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"Law & Religion Forum"

Volume 1, Apostolate Paper #57

"A History of the Anglican Church—Part XLI: An Essay on the Role of Christian Lawyers and Judges within the Secular State"©

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Appendix: Sir Isaac Newton's *Observations Upon the Prophecies of Daniel And the Apocalypse of St. John*

The ideas expressed in this Apostolate Paper are wholly those of the author, and subject to modification as a result of on-going research into this subject matter. This paper is currently being revised and edited, but this version is submitted for the purpose of sharing Christian scholarship with clergy, the legal profession, and the general public.

PREFACE

The organized Christian church of the Twenty-First Century is in crisis and at a crossroad. Christianity as a whole is in flux. And I believe that Christian lawyers and judges are on the frontlines of the conflict and changes which are today challenging both the Christian church and the Christian religion. Christian lawyers and judges have the power to influence and shape the social, economic, political, and legal landscape in a way that will allow Christianity and other faith-based institutions to evangelize the world for the betterment of all human beings. I write this essay, and a series of future essays, in an effort to persuade the American legal profession to rethink and reconsider one of its most critical and important jurisprudential foundations: the Christian religion. To this end, I hereby present the fifty-seventh essay in this series: "A History of the Anglican Church—Part LVI."

INTRODUCTION[1]

Sir Isaac Newton's (1642- 1727) *Observations Upon the Prophesies of Daniel and The Apocalypse of St. John* revealed how amenable was Newton to lend his scientific genius to the service of Christ, the Gospel, and the Church. See Appendix, below. Indeed, this outstanding theological work, *Observations*, is as great a legacy as any of Newton's scientific works. And it is certain that Newton saw no absolute contradictions between science (i.e., knowledge) and religion (i.e. faith), as we have come to view these two concepts in modern times. For Newton himself had said at various times during his lifetime:

[1] This paper is dedicated to Science.

"We account the Scriptures of God to be the most sublime philosophy."[2]

"Christ comes as a thief in the night, & it is not for us to know the times & seasons which God hath put into his own breast."[3]

"God is the same God, always and everywhere. He is omnipresent not virtually only but also substantially, for virtue cannot subsist without substance."[4]

"God made and governs the world invisibly, and has commanded us to love and worship him and no other God; to honor our parents and masters, and love our neighbors as ourselves; and to be temperate, just, and peaceable, and to be merciful even to brute beasts."[5]

"Opposite to godliness is atheism in profession, and idolatry in practice. Atheism is so senseless and odious to mankind, that it never had many professors."[6]

"God created everything by number, weight and measure."[7]

"In want of other proofs, the thumb would convince me of the existence of a God."[8]

[2] https://www.brainyquote.com/authors/isaac-newton-quotes
[3] Ibid
[4] Ibie.
[5] Ibid.
[6] Ibid.
[7] https://todayinsci.com/N/Newton_Isaac/NewtonIsaac-God-Quotations.htm

"We are not to consider the world as the body of God: he is an uniform being, void of organs, members, or parts; and they are his creatures, subordinate to him, and subservient to his will."[9]

"He rules all things, not as the world soul but as the lord of all. And because of his dominion he is called Lord God Pantokrator. For 'god' is a relative word and has reference to servants, and godhood is the lordship of God, not over his own body as is supposed by those for whom God is the world soul, but over servants. The supreme God is an eternal, infinite, and absolutely perfect being; but a being, however perfect, without dominion is not the Lord God."[10]

"It seems probable to me that God, in the beginning, formed matter in solid, massy, hard, impenetrable, moveable particles, of such sizes and figures, and with such other properties, and in such proportions to space, as most conduced to the end for which He formed them; and that these primitive particles, being solids, are incomparably harder than any porous bodies compounded of them, even so very hard as never to wear or break in pieces; no ordinary power being able to divide what God had made one in the first creation."[11]

"Whence is it that Nature doth nothing in vain; and whence arises all that Order and Beauty which we see in the World? ... does it not appear from phaenomena that there is a Being incorporeal, living, intelligent, omnipresent, who in infinite space, as it were in his Sensory, sees the things themselves intimately, and thoroughly

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[8] Ibid.
[9] Ibid.
[10] Ibid.
[11] Ibid.

perceives them, and comprehends them wholly by their immediate presence to himself."[12]

"And from true lordship it follows that the true God is living, intelligent, and powerful; from the other perfections, that he is supreme, or supremely perfect. He is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity; and he is present from infinity to infinity; he rules all things, and he knows all things that happen or can happen."[13]

"From this fountain (the free will of God) it is those laws, which we call the laws of nature, have flowed, in which there appear many traces of the most wise contrivance, but not the least shadow of necessity. These therefore we must not seek from uncertain conjectures, but learn them from observations and experimental. He who is presumptuous enough to think that he can find the true principles of physics and the laws of natural things by the force alone of his own mind, and the internal light of his reason, must either suppose the world exists by necessity, and by the same necessity follows the law proposed; or if the order of Nature was established by the will of God, the [man] himself, a miserable reptile, can tell what was fittest to be done."[14]

"God [could] vary the laws of Nature, and make worlds of several sorts in several parts of the universe."

Hence, Newton's general view of the place of God and faith in science was no different than Thomas Aquinas's general hierarchy-of-law formula, to wit: eternal law --→ divine law --→ natural law --→ human law. "[Newton] sought

[12] Ibid.
[13] Ibid.
[14] Ibid.

understanding of the nature and structure of all matter, formed from the 'solid, massy, hard, impenetrable, movable particles' that he believed God had created."[15] "[Newton also] possessed a deep religious sense, venerated the Bible and accepted its account of creation. In late editions of his scientific works he expressed a strong sense of God's providential role in nature."[16] This "catholic" conception of science and faith (i.e., natural law or natural philosophy) was also reflected in the general laws of 17th and 18th century England, as illustrated in Thomas Woods' *Institutes of the Laws of England*:

Table 1. Thomas Woods, *Institutes of the Laws of England* (1720)

"As Law in General is an Art directing to the Knowledge of Justice, and to the well ordering of civil Society, so the Law of England, in particular, is an Art to know what is Justice in England, and to preserve Order in that Kingdom: And this Law is raised upon fix principal Foundations.

1. Upon the *Law of Nature*, though we seldom make Use of the Terms, *The Law of Nature*. *But we say, that such a* ***Thing is reasonable****, or* ***unreasonable****, or against the….*

2. Upon the ***revealed Law of God***, Hence it is that our Law punishes Blasphemies, Perjuries, & etc. and receives the Canons of the Church [of England] duly made, and supported a spiritual Jurisdiction and Authority in the Church [of England].

3. The third Ground are several general *Customs*, these Customs are properly called the *Common Law*. Wherefore when we say, it is so by Common Law, it is as much s to say, by common Right, or of common Justice.

Indeed it is many Times very difficult to know what Cases are grounded on the *Law of Reason*, and what upon the *Custom* of the Kingdom, yet we must endeavor to understand this, to know the perfect Reason of the Law.

Rules concerning *Law*

The *Common Law* is the absolute Perfection of *Reason*. For nothing that is contrary to Reason is consonant to Law

Common Law is common Right.

The Law is the Subject's best Birth-right.

The Law respects the Order of Nature…."

[15] "Isaac Newton's Life" Isaac Newton Institute for Mathematical Sciences. https://www.newton.ac.uk/about/isaac-newton/life

[16] Ibid.

Source: Thomas Wood, LL.D., *An Institute of the laws of England: or, the Laws of England in their Natural Order* (London, England: Strahan and Woodall, 1720), pp. 4-5.

Nevertheless, when studying the 17th-century British and European history, today's students in the modern-day American university only hears of the role of secular humanism, skepticism, and science in leading the fundamental breaking away from Christian medieval thought. Historian Goldwin Smith, for instance, has described the 17th century as "the age of revolt against authority"[17] and as the "Age of Newton."[18] He writes that science came into vogue—but not simply science but the "spirit of science"—and began to corrode old foundations of medieval and Christian thought. The rise of science and the scientific method suddenly jeopardized the authority and power of the Church of England. As Professor Smith tells the story of secular history:

> There was now **a method of obtaining truth that was divorced from theology. Would the character of religious belief be altered? The questioning and experimental spirit of science was shortly to have a mighty effect on English religious thought. Was reason or tradition to be supreme in matters of faith** as well as in matters of physical research?[19]
>
> It was inevitable that there should be attempts to make terms between the new scientific movement and theological ideas about the nature of the universe. **There was an increasing tendency, closely allied to currents of Deism, to defend orthodox Christianity because it was reasonable rather than because it was divinely revealed**. When the eighteenth century came it was to be an age of skeptical toleration, of the skepticism of David Hume and Edward Gibbon. **The Latitudinarians in the Anglican Church became particularly undogmatic and liberal**. The Cambridge Platonists found in Plato a system of thought which they wedded to Christian theology. They

[17] Goldwin Smith, *A History of England* (New York, N.Y.: Charles Scribner's Sons, 1957), p. 373.
[18] Ibid., pp. 373-393.
[19] Ibid., p. 376.

> stressed the essentially spiritual nature of Plato's philosophy; they admired his use of reason. Whatever is reasonable, they asserted, should be taken as authoritative in religion as well as in science. God was a reasonable being, and His truth could be apprehended by the tools of man's reason as well as by revelation.
>
> The confirmed Deists held that God was an impersonal Deity and they would not accept revelation at all. John Toland's Christianity Not Mysterious (1696) gave new impetus to controversy. Unitarian and Trinitarian disputes multiplied, foreshadowing the doubts and hesitations of the next age….
>
> Meanwhile the masses of the public were untroubled by the clouded relationships between scientific rationalism and the old theology. The minds and hearts of most people, then as now, moved upon a humble and simple level. After the Restoration many Englishmen felt that they had had enough of Puritan idealism; they turned to prosaic common sense as their standard of action. Christian conduct so far as the welfare of the state and the individual was concerned, might be more important than Christian dogmas…. To this rising attitude may be traced the beginning of new kinds of norms and moral sanctions that have never departed from the fiber of English society.

These new attitudes of science, deism, and skepticism dovetailed with the rise of a new political theory that arose between the English Civil War (1641 – 1652) and the Restoration of 1662. The 17th century produced two of England's greatest political scientists: Thomas Hobbs (1588 – 1679) and John Locke (1634 – 1702). According to secular historian Goldwin Smith, both Hobbs and Locke somehow ignored or evaded the Christian foundation of law, civilization and government.[20] Hence, it is for this reason that historian Goldwin Smith has observed that the "new

[20] "Despite the fact that Thomas Hobbes was himself a most irreligious man about one-half of the Leviathan was concerned with a religious dispute that had extended backwards through several centuries. In that sense the Leviathan was the last chapter of medieval political theory. The character of John Locke, on the other hand, was a distillation of many of the best elements of Puritanism. Yet religion was almost eliminated from Locke's political philosophy. This was not the result of, but it illustrates, the tremendous secularization evident in the late seventeenth century." Goldwin Smith, *A History of England*, p. 384.

spirit of science was creating a climate of opinion skeptical and derisive, corroding the ancient fetters of authority."[21]

The secular historian Goldwin Smith goes on to say that Sir Francis Bacon (1561 – 1626), who was a lawyer, former Lord Chancellor, and champion of the inductive research method in science, launched the scientific movement in England. "He was indeed the 'trumpeter of the new age,' heralding the advance of the practical and utilitarian science that would, as he claimed, 'extend more widely the power and greatness of man.'"[22] Bacon's influence was to persuade men of the importance of scientific research. Such science was not divorced from God but rather complimented religious sensibilities. "Observing the majestic marvels of God's handiwork, such men of sensibility were often filled with a passion to discover more about the mysterious workings of His universe. At the same time, admiring the strange and the rare, they began to collect unusual items of all kinds."[23] This created a culture of scientific curiosity among England's elite, known as the "virtuosi." Their curisosity and energy helped to bolster the efforts of the real scientists ("natural philosophers," such as William Harvey, John Napier, John Ray, Robert Boyle, and Robert Hooke. "'To increase the power of all mankind and to free men from the bondage of errors' the Royal Society was founded in 1662…. The founding of this Royal Society, which grew out of Robert Boyle's earlier Invisible College, reflected the spirit of the age. So, too, did the new national observatory that rose at Greenwich."[24]

But the life of Isaac Newton teaches us that the Christian church should not relinquish to secular universities the sole authority to tell the story of history; nor to secular laws schools the sole authority to define the meaning of jurisprudence and law, because both secular institutions tend to distort the influence of religion upon the lives of great men and women who are leaders within the secular world—government officials, business leaders, scientists and university professors, and professionals of all walks of life.

[21] Ibid., p. 373.
[22] Ibid.
[23] Ibid., p. 374.
[24] Ibid., p. 376.

For it is certain that, "above all his contemporaries stood Sir Isaac Newton" (1642 – 1727)[25]; and, as we have previously seen, Isaac Newton was a child of God—though not a clergymen within the Church of England or a believer in Trinitarian theology. Newton's *Observations Upon the Propheies of Daniel and The Apocalypse of St. John* is a remarkable dissertation on eschatology, that is first-rate—it is not a publication which a non-believing Christian could have written and published, because the tract reflects a life-long dedication to biblical research and it written not simply as a scholarly thesis but as Christian homily with great conviction. For this reason, this paper sets forth the proposition that the 17th Century is called the "Age of Newton," because Sir Isaac Newton was a godly man whose Christian faith both inspired and illuminated his scientific genius.

SUMMARY

Sir Isaac Newton (1642 – 1727) was a scientific genius who was also a devout Christian who believed that an intelligible, intelligent, and personable God created and governed the universe. Newton was the son of a Linconshire yeoman.[26] He studied theology at Cambridge, but soon became interested in astronomy, physics, and mathematics.[27] At age 27, Newton became professor mathematics at Cambridge.[28] As a mathematician, Newton established the binomial theorem, developed a large part of the theory of equations, and invented with the German Leibnitz the differential calculus.[29] He investigated the properties of light, showing that the prismatic colors were caused by the different refrangibilities of light rays.[30] He prepared mathematical tables showing how the future position of the moon with reference to the stars could be determined, a calculation of tremendous value to navigation.[31] In 1697 Newton published his immortal *Mathematical Principles of Natural Philosophy*, usually called the *Principia*.[32] "The genius of Newton, it seemed, had discovered a ' universal law of nature.' He had apparently banished mystery from the world.[33] The universe was

[25] Ibid.
[26] Ibid., p. 377.
[27] Ibid.
[28] Ibid.
[29] Ibid.
[30] Ibid.
[31] Ibid.
[32] Ibid.
[33] Ibid.

obviously a vast mechanism, intelligible, harmonious, uniform, and thoroughly rational.[34] God the Mathematician had made it so. Newton **"'asserted in his Philosophy the Majesty of God and exhibited in his conduct the simplicity of the Gospel.'"**[35] But secular historians, in their zeal to create a post-Christian, post-modern world, have done a grave injustice in their presentations of Isaac Newton as a scientific champion of "God the Mathematician"; for it is clear that Newton himself was a devout Christian who believed in Jehovah God of the Sacred Scriptures, and embraced a "catholic" conception of natural philosophy.

Part XLI. Anglican Church: "Sir. Isaac Newton (1642- 1727): Christianity and Science"

This segment is a re-print of the biography of Sir Isaac Newton that was posted on the website of the *Isaac Newton Institute for Mathematical Science*.

"I. A SUMMARY OF SCIENTIFIC GENIUS[36]

"Newton, Sir Isaac (1642-1727), mathematician and physicist, one of the foremost scientific intellects of all time. Born at Woolsthorpe, near Grantham in Lincolnshire, where he attended school, he entered Cambridge University in 1661; he was elected a Fellow of Trinity College in 1667, and Lucasian Professor of Mathematics in 1669. He remained at the university, lecturing in most years, until 1696. Of these Cambridge years, in which Newton was at the height of his creative power, he singled out 1665-1666 (spent largely in Lincolnshire because of plague in Cambridge) as "the prime of my age for invention". During two to three years of intense mental effort he prepared *Philosophiae Naturalis Principia Mathematica* (*Mathematical Principles of Natural Philosophy*) commonly known as the *Principia,* although this was not published until 1687.[37]

"As a firm opponent of the attempt by King James II to make the universities into Catholic institutions, Newton was elected Member of Parliament for the University of Cambridge to the Convention Parliament of 1689, and sat again in 1701-1702. Meanwhile, in 1696 he had moved to London as Warden of the Royal Mint. He became Master of the Mint in 1699, an office he retained to his death. He was elected a Fellow of the Royal Society of London in 1671, and in 1703 he

[34] Ibid.
[35] Ibid.
[36] "Isaac Newton's Life" Isaac Newton Institute for Mathematical Sciences. https://www.newton.ac.uk/about/isaac-newton/life
[37] Ibid.

became President, being annually re-elected for the rest of his life. His major work, *Opticks,* appeared the next year; he was knighted in Cambridge in 1705.[38]

"As Newtonian science became increasingly accepted on the Continent, and especially after a general peace was restored in 1714, following the War of the Spanish Succession, Newton became the most highly esteemed natural philosopher in Europe. His last decades were passed in revising his major works, polishing his studies of ancient history, and defending himself against critics, as well as carrying out his official duties. Newton was modest, diffident, and a man of simple tastes. He was angered by criticism or opposition, and harboured resentment; he was harsh towards enemies but generous to friends. In government, and at the Royal Society, he proved an able administrator. He never married and lived modestly, but was buried with great pomp in Westminster Abbey.[39]

"Newton has been regarded for almost 300 years as the founding examplar of modern physical science, his achievements in experimental investigation being as innovative as those in mathematical research. With equal, if not greater, energy and originality he also plunged into chemistry, the early history of Western civilization, **and theology; among his special studies was an investigation of the form and dimensions, as described in the Bible, of Solomon's Temple in Jerusalem**.

"II OPTICS

"In 1664, while still a student, Newton read recent work on optics and light by the English physicists Robert Boyle and Robert Hooke; he also studied both the mathematics and the physics of the French philosopher and scientist René Descartes. He investigated the refraction of light by a glass prism; developing over a few years a series of increasingly elaborate, refined, and exact experiments, Newton discovered measurable, mathematical patterns in the phenomenon of colour. He found white light to be a mixture of infinitely varied coloured rays (manifest in the rainbow and the spectrum), each ray definable by the angle through which it is refracted on entering or leaving a given transparent medium. He correlated this notion with his study of the interference colours of thin films (for example, of oil on water, or soap bubbles), using a simple technique of extreme acuity to measure the thickness of such films. He held that light consisted of streams of minute particles. From his experiments he could infer the magnitudes of the transparent "corpuscles" forming the surfaces of bodies, which, according to their dimensions, so interacted with white light as to reflect,

[38] Ibid.
[39] *Ibid.*

selectively, the different observed colours of those surfaces.[40]

"The roots of these unconventional ideas were with Newton by about 1668; when first expressed (tersely and partially) in public in 1672 and 1675, they provoked hostile criticism, mainly because colours were thought to be modified forms of homogeneous white light. Doubts, and Newton's rejoinders, were printed in the learned journals. Notably, the scepticism of Christiaan Huygens and the failure of the French physicist Edmé Mariotte to duplicate Newton's refraction experiments in 1681 set scientists on the Continent against him for a generation. The publication of *Opticks,* largely written by 1692, was delayed by Newton until the critics were dead. The book was still imperfect: the colours of diffraction defeated Newton. Nevertheless, *Opticks* established itself, from about 1715, as a model of the interweaving of theory with quantitative experimentation.[41]

"III MATHEMATICS

"In mathematics too, early brilliance appeared in Newton's student notes. He may have learnt geometry at school, though he always spoke of himself as self-taught; certainly he advanced through studying the writings of his compatriots William Oughtred and John Wallis, and of Descartes and the Dutch school. Newton made contributions to all branches of mathematics then studied, but is especially famous for his solutions to the contemporary problems in analytical geometry of drawing tangents to curves (differentiation) and defining areas bounded by curves (integration). Not only did Newton discover that these problems were inverse to each other, but he discovered general methods of resolving problems of curvature, embraced in his "method of fluxions" and "inverse method of fluxions", respectively equivalent to Leibniz's later differential and integral calculus. Newton used the term "fluxion" (from Latin meaning "flow") because he imagined a quantity "flowing" from one magnitude to another. Fluxions were expressed algebraically, as Leibniz's differentials were, but Newton made extensive use also (especially in the *Principia*) of analogous geometrical arguments. Late in life, Newton expressed regret for the algebraic style of recent mathematical progress, preferring the geometrical method of the Classical Greeks, which he regarded as clearer and more rigorous.[42]

"Newton's work on pure mathematics was virtually hidden from all but his correspondents until 1704, when he published, with *Opticks*, a tract on the quadrature of curves (integration) and another on the classification of the cubic

[40] Ibid.
[41] Ibid.
[42] Ibid.

curves. His Cambridge lectures, delivered from about 1673 to 1683, were published in 1707.[43]

"The Calculus Priority Dispute

"Newton had the essence of the methods of fluxions by 1666. The first to become known, privately, to other mathematicians, in 1668, was his method of integration by infinite series. In Paris in 1675 Gottfried Wilhelm Leibniz independently evolved the first ideas of his differential calculus, outlined to Newton in 1677. Newton had already described some of his mathematical discoveries to Leibniz, not including his method of fluxions. In 1684 Leibniz published his first paper on calculus; a small group of mathematicians took up his ideas.[44]

"In the 1690s Newton's friends proclaimed the priority of Newton's methods of fluxions. Supporters of Leibniz asserted that he had communicated the differential method to Newton, although Leibniz had claimed no such thing. Newtonians then asserted, rightly, that Leibniz had seen papers of Newton's during a London visit in 1676; in reality, Leibniz had taken no notice of material on fluxions. A violent dispute sprang up, part public, part private, extended by Leibniz to attacks on Newton's theory of gravitation and his ideas about God and creation; it was not ended even by Leibniz's death in 1716. The dispute delayed the reception of Newtonian science on the Continent, and dissuaded British mathematicians from sharing the researches of Continental colleagues for a century.[45]

"IV MECHANICS AND GRAVITATION

"According to the well-known story, it was on seeing an apple fall in his orchard at some time during 1665 or 1666 that Newton conceived that the same force governed the motion of the Moon and the apple. He calculated the force needed to hold the Moon in its orbit, as compared with the force pulling an object to the ground. He also calculated the centripetal force needed to hold a stone in a sling, and the relation between the length of a pendulum and the time of its swing. These early explorations were not soon exploited by Newton, though he studied astronomy and the problems of planetary motion.[46]

"Correspondence with Hooke (1679-1680) redirected Newton to the problem of the path of a body subjected to a centrally directed force that varies as the inverse square of the distance; he determined it to be an ellipse, so informing Edmond Halley in August 1684. Halley's interest led Newton to demonstrate the

[43] Ibid.
[44] Ibid.
[45] Ibid.
[46]

relationship afresh, to compose a brief tract on mechanics, and finally to write the *Principia.*

“Book I of the *Principia* states the foundations of the science of mechanics, developing upon them the mathematics of orbital motion round centres of force. Newton identified gravitation as the fundamental force controlling the motions of the celestial bodies. He never found its cause. To contemporaries who found the idea of attractions across empty space unintelligible, he conceded that they might prove to be caused by the impacts of unseen particles.

“Book II inaugurates the theory of fluids: Newton solves problems of fluids in movement and of motion through fluids. From the density of air he calculated the speed of sound waves.

“Book III shows the law of gravitation at work in the universe: Newton demonstrates it from the revolutions of the six known planets, including the Earth, and their satellites. However, he could never quite perfect the difficult theory of the Moon's motion. Comets were shown to obey the same law; in later editions, Newton added conjectures on the possibility of their return. He calculated the relative masses of heavenly bodies from their gravitational forces, and the oblateness of Earth and Jupiter, already observed. He explained tidal ebb and flow and the precession of the equinoxes from the forces exerted by the Sun and Moon. All this was done by exact computation.

“Newton's work in mechanics was accepted at once in Britain, and universally after half a century. Since then it has been ranked among humanity's greatest achievements in abstract thought. It was extended and perfected by others, notably Pierre Simon de Laplace, without changing its basis and it survived into the late 19th century before it began to show signs of failing. *See* Quantum Theory; Relativity.

“V ALCHEMY AND CHEMISTRY

“Newton left a mass of manuscripts on the subjects of alchemy and chemistry, then closely related topics. Most of these were extracts from books, bibliographies, dictionaries, and so on, but a few are original. He began intensive experimentation in 1669, continuing till he left Cambridge, seeking to unravel the meaning that he hoped was hidden in alchemical obscurity and mysticism. **He sought understanding of the nature and structure of all matter, formed from the "solid, massy, hard, impenetrable, movable particles" that he believed God had created.** Most importantly in the "Queries" appended to "Opticks" and in the essay "On the Nature of Acids" (1710), Newton published an incomplete theory of chemical force, concealing his exploration of the alchemists, which became known a century after his death.

"VI HISTORICAL AND CHRONOLOGICAL STUDIES

"Newton owned more books on humanistic learning than on mathematics and science; all his life he studied them deeply. His unpublished "classical scholia"—explanatory notes intended for use in a future edition of the *Principia*—reveal his knowledge of pre-Socratic philosophy; **he read the Fathers of the Church even more deeply**. **Newton sought to reconcile Greek mythology and record with the Bible, considered the prime authority on the early history of mankind**. In his work on chronology he undertook to make Jewish and pagan dates compatible, and to fix them absolutely from an astronomical argument about the earliest constellation figures devised by the Greeks. He put the fall of Troy at 904 BC, about 500 years later than other scholars; this was not well received.

"VII RELIGIOUS CONVICTIONS AND PERSONALITY

"Newton also wrote on Judaeo-Christian prophecy, whose decipherment was essential, he thought, to the understanding of God. His book on the subject, which was reprinted well into the Victorian Age, represented lifelong study. Its message was that Christianity went astray in the 4th century AD, when the first Council of Nicaea propounded erroneous doctrines of the nature of Christ. The full extent of Newton's unorthodoxy was recognized only in the present century: but although a critic of accepted Trinitarian dogmas and the Council of Nicaea, **he possessed a deep religious sense, venerated the Bible and accepted its account of creation. In late editions of his scientific works he expressed a strong sense of God's providential role in nature.**

"VIII PUBLICATIONS

"Newton published an edition of *Geographia generalis* by the German geographer Varenius in 1672. His own letters on optics appeared in print from 1672 to 1676. Then he published nothing until the *Principia* (published in Latin in 1687; revised in 1713 and 1726; and translated into English in 1729). This was followed by *Opticks* in 1704; a revised edition in Latin appeared in 1706. Posthumously published writings include *The Chronology of Ancient Kingdoms Amended* (1728), *The System of the World* (1728), the first draft of Book III of the *Principia*, and *Observations upon the Prophecies of Daniel and the Apocalypse of St John* (1733)."

CONCLUSION

In orthodox Christian theology, there is no conflict between religion and the laws of nature. The laws of nature (i.e., science) are the laws of God. The conflict between science and the Christian faith is a distortion with no theological

foundation. Secular historians, in their zeal to create a post-Christian, post-modern world, have done a grave injustice in their presentations of Isaac Newton and many others as scientific champions of "God the Mathematician" with no reference for the God of the Sacred Scriptures. For it is clear that Newton himself was a devout Christian who believed in Jehovah God of the Sacred Scriptures, and embraced a "catholic" conception of natural philosophy. Hence, the Christian Church should re-claim Sir. Isaac Newton (1642 – 1727), the great mathematician, astronomer, and scientist, as one of its very own.

THE END

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APPENDIX

Observations Upon The Prophecies of Daniel and The Apocalypse of St. John

by

Sir Isaac Newton

Contents

"The predictions of things to come relate to the state of the Church in all ages: and amongst the old Prophets, Daniel is most distinct in order of time, and easiest to be understood: and therefore in those thins which relate to the last times, he must be made the key to the rest."[47]

"When a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances of things about him. So a **Ruler** is signified by his riding on a beast; a Warrior and Conqueror, by his having a sword and bow; a potent man, by his gigantic stature; a Judge, by weights and measures; a sentence of absolution, or condemnation, by a white or a black stone; a new dignity, by a new name; moral or civil qualifications, by garments; honour and glory, by splendid apparel; royal dignity, by purple or scarlet, or by a crown; righteousness, by white and clean robes; wickedness, by spotted and filthy garments; affliction, mourning, and humiliation, by clothing in sackcloth; dishonor, shame, and want of good works, by nakedness; error and misery, by drinking a cup of his or her wine

[47] Isaac Newton, *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (U.S.A.: Renaissance Classics, 2012), p. 9.

that causeth it; propagating any religion for gain, by exercising traffick and merchandize with that people whose religion it is; worshipping or serving the false Gods of any nation, by committing adultery with their princes, or by worshipping them; a Council of a kingdom, by its image; idolatry, by blasphemy; overthrow in war, by a wound of man or beast; a durable plague of war, by a sore and pain; the affliction or persecution which a people suffers in laboring to bring forth a new kingdom, by the pain of a woman in labour to bring forth a man-child; the dissolution of a body politic or ecclesiastic, by the death of a man or beast; and the revival of a dissolved dominion, by the resurrection of the dead."[48]

Chapter III. Of the vision of the Image composed of four Metals

"The head of the Image was of gold, and signifies the nations of Babylonia, who reigned first, as Daniel himself interprets. Thou art this head of gold, saith he to Nebuchadnezzar. These nations reigned till Cyrus conquered Babylon, and within a few months after that conquest revolted to the Persians, and set them up above the Medes. The breast and arms of the Image were of silver, and represent the Persians who reigned next. The belly and thighs of the Image were of brass, and represent the Greeks, who, under the dominion of Alexander the great, conquered the Persians, and reigned next after them. The legs were of iron, and represent the Romans who reigned next after the Greeks, and began to conquer them in the eighth year of Antiochus Epiphanes. For in that year they conquered Perseus King of Macedon the fundamental kingdom of the Greeks; and from thence forward grew into a mighty empire, and reigned with great power till the days of Theodosius the great. Then by the incursion of many northern nations, they brake into many smaller kingdoms, which are represented by the feet and toes of the Image, composed part of iron, and part of clay. For then, saith Daniel, the kingdom shall be divided, and there shall be in it of the strength of iron, but they shall not cleave one to another.

"And in these days of these kings, saith Daniel, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces, and consumef all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold."[49]

[48] Ibid., pp. 14-15.
[49] Ibid., p. 18.

Chapter IV. Of the vision of the four Beasts

"The first Beast was like a *lion*, and had the eagle's wings, to denote the kingdoms of **Babylonia** and **Media**, which overthrew the Assyrian Empire, and divided it between them…."[50]

"The second Beast was like a *bear*, and represents the Empire which reigned next the Babylonians, that is the Empire o the **Persians**."[51]

"The third Beast was the kingdom which succeeded the Persian; and this was the empire of the **Greeks**."[52] [i.e., the Leopard/ He-Goat]

"The fourth Beast was the empire which succeeded that of the Greeks, and this was the **Roman**."[53]

"[A]ll the four Beasts are still alive, tho the dominion of the three first be taken away."[54]

Chapter V. Of the kingdoms represented by the feet of the Image Composed of iron and clay

[The smaller nations represent] "now a general pacification of the barbarous nations by the words…, because they had obtained seats in the [Roman] Empire by league and compact; and…, because they did no longer invade all regions at pleasure, but by the same compact remained quiet in the seats then granted them. And these are the kingdoms of which the feet of the Image were henceforward composed, and which are represented b iron and clay intermixed, which did not stick one to another, and were of different strength."[55]

[50] Ibid., p. 19.
[51] Ibid.
[52] Ibid.
[53] Ibid.
[54] Ibid., p. 20.
[55] Ibid., pp. 30-31.

Chapter VI.Of the ten Kingdoms represented by the ten horns of the Fourth Beast

[The Fourth Beast is the Western Roman Empire.[56] It comprises of 10 kingdoms].

"1. The kingdom of the Vandals and Alans in Spain and Africa.

2. The kingdom of the Suevians in Spain.

3. The kingdom of the Visigoths.

4. The kingdom of the Alans in Gallia.

5. The kingdom of the Burgundians.

6. The kingdom of the Franks.

7. The kingdom of the Britains.

8. The kingdom of the Hunns.

9. The kingdom of the Lombards.

10. The kingdom of Ravenna."

"I have now enumerated the ten kingdoms, into which the Western Empire became divided at its first breaking that is, at the time of Rome's being besieged and taken by the Goths. Some of these kingdoms at length fell, and new ones arose; but whatever was their number afterwards, they are still called the Ten Kings from their first number."[57]

Chapter VII. Of the eleventh horn of Daniel's fourth Beast

[The eleventh horn is the Roman Catholic Church]

"Now Daniel, considered the horns, and behold there came up among them

[56] Ibid., p. 33.
[57] Ibid., p. 48.

another horn, before whom there were three of the first horns pluckt up by the roots…. [H]e should subdue three kings, and speak great words against the most High, and wear out the saints, and think to change times and laws…. It was a horn of the fourth Beast, and rooted up three of his first horns; and therefore we are to look for it among the nations of the Latin Empire…."[58]

"In the eighth century, by rooting up and subduing the Exarchate of Ravena, the kingdom of the Lombards, and the Senate and Dukedom of Rome, he acquired Peter's Patrimony out off their dominions and thereby rose up as a temporal Prince or King, or horn of the fourth Beast."[59]

Chapter VIII. Of the power of the eleventh horn of Daniel's fourth Beast, to change times and laws.

[Of the rise and fall of the Roman Catholic Church—the eleventh "horn" of the Fourth Beast]

"While this Ecclesiastical Dominion was rising up, the northern barbarous nations invaded the Western Empire, and founded several kingdoms therein, of different religions from the Church of Rome. But these kingdoms by degrees embraced the Roman faith, and at the same time submitted to the Pope's authority. The Franks in Gaul submitted in the end of the fifth Century, the Goths in Spain in the end of the sixth; and the Lombards in Italy were conquered by Charles the great A.C. 774. Between the years 775 and 794, the same Charles extended the Pope's authority over all Germany and Hungaryas far as the Theysse and the Baltic sea; he then set him above all human judicature, and at the same time assisted him in subduing the City and Duchy of Rome. By the conversion of the ten kingdoms to the Roman religion, the Pope only enlarged his spiritual dominion, but did not yet rise up as a horn of the Beast. It was his temporal dominion which made him one of the horns: and this dominion he acquired in the latter half of the eighth century, by subduing three of the former horns as above. And now being arrived at a temporal dominion, and a power above all human judicature, he reigned with a look more stout than his fellows, and times and laws were henceforward given into his hands, for a time times and half a time, or three times and an half; that is, for 1260 solar years, reckoning a time for a Calendar year of 360 days, and a day for a solar year. After which the judgment is to sit, and they shall take away his dominion, not at once, but by degrees, to consume, and to destroy it unto the end.

[58] Ibid., p. 49.
[59] Ibid., pp. 49-50.

And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall, by degrees, be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."[60]

Chapter IX. Of the kingdoms represented in Daniel by the Ram and He-Goat.

The Image Composed of Four Metals:

METAL (Gold) #1: Lion = Media and Babylonian Empire, which overthrew the Assyrians

METAL (Silver) # 2: Bear (also the "Ram")= The Persians and Medes Empire, which overthrew Babylonia

METAL (Brass) # 3: Leopard (also the "He-Goat")= The Greek Empire, which overthrew the Persians.

METAL (Iron) # 4: Dreadful Beast (Great Iron Teeth) = The Roman Empire, which overthrew the Greeks.

> The fourth Beast was the empire which succeeded that of the Greeks, and this was the Roman. This beast was exceeding dreadful and terrible, and had great iron teeth, and devoured and brake in pieces, and stamped the residue with its feet; and such was the Roman empire. It was larger, stronger, and more formidable and lasting than any of the former. It conquered the kingdom of Macedon, with Illyricum and Epirus, in the eighth year of Antiochus Epiphanes, Anno Nabonass. 718. And by these and other conquests it became greater and more terrible than any of the three former Beasts. This Empire continued in its greatness till the reign of Theodosius the great; and then brake into ten kingdoms, represented by the ten horns of this Beast; and continued in a broken form, till the Antient of days sat in a throne like fiery flame, and the judgment was set, and the books were opened, and the Beast was slain and his body destroyed, and given to

[60] Ibid., pp. 71-72.

> the burning flames; and one like the son of man came with the clouds of heaven, and came to the Antient of days, and received dominion over all nations, and judgment was given to the saints of the most high, and the time came that they possessed the kingdom.[61]

Note: the Feet and Toes of the Image were "part iron, part clay,"[62] representing "many smaller kingdoms."[63]

Daniel then says that a "stone" not carved by hands out of a mountain shall dash this Image to pieces, and consume all of the kingdoms; and that stone is the Messiah, Jesus the Christ.

Chapter X. Of the Prophecy of the Seventy Weeks

[The prophecy of the Seventy Weeks] "concerns the Prince of the host, and the Prince of Princes: and now in the first year of Darius the Mede over Babylon, the same prophetic Angel appears to Daniel again, and explains to him what is meant by the Son of Man, by the Prince of the host, and the Prince of Princes. The Prophecy of the Son of man comin in the clouds of heaven relates to the second coming Christ; that off the Prince of the host relates to his first coming of this Prophecy of the Messiah, in explaining them, relates to both comings, and assgns the times thereof."[64]

In Daniel's prophecy, 1 week equals 7 years.

Therefore, 70 weeks = 490 years.

From the year when the Prophet Ezra reconstituted the Jews in Jerusalem, upon the decree of the Persian king Artaxerxes Longimanus, until the crucifixion of Christ, is 490 years.

[61] Ibid., p. 20.
[62] Ibid., p. 18.
[63] Ibid.
[64] Ibid, p. 81.

Chapter XI. Of the Times of the Birth and Passion of Christ

"The times of the Birth and Passion of Christ, with such like niceties, being not material to religion, were little regarded by the Christians of the first age…."[65]

[Hence, the celebration of Christmas and Easter were not material to the faith of the Early Christian Church].

Newton calculates the probable year of the Christ's passion or crucifixion to be 34 A.D.

"Thus there remain only the years 33 and 34 to be considered; and the year 33 I exclude by this argument. In the Passover two years before the Passion, when Christ went thro' the corn, and his disciples pluckt the ears, and rubbed them with their hands to eat; this ripeness of the corn shews that the Passover then fell late: and so did the Passover A.C. 32, April 14, but the Passover A.C. 31, March 28th, fell very early. It was not therefore two years after the year 31, but two years after 32 that Christ suffered. Thus all the characters of the Passion agree to the year 34; and that is the only year to which they all agree."[66]

Chapter XII. Of the Prophecy of the Scriptures of Truth

[In this Chapter, Newton again covers Daniel's prophecy of the Ram and the He-Goat]

"The kingdoms represented by the second and third Beasts, or the Bear and Leopard, are again described by Daniel in his last Prophecy written in the third year of Cyrus over Babylon, the year in which he conquered Persia. For this Prophecy is a commentary upon the vision of the Ram and the He-Goat."

[See Chapter IX, above].

[65] Ibid., p. 89.
[66] Ibid, p. 101.

Chapter XIII. Of the King who did according to his will, and Magnified himself above every God, and honoured Mahuzzims, and regarded not the desire of women

[In this chapter, Newton states that the Roman emperor of Constantinople, upon the division of the Roman Empire into the Western half and the Eastern half] "became the King who, in manners of religion, did according to his will; and, in legislature, exalted and magnified himself above every God: and at length, by the seventh general Council, established the worship of the images and souls of dead men, here called Mahuzzims."[67]

[Newton states that many of the "superstitions" of the Roman Catholic church—including monasticism and the veneration of saints (i.e., "dead men") began.]

Chapter XIV Of the Mahuzzims, honoured by the king who doth According to his will

[Newton further explains that "Mahuzzims" constitutes "religious idolatry" and generally liturgical practices that amount to religious superstition. These amount to false religion. NOTE: much of the subject matter of the 16th and 17th-century Protestant Reformation (see, e.g., the writings of Martin Luther and John Calvin) was oriented around attacking such superstitious practices from within the Roman Catholic Church. Here, Newton says that "Mahuzzims" were prophesied in the Book of Daniel as infecting the religion of the Greek church, but Newton also points out that the same religious apostasy impaired the Western Church as well].

"The same religion of worshipping Mahuzzims quickly spred into the Western Empire also: but Daniel in this Prophecy describes chiefly the things done among the nations comprehended in the body of his third Beast [i.e., the Leopard/ He-Goat ("Greeks & Medes").

[67] Ibid, p. 117.

PART II Observations upon the Apocalypse of St. John

Chapters I- III.

[Suffice it to say thus:] "The Apocalypse of John is written in the same style and language with the Prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make but one complete Prophecy; and in the like manner it consists of two parts, an introductory Prophecy, and an Interpretation thereof."[68]

THE END

[68] Ibid., pp. 139 – 182.