

Newton, Sir Isaac (1642-1727)...

...was a mathematician and physicist and 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.

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 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. ...

[Newton was anti-Trinitarian.]:

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. (Contributed By: Alfred Rupert Hall "Sir Isaac Newton" Microsoft® Encarta®. Copyright © 1998 Microsoft Corporation.)

ISAAC NEWTON'S TWELVE ARTICLES ON GOD AND CHRIST

C. 1710s-1720s

- **Artic. 1.** There is one God the Father ever-living, omnipresent, omniscient, almighty, the maker of heaven and earth, and one Mediator between God and Man the Man Christ Jesus.
- **Artic. 2.** The father is the invisible God whom no eye hath seen or can see, all other beings are sometimes visible.
- **Artic. 3.** The Father hath life in himself and hath given the son to have life in himself.
- **Artic. 4.** The father is omniscient and hath all knowledge originally in his own breast, and communicates knowledge of future things to Jesus Christ and none in heaven or earth or under the earth is worthy to receive knowledge of future things immediately from the father except the Lamb. And therefore the testimony of Jesus is the Spirit of Prophecy and Jesus is the Word or Prophet of God.
- **Artic. 5.** The father is immoveable no place being capable of becoming emptier or fuller of him then it is by the eternal necessity of nature: all other being are moveable from place to place.
- **Artic. 6.** All the worship (whether of prayer praise or thanksgiving) which was due to the father before the coming of Christ is still due to him. Christ came not to diminish the worship of his father.
- **Artic. 7.** Prayers are most prevalent when directed to the father in the name of the son.
- **Artic. 8.** We are to return thanks to the father alone for creating us and giving us food and raiment and other blessings of this life and whatsoever we are to thank him for or desire that he would do for us we ask of him immediately in the name of Christ.
- **Artic. 9.** We need not pray to Christ to intercede for us. If we pray the father aright he will intercede.
- **Artic. 10.** It is not necessary to salvation to direct our prayers to any other than the father in the name of the Son.
- **Artic. 11.** To give the name of God to Angels or Kings is not against the first commandment. To give the worship of the God of the Jews to Angels or Kings is against it. The meaning of the commandment is Thou shalt worship no other Gods but me.
- **Artic. 12.** To us there is but one God the father of whom are all things and we of him, and one Lord Jesus Christ by whom are all things and we by him. That is, we are to worship the father alone as God Almighty and Jesus alone as the Lord the Messiah the great King the Lamb of God who was slain and hath redeemed us with his blood and made us kings and Priests.