth, to the hundredth, to the thousandth," that is, for a vast space of time; and these divisions of times were considered as beings, and were each termed a Po; and on their account there was yet no world with its bright light, but darkness only for the beings which existed.

At last the beings who had been begotten by Heaven and Earth, worn out by the continued darkness, consulted amongst themselves, saying, "Let us now determine what we should do with Rangi and Papa, whether it would be better to slay them or to rend them apart." Then spoke Tumatauenga, the fiercest of the children of Heaven and Earth, "It is well, let us slay them."

Then spake Tane-mahuta, the father of forests and of all things that inhabit them, or that are constructed of trees, "Nay, not so. It is better to rend them apart, and to let the heaven stand far above us, and the earth lie beneath our feet. Let the sky become as a stranger to us, but the earth remain close to us as a nursing mother."

The brothers all consented to this proposal, with the exception of Tawhiri-ma-tea, the father of winds and storms, and he, fearing that his kingdom was about to be overthrown, grieved greatly at the thought of his parents being torn apart. Five of the brothers willingly



New Zealand

consented to the separation of their parents, but one of them would not consent to it.

Hence, also, these sayings of old are found in our prayers, "Darkness, darkness, light, light, the seeking, the searching, in chaos, in chaos;" these signified the way in which the offspring of heaven and earth sought for some mode of dealing with their parents, so that human beings might increase and live.

So, also, these sayings of old time, "The multitude, the length," signified the multitude of the thoughts of the children of Heaven and Earth, and the length of time they considered whether they should slay their parents, that human beings

might be called into existence; for it was in this manner that they talked and consulted amongst themselves.

But at length their plans having been agreed on, lo, Rongo-ma-tane, the god and father of the cultivated food of man, rises up, that he may rend apart the heavens and the earth; he struggles, but he rends them not apart. Lo, next, Tangaroa, the god and father of fish and reptiles, rises up, that he may rend apart the heavens and the earth; he also struggles, but he rends them not apart. Lo, next, Haumia-tikitiki, the god and father of the food of man which springs without cultivation, rises up and struggles, but ineffectually. Lo, then, Tu-matauenga, the god and father of fierce human beings, rises up and struggles, but he, too, fails in his efforts. Then, at last, slowly uprises Tane-mahuta, the god and father of forests, of birds, and of insects, and he struggles with his parents; in vain he strives to rend them apart with his hands and arms. Lo, he pauses; his head is now firmly planted on his mother the earth, his feet he raises up and rests against his father the skies, he strains his back and limbs with mighty effort. Now are rent apart Rangi and Papa, and with cries and groans of woe they shriek aloud, "Wherefore slay you thus your parents? Why commit you so dreadful a crime as to slay us, as to rend your parents apart?" But Tane-mahuta pauses not, he regards not their shrieks and cries; far, far beneath him he presses down the earth; far, far above him he thrusts up the sky.

Hence these sayings of olden time, "It was the fierce thrusting of Tane which tore the heaven from the earth, so that they were rent apart, and darkness was made manifest, and so was the light."

No sooner was heaven rent from earth than the multitude of human beings were discovered whom they had begotten, and who had hitherto lain concealed between the bodies of Rangi and Papa.

Australian Aboriginal Flood Story **As told to Howard Coates (1981)**

The Australian Aborigines are among many native peoples around the world who have traditional stories that contain similarities to the experience of Noah recorded in the Bible. This account appeared in Creation 4 (3):9–12, October 1981. <http://creation.com/aboriginal-flood-legend>. Reprinted by permission of Creation Ministries International.

“This is an old time story told by the earliest, profoundly knowledgeable elders,” said Mickie Bungunie [an old man from the Wunambal Aborigine tribe, Western Australia].

In those ancient days Gajara was still a human creature, living along with his wife and with his sons who themselves were also married.

It came about that the earliest-time children living in those far-off days mocked, tormented and ill-treated the Winking Owl, Dumbi. They plucked out his feathers; they spat on him; they pierced him many times with grass spears, even thrusting a hole through his nasal septum.

Up into the air they tossed him, jeering at him, “Now fly!” But he fell down on to the ground with a thud. This they did again; and again Dumbi thudded to the ground. A third time those children threw him up into the air, but this time Dumbi continued to go up and up through the clouds out of sight and right on up to Ngadja, the Supreme One.

“What has happened to you?” asked Ngadja, the Supreme Being. “What have they done to you?”

The owl then presented his complaint to him, saying, “The children mocked me; they held me in ridicule and persecuted me.”

Ngadja, the Supreme One, was inwardly grieved and felt deep sorrow for him, so he gathered his followers together and held a council with them. Among the many followers of Ngadja gathered to this council meeting were Maguriguri [the sidewinder lizard], Windirindjal [another kind of lizard], the eel, the freshwater turtle, and the black goanna.

“Go,” said Ngadja, “see where these people are; peer over the range and see if they are still camping in that same area, then come and tell me.” This he said to his followers for he was truly sorry that these children had mocked Dumbi.

The first one to be sent was Maguriguri. He, the quick-legged one, ran to the place called Dumbey which is the range that lies across the country in that place. On returning he reported that they were all still there. Ngadja sent him again, saying, “Go again to the same place; see if they are still there.” Maguriguri went to spy once more and returned again with the same report to Ngadja.

Ngadja, the Supreme Being, then instructed Gajara [who at that time was still a man], saying, “If you want to live, take your wife, your sons and your sons’ wives and get a double raft. Because of the Dumbi affair, I intend to drown every one. I am about to send rain and a sea flood.”

“Put on the raft long-lasting foods that may be stored,” he told him. “Foods such as gumi, banimba, and ngalindja, all these ground foods.” So Gajara stored all these foods.

He also gathered birds of the air such as the cuckoo, the mistletoe-eater, the rainbow bird, the helmeted friar bird and finches—those he took on the raft, and also a female kangaroo.

Ngadja then said, “All is ready now.” He thereupon sent Maguriguri to peep at the people for the last time. “Ah!” the lizard said, gesturing in their direction. “They all remain in one place!”

Gajara gathered his sons as the crew, and his own wife and his sons’ wives together. Ngadja the Supreme One gave Gajara some of his own foods. Then Ngadja sent the rainclouds down, shutting the clouds in upon them. The sea-flood came in from the north-northeast and the people were closed in by the saltwater flood and the tidal waters of the sea. The flood began to sweep all the living creatures together and was pushing them all along to one place, Dumbey. Here the waters were spinning in a whirlpool and the people were screaming as they looked for a way of escape. Ngadja whirled the flood waters and the earth opened, drowning and flattening them all. He finished them at Dumbey.

Meanwhile, the flood carried all those who were on the raft with Gajara along on the current far away to Dulugun where the world ends and the waters flow over. That is where the flood had been taking him all the time, the place of the dead, where there is no land. The waters were rolling him this way and that way and spinning him around for a long, long time.

At last, however, the flood-waters brought Gajara back in this direction. He sent some birds out from the raft, first the cuckoo. The cuckoo found the land and did not return to him. Gradually the waters were going down. The first land that Gajara sighted was the hilltop at Ngumbindji [Doubtful Bay]. “Oh!” he said, “I have found a hill!” and he was glad within himself. Then, as the waters continued to go down, he sighted Numbuzare [Mt. Waterloo].

Later on, the other birds returned to Gajara and he sent them out again the following day. They arrived on the land and met Dumbi, the owl, who said, “Oh, you have returned already!” and invited them to stay. The land was already drying the waters up and the living creatures found a home and food. Soon in many places the owls were breeding.

As the flood subsided Gajara noticed that it was leaving a water-mark like a painting along the hills. This is the flood spirit line, left there where the flood made it. The waters were taking him past Munduli [Montilivet] when he bumped into a rock. [Munduli is “the tomahawk place” where they used to get stone for tomahawks.] Gajara was bumped off the raft with a splash and sank to the bottom. On the bottom of the sea he walked to the shore of the mainland.

His sons and his wife paddled the raft towards the shore where they met him. His sons wailed for him, crying. “Father has come out to us with a lot of heavy seaweed and oysters all over him,” they said among themselves. They removed some of the oysters, prising them off, and threw the seaweed into a heap. The heap turned into a lump of rock, where it remains a monument to this day.

The Wandjina’s spirit went out into the cave where he is painted. “I want to turn off here,” he said; so he turned off, and for this reason the place is called “The Turn-off

Place." He went into the cave and lay down. The hornets are numerous down in that cave; we do not touch it; it is taboo. That is, the Gajara cave is taboo.

With regard to the kangaroo which they had taken with them on the raft and which was still with them when Gajara went down, and forced his way through the sea, and came out on the shore, they killed it after landing; and Gajara's wife Galgalbiri put it in the earth oven and cooked it with other foods.

The smoke rose slowly until it reached through into the sky. Ngadja, the Supreme Being, said, "Oh, what is that smell? Ah, they are cooking a good kangaroo! The marrow smells; I can smell the odour." He could smell the steam and smoke rising from the female kangaroo as it was cooking and he was pleased.

Ngadja, the Supreme Being, put the rainbow in the sky to keep the rain-clouds back.

The rainbow lies bent across the sky; he ties up the clouds behind it and the rain does not come. The rainbow keeps the clouds back and protects us so that the rainfall does not rise too high. Our people understand the significance of it. When we see the rainbow we say, "There will not be any abnormally heavy rain."



Aboriginal Artwork, Namadgi National Park, Australian Capital Territory

From *Antiquities of the Jews* Flavius Josephus (c. 94)

Flavius Josephus was a Jewish historian who compiled a history of his people for Gentile readers. He follows the outline of the Biblical text, adding in extra material from Jewish tradition. This translation was published by William Whiston in 1737.

CHAPTER 4. Concerning The Tower Of Babylon, And The Confusion Of Tongues.

Now the sons of Noah were three,—Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner.

But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers!

Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was.

It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion. The Sibyl* also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon." But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia."



*Tower of Babel,
(German, c. 1370)*

CHAPTER 5. After What Manner The Posterity Of Noah Sent Out Colonies, And Inhabited The Whole Earth.

After this they were dispersed abroad, on account of their languages, and went out by colonies every where; and each colony took possession of that land which they light upon, and unto which God led them; so that the whole continent was filled with them, both the inland and the maritime countries. There were some also who passed over the sea in ships, and inhabited the islands: and some of those nations do still retain the denominations which were given them by their first founders; but some have lost them also, and some have only admitted certain changes in them, that they might be the more intelligible to the inhabitants. And they were the Greeks who became the authors of such mutations. For when in after-ages they grew potent, they claimed to themselves the glory of antiquity; giving names to the nations that sounded well [in Greek] that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.

* *One of several prophetesses in Greek and Roman legend.*

From *The Annals of the World* James Ussher (1650)

Originally published in Latin, an English translation of Ussher's chronology of world history was published in 1658. This excerpt is from his introductory "Epistle to the Reader" about his approach to calculating the date of creation.

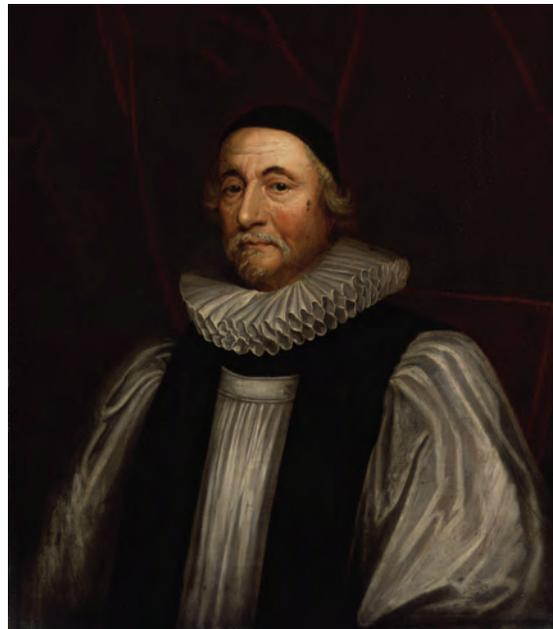
The first Christian writer, (that I have known of) who attempted from the Holy Bible to calculate the age of the world, was Theophilus, Bishop of Antioch. Concerning this whole account, he states: "All times and years are made known to them who are willing to obey the truth" (Theoph. *ad Autolyc.* l. 3.).*

But concerning the exactness of this calculation he later states: "And haply we may not be able to give an exact account of every year, because in the Holy Scriptures there is no mention of the precise number of months and days." For the Scripture normally notes only entire years and not the days and months in each instance. Hence summing the years may give an inaccurate total because the partial years were not included.

But granting this one thing, (and this is a most reasonable assumption) that the Holy Writers had this purpose in noting the years of the world in their various places with such diligence. They sought to reveal to us the history of the world that otherwise, no one could know. This, I say, being granted, we affirm that the Holy Spirit has anticipated this doubt. He has started and ended each of the periods, on which a series of time depends and added the very month and day.

For example, the Israelites left Egypt on the 15th day of the first month (Num. 33:3). In the 480th year after their exodus, in the second month on the second day, Solomon began to build the temple (1 Kin. 6:1). The months and days given for the start and end of the period show that 11 months and 14 days are to be taken away. The period is not 480 whole years, but only 479 years and 16 days (2 Chr. 3:2).

"Those who promise to give us an exact astronomical table of time, from the creation to Christ, seem to me more worthy of encouragement than praise in that they attempt a thing beyond human capacity." Thus states David Paraeus, who, among the most recent of our writers, calculated the number of years to Christ's time from the Holy Scriptures.



James Ussher, *Peter Lely* (English, c. 1650)

* *Theophilus of Antioch lived in the second century. His work called Ad Autolycus is a defense of Christianity written to a pagan friend.*

Therefore he says, abandoning astronomical calculations, he used the civil time of the Hebrews, Egyptians and Persians as the only way to do this accurately.

But if I have any understanding in this matter, it does not matter what rule we use to measure the passing of time, as long as it starts and ends with a certain number of days. Anyone could with D. Paraeus, by some equal measure of years, define the time between the foundation of the world and Christ's time. Also it would be very easy without the help of any astronomical table, to set down how many years happened during that interval. The passing of time in any civil year from a season to the same season again is simply a natural astronomical or tropical year. Anyone can do this who is well versed in the knowledge of sacred and profane history, of astronomical calculations and of the old Hebrew calendar. If he should apply himself to these difficult studies, it is not impossible for him to determine not only the number of years but even the days from the creation of the world.

Using backward calculations, Basil the great told us we may determine the first day of the world. "You may indeed learn the very time when the foundation of the world was laid. If you return from this time to former ages, you may endeavour studiously to determine the day of the world's origin. Hence you will find when time began." (Basil. in Hexamer. Homil. 1.)*

The nations in various ages used different methods of calculating time and years. It is necessary that some common and known standard be used to which these may be reconciled. The Julian years and months are most suitable to the common collation of times. These start on midnight, January 1, 1 AD. Using three cycles, every year is uniquely identified. For example, the Roman indiction of 15 years,[†] the cycle of the moon, or golden number of 19[‡] and the solar cycle (the index of Sunday or Paschal days) containing the period of 28 years.[§]

It is known that the year 1650 AD is identified with the numbers of 3 in the Roman indiction, 17 in the lunar cycle and 7 in the solar cycle. (I do not say that of the year of the birth of Christ, which is still disputed among the learned.)

Since our Christian period comes long after the creation of the world, counting years backward is difficult and error prone. There is a better way. Modern chronologers have extrapolated these three cycles backward to the year when all the cycles would start at 1 on January first. This creates an artificial epoch of length 7980 years based on the product of the three cycles multiplied together.

Lunar Cycle	19 Years
Solar Cycle	28 Years
Years of Interdiction	15 Years
Total 19 times 28 times 15 =	7980 Years

* Basil lived in the second century. He wrote a series of sermons on the six days of Creation called the Hexameron.

† A taxation cycle of fifteen years instituted by Constantine the Great.

‡ A new moon occurs on January 1 every nineteen years.

§ Every 28 years in the Julian calendar, the cycle of days of the week and days of month repeat exactly.

I think this was first noted by Robert Lotharing, Bishop of Hereford, in England. 500 years later Joseph Scaliger adapted this to chronological use and called it by the name of the Julian Period, because it extended the cycle of Julian years back in time and forward. The cycle starts at noon, January 1, 4713 BC and is a leap year. Here the lunar cycle is 1, the Solar cycle is 1 and the Interdiction cycle is also 1. Hence 1 AD is the year 4714 of the Julian period and is identified by the Roman Indiction of 4, lunar cycle of 2, solar cycle of 10.

Moreover we find that the years of our forefathers, the years of the ancient Egyptians and Hebrews were the same length as the Julian Year. It consisted of 12 months containing 30 days. (It cannot be proved that the Hebrews used lunar months before the Babylonian captivity.) 5 days were added to the 12th month each year. Every 4 years, 6 days were added to the 12th month. I have noted the continual passing of these years, as set forth in the Bible. Hence the end of Nebuchadnezzar's reign and the beginning of his son Evilmerodach's reign was in the 3442 year of the world (3442 AM).*

By collation of Chaldean history and the astronomical cannon it was in the 85th year of Nabonasar. This was 562 BC or 4152 JP (Julian Period) From this I deduce that the creation of the world happened in the beginning of the autumn of 710 JP.

Using astronomical tables, I determined the first Sunday after the autumnal equinox for the year 710 JP which was October 23 of that year. I ignored the stopping of the sun, in the days of Joshua and the going back of it in the days of Hezekiah. (See the notes in my Annals for 2553 AM and 3291 AM.) From thence I concluded, that from the preceding evening of October 23, marks the first day of creation and the start of time.

I ignored the difficulties raised by chronologers who are occupied by the love of contention, as Basil notes. Hence I deduce that the time from the creation until midnight, January 1, 1 AD was 4003 years, 70 days, 6 hours. Also based on the death of Herod I conclude that the birth of our Saviour was four full years before January 1, 1 AD. According to our calculations, the building of Solomon's temple was finished in the 3000th year of the world. In the 4000th year of the world, Mary gave birth to Christ (Luke 2:6; of whom the temple was a type, John 2:21). Hence Christ was born in 4 BC not 1 AD.

* *AM stands for Anno Mundi, meaning Year of the World or Year After Creation*

From *Summa Theologica*: Whether God Exists? Thomas Aquinas (c. 1270)

This excerpt is taken from Summa Theologica, Thomas' massive but unfinished exposition of the Christian faith. This section addresses the question of the existence of God. This translation, credited to the Fathers of the English Dominican Province, was first published in 1911. The translator was Laurence Shapcote.

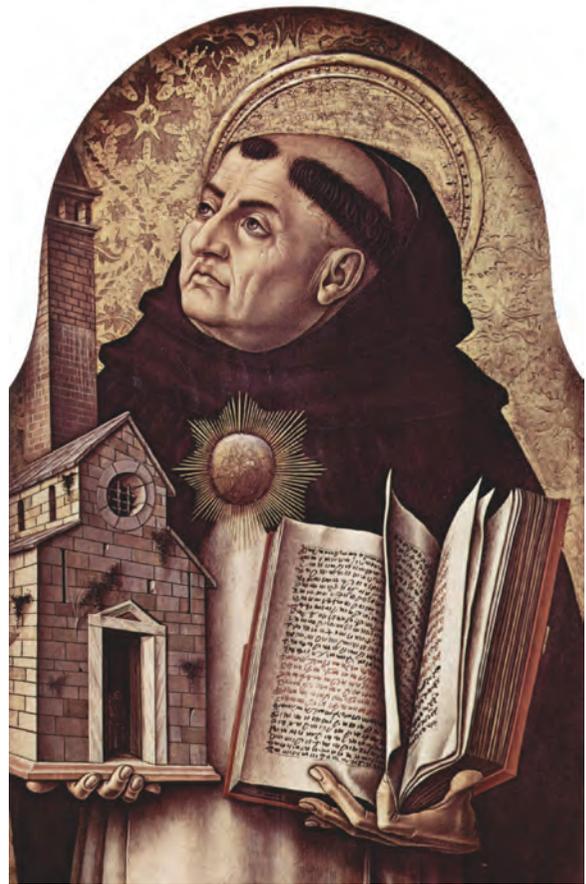
Objection 1: It seems that God does not exist; because if one of two contraries be infinite, the other would be altogether destroyed. But the word "God" means that He is infinite goodness. If, therefore, God existed, there would be no evil discoverable; but there is evil in the world. Therefore God does not exist.

Obj. 2: Further, it is superfluous to suppose that what can be accounted for by a few principles has been produced by many. But it seems that everything we see in the world can be accounted for by other principles, supposing God did not exist. For all natural things can be reduced to one principle which is nature; and all voluntary things can be reduced to one principle which is human reason, or will. Therefore there is no need to suppose God's existence.

On the contrary, It is said in the person of God: "I am Who am." (Ex. 3:14)

I answer that, The existence of God can be proved in five ways.

The first and more manifest way is the argument from motion. It is certain, and evident to our senses, that in the world some things are in motion. Now whatever is in motion is put in motion by another, for nothing can be in motion except it is in potentiality to that towards which it is in motion; whereas a thing moves inasmuch as it is in act. For motion is nothing else than the reduction of something from potentiality to actuality. But nothing can be reduced from potentiality to actuality, except by something in a state of actuality. Thus that which is actually hot, as fire, makes wood, which is potentially hot, to be actually hot, and thereby moves and changes it. Now it is not possible that the same thing should be at once in actuality and potentiality in the same respect, but only in different respects. For what is actually hot cannot simultaneously be potentially hot; but it is simultaneously potentially cold. It is therefore impossible



Thomas Aquinas, Carlo Crivelli (Italian, 1476)

that in the same respect and in the same way a thing should be both mover and moved, i.e. that it should move itself. Therefore, whatever is in motion must be put in motion by another. If that by which it is put in motion be itself put in motion, then this also must needs be put in motion by another, and that by another again. But this cannot go on to infinity, because then there would be no first mover, and, consequently, no other mover; seeing that subsequent movers move only inasmuch as they are put in motion by the first mover; as the staff moves only because it is put in motion by the hand. Therefore it is necessary to arrive at a first mover, put in motion by no other; and this everyone understands to be God.

The second way is from the nature of the efficient cause. In the world of sense we find there is an order of efficient causes. There is no case known (neither is it, indeed, possible) in which a thing is found to be the efficient cause of itself; for so it would be prior to itself, which is impossible. Now in efficient causes it is not possible to go on to infinity, because in all efficient causes following in order, the first is the cause of the intermediate cause, and the intermediate is the cause of the ultimate cause, whether the intermediate cause be several, or only one. Now to take away the cause is to take away the effect. Therefore, if there be no first cause among efficient causes, there will be no ultimate, nor any intermediate cause. But if in efficient causes it is possible to go on to infinity, there will be no first efficient cause, neither will there be an ultimate effect, nor any intermediate efficient causes; all of which is plainly false. Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God.

The third way is taken from possibility and necessity, and runs thus. We find in nature things that are possible to be and not to be, since they are found to be generated, and to corrupt, and consequently, they are possible to be and not to be. But it is impossible for these always to exist, for that which is possible not to be at some time is not. Therefore, if everything is possible not to be, then at one time there could have been nothing in existence. Now if this were true, even now there would be nothing in existence, because that which does not exist only begins to exist by something already existing. Therefore, if at one time nothing was in existence, it would have been impossible for anything to have begun to exist; and thus even now nothing would be in existence—which is absurd. Therefore, not all beings are merely possible, but there must exist something the existence of which is necessary. But every necessary thing either has its necessity caused by another, or not. Now it is impossible to go on to infinity in necessary things which have their necessity caused by another, as has been already proved in regard to efficient causes. Therefore we cannot but postulate the existence of some being having of itself its own necessity, and not receiving it from another, but rather causing in others their necessity. This all men speak of as God.

The fourth way is taken from the gradation to be found in things. Among beings there are some more and some less good, true, noble and the like. But more and less are predicated of different things, according as they resemble in their different ways something which is the maximum, as a thing is said to be hotter according as it more nearly resembles that which is hottest; so that there is something which is truest, something best, something

noblest and, consequently, something which is uttermost being; for those things that are greatest in truth are greatest in being, as it is written in *Metaph.* ii.* Now the maximum in any genus is the cause of all in that genus; as fire, which is the maximum heat, is the cause of all hot things. Therefore there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

The fifth way is taken from the governance of the world. We see that things which lack intelligence, such as natural bodies, act for an end, and this is evident from their acting always, or nearly always, in the same way, so as to obtain the best result. Hence it is plain that not fortuitously, but designedly, do they achieve their end. Now whatever lacks intelligence cannot move towards an end, unless it be directed by some being endowed with knowledge and intelligence; as the arrow is shot to its mark by the archer. Therefore some intelligent being exists by whom all natural things are directed to their end; and this being we call God.

Reply Obj. 1: As Augustine says (*Enchiridion* xi): "Since God is the highest good, He would not allow any evil to exist in His works, unless His omnipotence and goodness were such as to bring good even out of evil." This is part of the infinite goodness of God, that He should allow evil to exist, and out of it produce good.

Reply Obj. 2: Since nature works for a determinate end under the direction of a higher agent, whatever is done by nature must needs be traced back to God, as to its first cause. So also whatever is done voluntarily must also be traced back to some higher cause other than human reason or will, since these can change or fail; for all things that are changeable and capable of defect must be traced back to an immovable and self-necessary first principle, as was shown in the body of the Article.

* A reference to Aristotle's book *Metaphysics*.

From *The Chronology of Ancient Kingdoms Amended* Isaac Newton (1728)

In addition to his scientific pursuits, Isaac Newton was a diligent student of the Bible and ancient history. He wrote extensively on his research. His Chronology of Ancient Kingdoms, published after his death, was likely the final book he worked on. In this excerpt from the end of his brief history of Europe, he summarizes his understanding of how people and culture spread after the flood, "not long before the days of Abraham."

These footsteps there are of the first peopling of the earth by mankind, not long before the days of Abraham; and of the overspreading it with villages, towns and cities, and their growing into Kingdoms, first Smaller and then greater, until the rise of the Monarchies of Egypt, Assyria, Babylon, Media, Persia, Greece, and Rome, the first great Empires on this side India. Abraham was the fifth from Peleg, and all mankind lived together in Chaldea under the Government of Noah and his sons, untill the days of Peleg: so long they were of one language, one society, and one religion: and then they divided the earth, being perhaps, disturbed by the rebellion of Nimrod, and forced to leave off building the tower of Babel: and from thence they spread themselves into the several countries which fell to their shares, carrying along with them the laws, customs and religion, under which they had 'till those days been educated and governed, by Noah, and his sons and grandsons: and these laws were handed down to Abraham, Melchizedek, and Job, and their contemporaries, and for some time were observed by the judges of the eastern countries: so Job tells us, that adultery was an heinous crime, yea an iniquity to be punished by the judges: and of idolatry he saith, "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly inticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge: for I should have denied the God that is above": and there being no dispute between Job and his friends about these matters, it may be presumed that they also with their countrymen were of the same religion.

Melchizedek was a Priest of the most high God, and Abraham voluntarily paid tythes to him; which he would scarce have done had they not been of one and the same religion. The first inhabitants of the land of Canaan seem also to have been originally of the same religion, and to have continued in it 'till the death of Noah, and the days of Abraham; for Jerusalem was anciently called Jebus, and its people Jebusites, and Melchizedek was their Priest and King: these nations revolted therefore after the days of Melchizedek to the worship of false gods; as did also the posterity of Ismael, Esau, Moab, Ammon, and that of Abraham by Keturah: and the Israelites themselves were very apt to revolt: and one reason why Terah went from Ur of the Chaldees to Haran in his way to the land of Canaan; and why Abraham afterward left Haran, and went into the land of Canaan, might be to avoid the worship of false Gods, which in their days began in Chaldea, and spread every way from thence; but did not yet reach into the land of Canaan.

Several of the laws and precepts in which this primitive religion consisted are mentioned in the book of Job, chap. i. ver. 5, and chap, xxxi, viz. not to blaspheme God, nor to worship the Sun or Moon, nor to kill, nor steal, nor to commit adultery, nor trust in riches, nor oppress the poor or fatherless, nor curse your enemies, nor rejoyce at their misfortunes: but to be friendly, and hospitable and merciful, and to relieve the poor and needy, and to set up Judges. This was the morality and religion of the first ages, still called by the Jews, The precepts of the sons of Noah: this was the religion of Moses and the Prophets, comprehended in the two great commandments, of loving the Lord our God with all our heart and soul and mind, and our neighbour as our selves: this was the religion enjoyed by Moses to the uncircumcised stranger within the gates of Israel, as well as to the Israelites: and this is the primitive religion of both Jews and Christians, and ought to be the standing religion of all nations, it being for the honour of God, and good of mankind: and Moses adds the precept of being merciful even to brute beasts, so as not to suck out their blood, nor to cut off their flesh alive with the blood in it, nor to kill them for the sake of their blood, nor to strangle them; but in killing them for food, to let out their blood and spill it upon the ground, Gen. ix. 4, and Levit. xvii. 12, 13.

This law was ancients than the days of Moses, being given to Noah and his sons long before the days of Abraham: and therefore when the Apostles and Elders in the Council at Jerusalem declared that the Gentiles were not obliged to be circumcised and keep the law of Moses, they excepted this law of abstaining from blood, and things strangled as being an earlier law of God, imposed not on the sons of Abraham only, but on all nations, while they lived together in Shinar under the dominion of Noah: and of the same kind is the law of abstaining from meats offered to idols or false gods, and from fornication. So then, the believing that the world was framed by one supreme God, and is governed by him; and the loving and worshipping him, and honouring our parents, and loving our neighbour as our selves, and being merciful even to brute beasts, is the oldest of all religions: and the Original of letters, agriculture, navigation, music, arts and sciences, metals, smiths and carpenters, towns and houses, was not older in Europe than the days of Eli, Samuel and David; and before those days the earth was so thinly peopled, and so overgrown with woods, that mankind could not be much older than is represented in Scripture.

The Autobiography of Aahmes (Amasis), the Naval Officer Egyptian (c. 1500 BC)

This autobiography is carved in hieroglyphics on the walls of the tomb of an Egyptian naval officer. This translation is from The Literature of the Ancient Egyptians by E. A. Wallis Budge (1914).

The captain of the transport men, Aahmes, the son of Abana, the truth-speaker, saith: O all men, I will declare unto you, and will inform you concerning the favours that were conferred upon me. Seven times was I given gold in the sight of the whole land, and likewise slaves, both male and female, and grants of land for estates to be held by me in perpetuity were also made to me. Thus the name of a man bold and brave in his deeds shall not be extinguished in this land for ever! He saith:

I passed my childhood in the town of Nekheb. My father was a soldier in the army of the King of the South, the King of the North, Seqenn-Rā, whose word is truth; Baba was his name, and he was the son of Reant. I performed military service as his substitute in the ship called the *Bull* in the reign of the Lord of the Two Lands, Nebpehtira*, whose word is truth.

I was at that time a youth, and was unmarried, and I slept in the *shennu*. Afterwards I got a house for myself, and I was drafted off to a ship, the "North,"† because of my bravery. Then it became my lot to follow after the king, life, strength, health [be to him!], on my feet whensoever he made a journey in his chariot. The king sat down before‡ the city of Hetuārt (Avaris), and it was my lot whilst I was on my two feet to do a deed of bravery in the presence of His Majesty, whereupon I was made an officer in the vessel *Khā-em-Mennefer*.

The king was fighting on the arm of the river of Avaris [called] Patchetku, and I rose up and engaged in the fight, and I brought back a hand.§ The royal herald proclaimed the matter, and the king gave me the gift of gold for bravery. The fighting was renewed at this place, and I again joined in the fight, and I brought back a hand; and the king gave me the gift of gold for bravery a second time.

Then the king fought a battle in Egypt, to the south of this place, and I made prisoner a man and brought him back alive; I went down into the water and brought him along on the road to the town, being firmly bound, and I crossed the water with him in a boat. The royal herald proclaimed [this act], and indeed I was rewarded with a double portion of the gold for bravery.

Then the king captured Avaris, and I brought back prisoners from the town, one man and three women, in all four persons. His Majesty gave these to me for slaves. Then His Majesty sat down before Sharhana¶ in the fifth year, and captured it. I brought back from

* *Ahmose I (or Amasis I)*

† *Translation of the ship name is uncertain.*

‡ *That is, the king besieged the city.*

§ *Cut off a defeated enemy.*

¶ *Likely the same as the second town mentioned in Joshua 19:6.*

thence two persons, women, and one hand. And the king gave me the gift of gold for bravery, as well as the two prisoners for slaves.

Now after His Majesty had smitten the Mentiu of Satet, he sailed up the river to Khenthennefer to crush the Antiu of Sti, and His Majesty overthrew them completely, and slew very many of them. I rose up and made three prisoners, viz. two men, alive, and three hands. And the king rewarded me with a double portion of gold, and he gave me the two prisoners to be my slaves. Returning His Majesty sailed down the river. His heart was expanded with the bravery of strength, for he had conquered the Lands of the South [as well as] the Lands of the North.

[Then as for] Aatti, the accursed one, who came from the South, his destiny came upon him, and he perished. The gods of the South laid their hands upon him, and His Majesty found him in Thenttaāmu. His Majesty brought him back bound alive, and with him were all his people loaded with fetters. I captured two of the soldiers of the enemy, and I brought them back, firmly fettered, from the boat of the foe Aatti. And the king gave me five men and parcels of land, five *stat* in my city.* This was likewise done for the sailors, one and all. Then that vanquished foe came, Tetaān (the accursed one!) was his name, and he had gathered together round about himself men with hearts hostile [to the king]. His Majesty smote him and his accursed servants, and they ceased to exist. His Majesty gave me three men and a parcel of land five *stat* in my town.

I transported the King of the South, the King of the North, Tcheserkarā[†], whose word is truth, when he sailed up the river to Kash[‡] to extend towards the south the frontiers of Egypt. His Majesty captured that accursed Anti of Nubia in the midst of his accursed bowmen; he was brought back, fettered by the neck, and they could not escape. [They were] deported, and were not allowed [to remain] upon [their] own land, and they became as if they existed not. And behold, I was at the head of our bowmen! I fought with all my strength and might, and His Majesty saw my bravery. I brought back two hands and carried them to His Majesty. And the king went and raided men, women, and cattle, and I rose up and captured a prisoner and brought him alive to His Majesty. I brought back His Majesty from Khnemet-heru, and the king gave me a gift of gold. I brought back alive two women whom I had captured in addition to those I had already carried to His Majesty, and the king appointed me to be “Āhatiu-en-Heq”.[§]

I transported the King of the South, the King of the North, Āakheperkarā,[¶] whose word is truth, when he sailed up the river to Khent-hen-nefer, to put down the rebellion in Khet land, and to put an end to the incursions of the people of Asemt. I fought with great bravery in his presence in the troubled water during the towing of the fighting barges over the rapids,** and the king made me the “Captain of the Transport.” His Majesty,

* About 3.5 acres.

† Amenhotep I

‡ Cush, Nubia

§ Warrior of the Princes or Crown-warrior

¶ Thutmose I

** The meaning of this phrase is uncertain.

life, strength, health [be to him!] . . . raged like a panther, he shot his first arrow, [which] remained in the neck of the vanquished foe . . . [the enemies] were helpless before the flaming serpent on his crown; [thus] were they made in the hour of defeat and slaughter, and their slaves were brought back prisoners alive.

Returning His Majesty sailed down the river having all the mountains and deserts in his hand. And that accursed Anti of Nubia was hung up head downwards, at the prow of the boat of His Majesty, and [then] placed on the ground in the Apts. After these things the king set out on an expedition against Rethenu (Northern Syria), to avenge himself on foreign lands. His Majesty went forth against Neharina, where he found that the wretched enemy had set his warriors in battle array. His Majesty defeated them with



Egyptian Chariot

great slaughter, and those who were captured alive and brought back by him from his wars could not be counted. And behold, I was the captain of our soldiers, and His Majesty saw my deeds of might. I brought out of the fight a chariot with its horses, and he who had been driving it was fettered prisoner inside it, and I carried them to His Majesty, who gave me a gift of gold, a twofold portion. Then I waxed old, and I arrived at a great age, and the favours [bestowed upon] me were as [many as those] at the beginning [of my life] . . . a tomb in the mountain which I myself have made.

From the Code of Hammurabi **Babylonian (c. 1750 BC)**

1. If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.
2. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.*
3. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.†
4. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgment.‡
5. If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefore; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.
8. If any one break a hole into a house [to steal], he shall be put to death before that hole and be buried.
9. If any one is committing a robbery and is caught, then he shall be put to death.
10. If fire break out in a house, and someone who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.
11. If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.
12. If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.
100. If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.
101. If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

* *These provisions would discourage making false accusations.*

† *This put the verdict in the hands of the river, since the people believed that the gods would administer justice fairly in this way.*

‡ *This made judges accountable for their decisions.*

102. If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.
103. If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.
104. If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.
105. If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.
106. If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.
107. If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.
108. If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.
111. If a son strike his father, his hands shall be hewn off.
112. If a man put out the eye of another man, his eye shall be put out.*
113. If he break another man's bone, his bone shall be broken.
114. If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.
115. If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.
116. If a man knock out the teeth of his equal, his teeth shall be knocked out.
117. If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.
118. If a free-born man strike the body of another free-born man of equal rank, he shall pay one gold mina.
119. If a freed man strike the body of another freed man, he shall pay ten shekels in money.
120. If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

* This and the following provisions embody the "eye for an eye" principle that appears in the Law of Moses also. Such laws discourage revenge; someone who has lost an eye is not permitted to destroy his attacker's entire family.

122. If a physician make a large incision with an operating knife and cure it, or if he open a tumor [over the eye] with an operating knife, and saves the eye, he shall receive ten shekels in money.
123. If the patient be a freed man, he receives five shekels.
124. If he be the slave of some one, his owner shall give the physician two shekels.
125. If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.
126. If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.
129. If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.*
130. If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.
131. If it kill the son of the owner the son of that builder shall be put to death.
132. If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.
133. If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.
134. If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

* *One sar was the size of a garden plot, or about 400 square feet.*

Dayenu **Jewish (c. 850)**

Dayenu (die-eh-new) is a song that is part of Jewish Passover celebrations. The oldest known copy of the full text is from a 9th-century haggadah, a guide for celebrating Passover. This is a modern English translation. The Hebrew word Dayenu means "it would have been enough" or "it would have satisfied us".

Had He brought us out of Egypt,
and not carried out judgments against them, Dayenu!

Had He carried out judgments against them,
and not against their idols, Dayenu!

Had He destroyed their idols, and not smitten their first-born, Dayenu!

Had He smitten their first-born, and not given us their wealth, Dayenu!

Had He given us their wealth, and not divided the sea for us, Dayenu!

Had He divided the sea, and not permitted us to cross on dry land, Dayenu!

Had He permitted us to cross the sea on dry land, and
not drowned our oppressors in it, Dayenu!

Had He drowned our oppressors in it, and
not sustained us for forty years in the desert, Dayenu!

Had He sustained us for forty years in the desert,
and not fed us with manna, Dayenu!

Had He fed us with manna, and not ordained the Sabbath, Dayenu!

Had He ordained the Sabbath, and not brought us to Mount Sinai, Dayenu!

Had He brought us to Mount Sinai, and not given us the Torah, Dayenu!

Had He given us the Torah, and not led us into the Land of Israel, Dayenu!

Had He led us into the Land of Israel, and not built for us the Temple, Dayenu!

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