

“...he [Newton] was much more solicitous in his inquiries into Religion than into Natural Philosophy [science]...he had written a long explication of remarkable parts of the Old and New Testament, while his understanding was in its greatest perfection...That he would not publish these writings in his own time because they show'd that his thoughts were some times different from those which are commonly receiv'd, which would engage him in disputes, and this was a thing which he avoided as much as possible. But now its hop'd that the worthy and ingenious Mr. Conduit will take care that they be **publish'd** that the world may see that Sr. Is: Newton was as good a Christian as he was a Mathematician and Philosopher.”²⁸

Letter from Newton's friend, John Craig, to John Conduit,
days after Newton's death, April 7, 1727

“...Newton entered upon the Interpretation of the Prophecies (e.g. lot 228 on the Apocalypse) which form so large a part of his Theological writings, amounting to more than one-and-a-quarter million words, and mostly **unpublished**....Newton himself regarded them as the most important of all his works....”²⁹

“Newton's Manuscripts,” Leonard L. Mackall, July 12, 1936

“When the various components of Newton's Bible scholarship are examined and evaluated, he can indeed be seen to be in the forefront of the critical scholarship...in the forefront in applying modern science to understanding the Bible, and in the forefront of those offering new historical data for interpreting prophecies....Perhaps, when his theological manuscripts have been **published**, we will be able to assess more accurately his entire theory and see his originality and his stature as a commentator on the scriptures.”³⁰ “Newton was convinced that God had presented mankind in Scripture with certain most important clues about the future history of humanity. Newton's explorations of the problems involved in uncovering the text and discovering the true meaning of the text was carried on in private in the vast amount of unpublished manuscripts that he drafted for almost sixty years.”³¹

Professor Richard H. Popkin, UCLA, 1990, 1994

11

NEWTON'S FORBIDDEN WORKS RESCUED

I will never forget that day. It was Thursday, May 23, 1991. I was at the Hebrew University in Jerusalem requesting the manuscripts of Sir Isaac Newton, the great English scientist. The librarian, for some reason, could not find Newton's Yahuda manuscript 9.2 123-170 on microfilm, so they brought the original as I had ordered. The

²⁸“Catalogue of The Newton Papers,” p. 56. Compiled for the auction of Newton's papers by Sotheby & Co. on May 13, 1936. Spellings are John Craig's of three hundred years ago. [] mine.

²⁹“Notes for Bibliophiles,” *New York Herald Tribune Books*, July 12, 1936, p. 18.

³⁰*Essays on the Context, Nature, and Influence of Isaac Newton's Theology*. Boston: Kluwer Academic Publishers, © 1990, p. 114, used by permission. James E. Force and Richard H. Popkin, editors.

³¹*The Books of Nature and Scripture*, p. viii.

librarian, Moshe, told me, “I don’t dare to change the order in this box. They are very old. Here are Newton’s papers eight through fourteen—nine is here.”

**A LIBRARIAN’S MISPLACED EMPHASIS AND
NONCHALANT SARCASM SOBERED ME!**

Ephraim, the library attendant, removed number 9.2, looked at it curiously as he read and said to me, “The end of the world.” He smirked, tossing the manuscript down before me and saying carelessly, “We all hope it will come soon.”

The opening page of Newton’s document 9.2 spoke of judgment and the end of the world. I thought to myself, he takes so lightly what the greatest of all scientists considered his most important writings. I thought, “He is missing out on a lot!” He, like others, has misplaced his values and doesn’t know when or how to appreciate incredible truths—especially the treasure that lay before us.

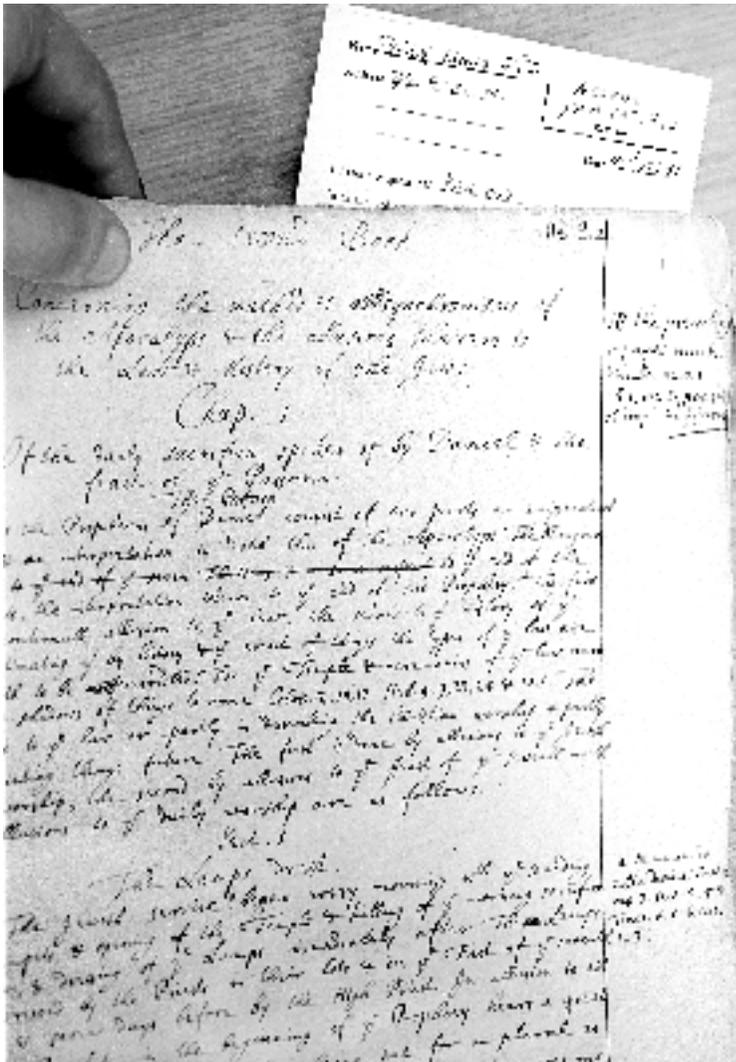
**THE REALIZATION OF NEWTON’S *SCRIPTURAL*
REALITY BROUGHT ME TO TEARS AS I TOUCHED
THE VERY PARCHMENT HE INSCRIBED**

As I carefully picked up the forty-seven pages of ancient parchment written in Newton’s own hand, with his quill, almost three hundred years ago, I walked over to the tables and cautiously sat down. As I turned first one page and then another, I was struck by the reality of what I was reading; the very commentaries and calculations on the end days, Revelations, the Hebrew prophets, the millennial kingdom and the new world to come, written by the most famous scientist ever to live in England, or anywhere else for that matter.

Tears welled up in my eyes as I realized how faithful to God and the Bible Newton was, as I read his incredible words and quotations of Scripture. I held in my hand what few have ever seen or will see and what had been unknown of the man for nearly three centuries.

I remembered my high school classmate, Clay Turner, who once quoted Newton in an attempt to disprove God—an empty attempt, without substance. If only he could see these writings I had before me. I have never felt more touched in all of my studies on Revelations and Newton as I was then. It is my hope that all those who read these words about Newton’s description of the world to come (see our chapters 29 and 30), will take a piece of this unfathomable joy with them.

When the Messiah comes and sets up His kingdom on Earth, we shall see Newton³² and all the other famous believers we read about in our history books and we will enjoy a beautiful bliss together, forever! Only then will we be able to appreciate the true happiness God has in store for all of us who trust in His wonderful promises.



Yah. Ms. 9.2 Newton, courtesy of the Jewish National & University Library; photo by the author.

³²He waits in his grave at Westminster Abbey cemetery in England, for the soon-coming resurrection, as his soul is with Jesus.

**NEWTON ON THE CATHOLIC CHURCH
VERSUS THE LITERAL *INTERPRETATION*
OF PROPHECY CONCERNING ISRAEL**

We are all aware that Roman Catholicism has spiritualized and allegorized the prophecies concerning the rebirth of Israel and the Coming of Christ to reign on Earth for 1000 years. These allegorical interpretations of what we consider to be a true historical event, grounded in a real time-frame,³³ began to appear around the time of Augustine.³⁴ Newton cautioned and gave careful guidelines to those who espouse allegory as opposed to literal biblical interpretations. Isaac Newton clearly says: “He that without better grounds then his private opinion or the opinion of any human authority whatsoever shall turn scripture from the plain meaning to an Allegory or to any other less naturall sense declares thereby that he reposes more trust in his own imaginations or in that human authority then in the Scripture and by consequence that he is no true beleever. And therefore the opinion of such men how numerous soever they be, is not to be regarded.”³⁵ Thus we can write off the Roman Catholic claims of allegory, especially since, in past years, the literal interpretations of these prophecies have come true!

One example is the rebirth of Israel in 1948. Whether Newton said it³⁶ or not, it happened. Thus we don’t have to take Newton’s word for it—we just look at the fulfilled prophecy in modern political events. Such events disprove the past and present Catholic allegorical claims. For example, you yourself can go to Israel, walk on her ground and experience her people. Nothing could be more literal and less allegorical.

True believers were right in their interpretation of this prophecy,³⁷ while Catholicism and ecumenicism, which includes

³³We believe within a generation, meaning one hundred years or slightly less in accordance with a timetable which puts four generations at four hundred years, as recorded in Genesis concerning Israel’s previous Exodus. At most we probably have one-half century to wait. That is short when you consider past generations have already waited nearly twenty centuries, isn’t it?

³⁴Regina Sharif, *Non-Jewish Zionism*, p. 16.

³⁵*Yahuda Manuscript 1*. Jerusalem: Hebrew University Manuscript Department, © used by permission. Spellings are Newton’s.

³⁶In a July 26, 1985 interview with Professor Popkin, the Hebrew newspaper, *Al Hamishmar*, quoted Newton saying that the Jews will return to Jerusalem in the twentieth century.

³⁷Literally, in accordance with the apostles’ question in Acts 1:6-7, where the New Testament records: “...when they had come together, they were asking Him, saying, ‘Lord, is it at this time You are restoring the kingdom to **Israel**?’ He said to them, ‘It is not for you to know....’ ” (NASB). Jesus did not deny Israel or indicate any mistake, did He? Later, using the fig tree as an analogy for Israel, He spoke of our end times: “Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its

Russian and Greek Orthodox Churches, are still wrong. For instance, they did not even anticipate³⁸ or hope for a new State of Israel, as the Old and New Testaments predicted in the true oracles of the Christian writings and events. Rather, the Catholic Church, through Pope Pius X, tried to halt Jewish immigration. The Pope informed Herzl in a letter: "We [Catholics] are unable to favor this movement [Zionism]. We cannot prevent the Jews from going to Jerusalem—but we could never sanction it. As the head of the Church I cannot answer you otherwise....if you come to Palestine and settle your people there, we will be ready...."³⁹

**NEWTON KNEW THE BIBLE BETTER THAN THE
POPE—HE FORESAW ISRAEL'S RETURN CENTURIES
BEFORE, WITH LOVING ANTICIPATION!**

Two centuries before the Pope made this absurd statement, Newton, referring to the literal rebirth of Israel as predicted by the Bible, said: " '...since the commandment to return precedes the Messiah...it may perhaps come forth not from the Jews themselves, but from some other kingdom friendly to them, and precede their return from captivity and give occasion to it; and, lastly, that the rebuilding of Jerusalem and the waste places is predicted in Mich. vii. 11, Amos ix. 11, 14, Ezek. xxxvi. 33, 35, 36, 38, Isa. liv. 3, 11, 12, lv. 12, lxi. 4, lxx. 18, 21, 22...and thus the return from captivity and coming of the Messiah and his kingdom are described in Daniel vii, Rev. xix., Acts i., Mal. xxiv., Joel iii., Ezek., xxxvi., xxxvii., Isa., lx., lxii., lxiii., lxx., and lxxvi., and many other places of Scripture. The manner I know not. Let time be the interpreter.' "⁴⁰

Newton also noted that few Christians of his day realized the truth of the prophets' claims of Israel's return: "So then the mystery of this restitution of all things is to be found in all the Prophets: which makes me wonder with great admiration that so few Christians of our age can find it there. For they understand not that the final return of

leaves, you know that summer is near; even so you too, when you see all these things, recognize that He is near, *right* at the door. Truly I say to you, this generation will not pass away until all these things take place' " (Matt. 24:32-34 NASB). All of this is in accordance with the Old Testament prophecies of Ezekiel 36:24, and Isaiah 11:12: "For I will take you from the nations, gather you from all the lands, and bring you into your own land....And will assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth" (NASB).

³⁸With the exception of a few individuals who were considered heretics and risked punishment for studying and interpreting the Bible.

³⁹Marvin Lowenthal, *Diaries of Theodor Herzl*, pp. 428-429. First [] mine.

⁴⁰Franz Kobler, "Newton on the Restoration of the Jews," *The Jewish Frontier*, © March 1943, pp. 22-23, used by permission. Kobler's source was *Yahuda Manuscript 9.2*.

the Jews captivity....”⁴¹ Frank Manuel notes that Newton referred to the institution of the papacy as the “Whore of Babylon.”⁴²

NEWTON SAID, “ALL ISRAEL WILL BELIEVE IN JESUS”

Newton stated that there would be a great many unbelieving Jews who would become believers in Jesus during the same era that Israel would achieve national status, which would culminate in the entire nation of Israel (all Jews) believing in Jesus upon His Second Coming. He notes: “Hence I observe these things, first that the restauration of the Jewish nation so much spoken of by the old Prophets respects not the few Jews who were converted in the Apostles days, but the dispersed nation of the unbelieving Jews to be converted in the end when the fulness of the Gentiles shall enter, that is when the Gospel (upon the fall of Babylon) shall begin to be preached to all nations. Secondly that the prophecies of Isaiah described above by being here cited by the Apostle is limited to respect the time of the future conversion and restitution of the Jewish nation....”⁴³

NEWTON HAD A PERSONAL RELATIONSHIP WITH GOD

Newton taught, as do the true born-again Evangelical Christians of today, that one can have a **personal** relationship with God through Jesus Christ. Frank Manuel comments on and quotes Newton regarding this issue: “...one of the constants of his [Newton’s] religious and scientific outlook, was embodied in the argument that God is a Creator, a Master, that men have a personal relationship to....”⁴⁴

Manuel goes on to quote Newton as follows: “...‘I, Isaac Newton, the lad from Lincolnshire, have a plain religious faith based on my **personal** obedience to the Lord, and I will not be entrapped by the Leibnizian subtleties. Metaphysics wrought havoc in the early centuries of Christianity, as the history of the apostolic creed and of the church councils bear witness....’”⁴⁵

⁴¹ *Yahuda Manuscript 6.*

⁴² Frank E. Manuel, *The Religion of Isaac Newton*, p. 95.

⁴³ *Yahuda Manuscript 9.2, fol. 158.*

⁴⁴ Frank E. Manuel, *The Religion of Isaac Newton*, p. 75. [] mine.

⁴⁵ *Ibid.* Manuel’s source was *Yahuda Manuscript 11.3, fol. 5r.* Differences in spelling are Isaac Newton’s.

Here, we can see that Isaac Newton, the “Greatest Scientist ever to live,” outlines how the corruption of the true believers’ church was precipitated by Roman Catholicism and metaphysics!

NEWTON DREW THE LINE BETWEEN THE FALSE AND THE TRUE CHURCHES

Newton gives further definition to the church: “...before the end of the second century corruption had slowly crept into the Latin churches, first by the addition of new articles couched in the language of Scripture, thus setting a precedent for a ‘creed-making authority’, and then by the introduction of metaphysical terminology nowhere to be found in Scripture. All was brought into confusion, and the drama of apostasy in the Church had begun.”⁴⁶

In Newton’s writings, he clearly draws a line between the true church of believers and the false church of history. The false church, due to its corrupt leaders’ wrongly contrived creeds and bizarre traditions, shows itself to be counterfeit in accordance with the words of Jesus: “ ‘Ye shall know them by their fruits....’ ” (Matthew 7:16 KJV).

Newton has also inscribed the following interesting and beautiful words concerning the prophetic Scriptures and the true church for us: “Having searched 2[and by the grace of God obtained 2 after knowledg in the prophetique scriptures, I have thought my self bound to communicate it for the benefit of others....For it was revealed to Daniel that the prophecies concerning the last times should be closed up and sealed untill the time of the end: but then the wise should understand, and knowledg should be increased. Daniel 12. 4, 9, 10....If they [the prophetic Scriptures] are never to be understood, to what end did God reveale them? Certainly he did it for the edification of the church; and if so, then it is as certain that the church shall at length attain to the understanding thereof. **I mean not all that call themselves Christians, but a remnant, a few scattered persons which God hath chosen....**”⁴⁷

NEWTON SAID NOT TO DESERT THE TREASURE OF LITERAL SCRIPTURES, EVEN IF THEY CALL YOU “HOT-HEADED”

Today, many rabbis, Catholic ecumenical priests and liberal Protestant teachers attempt to dissuade us from reading and interpreting the Bible literally for ourselves! We should note that

⁴⁶ *Yahuda Manuscript 15.5 fol. 92.*

⁴⁷ *Yahuda Manuscript 1* (as quoted from *The Religion of Isaac Newton*). 6 6 are Manuel’s indications of words that Newton crossed out as he wrote. [] and bold mine.

Isaac Newton encourages us, that is **you** and me, not to accept the opinion of others concerning the Bible, but to adventurously search these treasures (literal interpretation of the Scriptures) out for ourselves. In Newton's own words: "Let me therefore beg of thee not to trust to the opinion of any man concerning these things....search the scriptures thy self...if thou desirest to find the truth. Which if thou shalt at length attain thou wilt value above all other treasures....search into these Scriptures which God hath given to be a guide...and be not discouraged by the gainsaying which these things will meet with in the world.

[They will call thee it may be a 2hot-headed fellow2 a Bigot, a Fanatique, a Heretique etc: And tell thee of the uncertainty of these interpretations, and vanity of attending to them: Not considering that the prophesies concerning our Saviour's first coming were of more difficult interpretation, and yet God rejected the Jews for not attending better to them. And whither they will beleive it or not, there are greater judgments hang over the Christians for their remissness than ever the Jews yet felt. But the world loves to be deceived, they will not understand, they never consider equally, but are wholly led by prejudice, interest, the prais of men, and authority of the Church they live in: as is plain becaus all parties keep close to the Religion they have been brought up in, and yet in all parties there are wise and learned as well as fools and ignorant. There are but few that seek to understand the religion they profess, and those that study for understanding therein, do it rather for worldly ends, or that they may defend it, then...to examin whither it be true with a resolution to choose and profess that religion which in their judgment appears the truest. And as is their faith so is their practise....And when thou art convinced be not ashamed to profess the truth. For otherwise thou mayst become a stumbling block to others, and inherit the lot of those Rulers of the Jews who beleived in Christ but yet were afraid to confess him least they should be put out of the Synagogue. Wherefore when thou art convinced be not ashamed of the truth but profess it openly and indeavour to convince thy Brother also that thou mayst inherit at the resurrection the promis made in Daniel 12. 3, that they who turn many to righteousness shall shine as the starrs for ever and ever. And rejoyce if thou art counted worthy to suffer in thy reputation or any other way for the sake of the Gospel, for then great is thy reward."⁴⁸

⁴⁸Ibid. Spelling per original text.

**SOME NETWORK NEWS SHOWS EQUATE
FUNDAMENTALISTS WITH TERRORISTS—
WHAT WOULD THEY HAVE SAID ABOUT
NEWTON, HAD THEY BEEN THERE?**

Newton finally gives us, as believers in Jesus, a beautiful scenario of truths about the great and loving personal God whom we serve. He wrote: "We must believe that there is *one God*....We must believe that he is the father of whom are all things, and that he loves his people as his children....We must believe that he is *παντοκρατωρ* Lord of all things with an irresistible and boundless power and dominion....We must believe that he is the God of the Jews who created the heaven and earth all things therein as is express in the ten commandments that we may thank him for our being and for all the blessings of this life....yet to us there is but one God...one Lord Jesus Christ...."⁴⁹

**THE DISCOVERY OF A FORBIDDEN LETTER
OF CONCERN FOR PROTESTANTS AND JEWS**

One of the major considerations pointed out by Albert Einstein and Abraham Shalom Yahuda, while urging that Newton's religious writings be released to the public, was that they were against the Catholic Church, and thus of interest to both Protestants and Jews. Newton's writings were donated at Yahuda's death to the Hebrew University in Jerusalem.

י-בנין ע"ש ליידי דייוויס פונטדיאל קנדה
THE JEWISH NATIONAL AND UNIVERSITY LIBRARY-THE



⁴⁹Yahuda Manuscript 15.5, fol. 46r.

In a March 23, 1941 letter, Professor Yahuda and perhaps Einstein wrote:

730
March 23, 1941

My dear Professor Einstein,

I am sure that you will be glad to hear that we have succeeded in getting the money for the purchase of the book. It is a beautiful one and suggests that the Jewish people should be more active in the world.

My opinion is that your rich and noble should be interested in the education of the Jewish people and in the Jewish and religious interest for the Jews and the Arab. All the Jewish people should be interested in the world of politics and they should be more active.

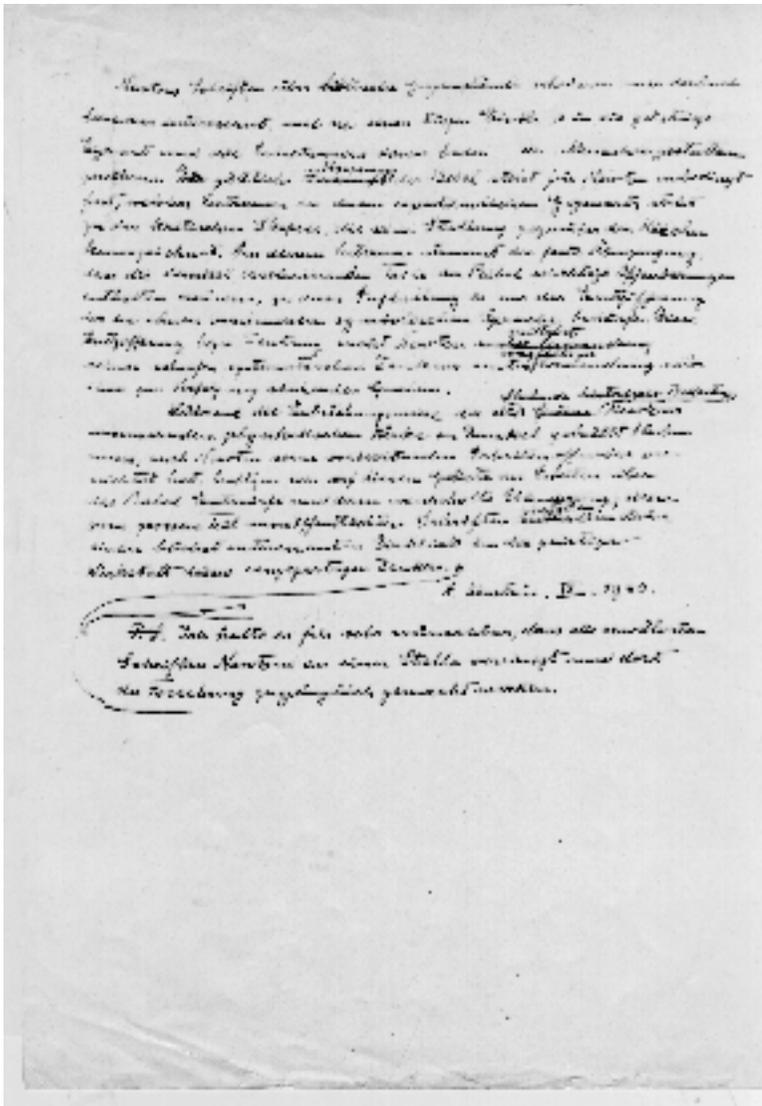
The education of the Jewish people is a very important thing. It is necessary for them to understand the world and to get such a necessary knowledge. It is, perhaps, better to be a Jew than to be a Christian.

I am sure that you will be glad to hear that we have succeeded in getting the money for the purchase of the book. It is a beautiful one and suggests that the Jewish people should be more active in the world.

With my kindest regards,
Yours very sincerely,
Yahuda

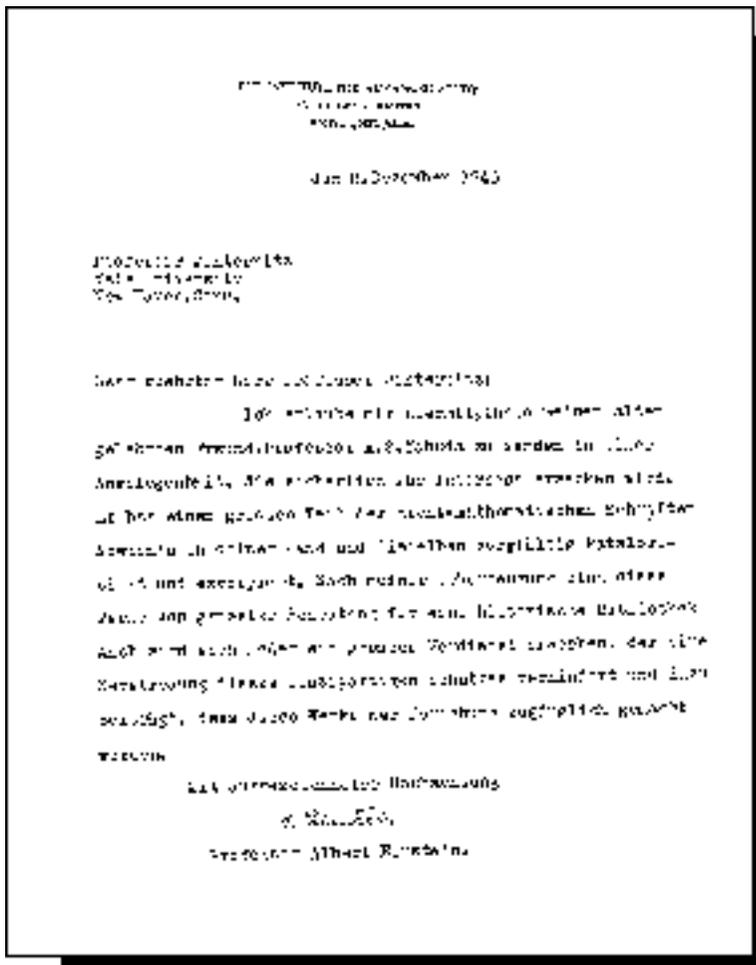
This unsigned letter (courtesy of Jewish National & University Library: Yah.Ms. Var.3) is obviously a combination of the writings of the two professors, Yahuda and Albert Einstein (the librarian wrote "Yah. Ms. Var. 1/42 Nathan," on the back of this document). They were living together at the time. The reference to the owner in the second person could only be a statement by Einstein in reference to Yahuda!

I make this clarification because upon my request to publish this letter, the Chairman of the Manuscript Department at the Hebrew University stated in his letter of permission that this was Yahuda's letter. However, Moshe Ron, of the Edelstein Scientific History Library, insisted and proved to my satisfaction that this was Einstein's letter after all, as I had always believed. I said, "What about Raffi?" He looked me straight in the eye and told me what he thought of him, which I will not repeat. Rafael Weiser is the Chairman of the



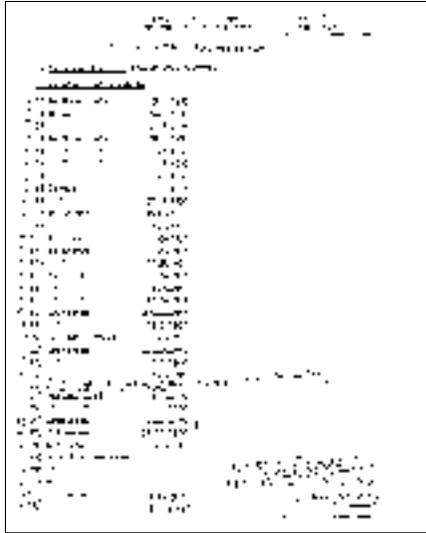
Courtesy of The Jewish National & University Library (Yah.Ms. Var.3/Einstein).⁵¹

51 On the back of the copy of this letter made for us, a librarian wrote: "Yah. Ms. Var. 1/42 Einstein." However, we credited the letter exactly the way Raphael Weiser asked in his letter dated December 27, 1990. Weiser's letter appears later in this chapter.



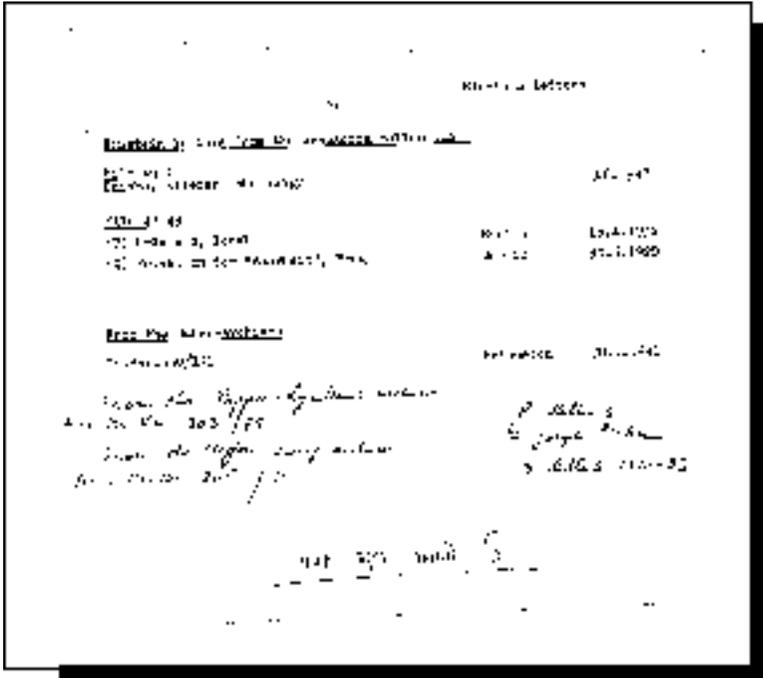
A letter from Einstein to Professor Winternitz.
 Courtesy of The Jewish National & University Library
 (Yah.Ms. Var.3/Einstein).

Einstein's letters on Newton's religious works, urging Newton's religious writings be made public, are published here in full, for the first time in history, for your eyes to see the truth⁵². It took me three months⁵³ to get into this supposedly forbidden archive of the Yahuda Manuscript Var. at the Hebrew University! At the top of the catalog containing mention of these letters, the Hebrew word *ASUIE*, meaning "forbidden" and "off limits" was penned in with no signature.

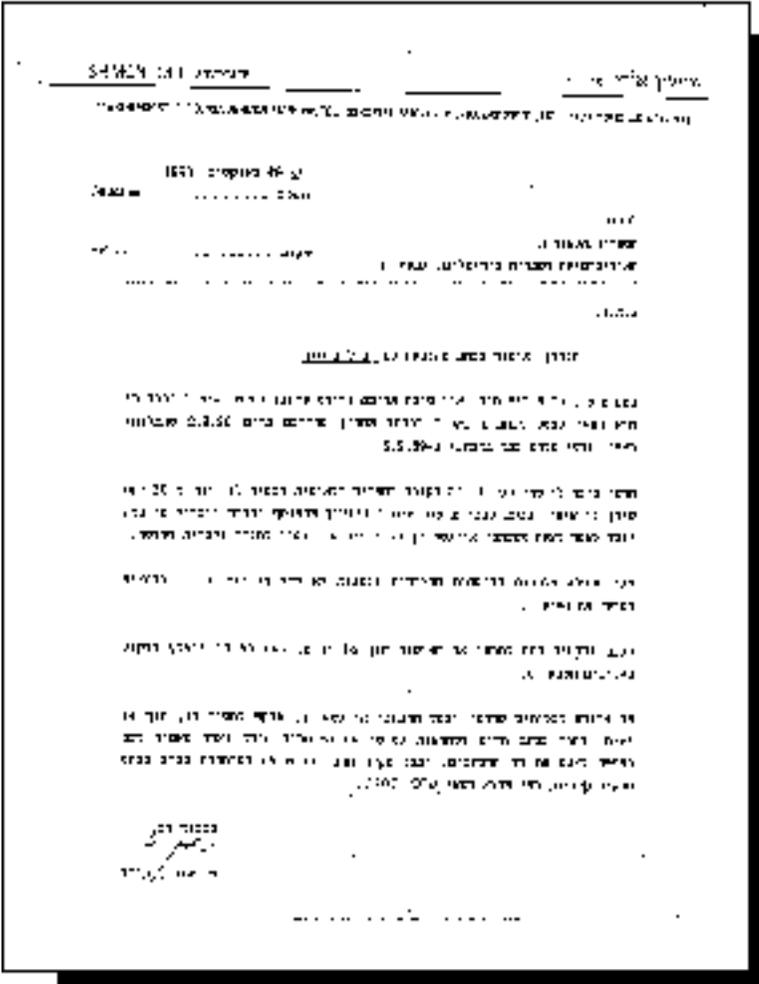


⁵²See pages 518-19 for translated portions of these Einstein letters.

⁵³While it took us over a year of letter writing and help from friends to bring these treasures to you, don't feel too bad for this author. Richard Westfall (another research author on Newton) has told us that the Bodmer Library in Geneva never allowed him or any other scholar to see their Newton manuscripts (they possess some which no one else does). Westfall wrote: "I have examined all of the theological papers the location of which is known except the one in the Bodmer Library (Geneva), which apparently regards it as a perishable resource which reading would exhaust...only a chance to see it, a privilege which the Bodmer Library does not grant to mere scholars concerned to study Newton, can determine its content." Richard S. Westfall, "Newton's Theological Manuscripts," *Contemporary Newtonian Research*. Boston: D. Reidel Publishing Company, © 1982, p. 129. Some have said that Newton calculated the time of the Messiah's Coming. Perhaps it is in the Geneva Library, since they are so adamant about no one seeing it! It has been rumored that he had speculated the mid-twenty-first century. On page 135 of *Contemporary Newtonian Research*, it is said that Newton's final speculation post-dates the twentieth century. We will soon see, won't we? We should not dismiss the fact that all of the signs Jesus gave for His return have been upon us since the advent of the A-bomb in 1944, and the rebirth of Israel in 1948. We do not have another generation to wait! Have we? In 1995, as we were putting the finishing touches on our work of over twelve years, we noted that *The Books of Nature and Scripture*, edited by Force and Popkin, quotes from "Bodmer MS." Apparently some, if not all of these manuscripts, have recently been released.



Homer “material” and *asuie* “forbidden” are the first and the last handwritten Hebrew words on pages one and six of the Einstein letter catalog. As a Jerusalem newspaper reporter cautiously reminded me, “It is not signed.” Dr. Jonathan Yoel is a high-ranking official of the Hebrew University library. After receiving letters from me and my lawyer, he apparently saw to it that my final permission letter was properly written by Mr. Weiser (pictured on page 507). This occurred just before our story about why these letters were so forbidden was to be published in an Israeli daily. The following correspondence illustrates part of this struggle.

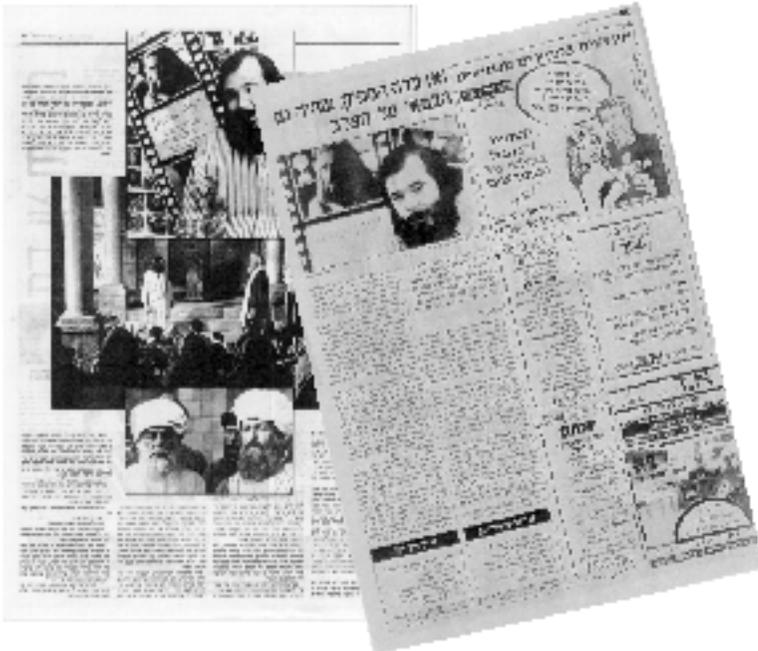


Letter from Shimon Ori to the Hebrew University.

**WHY DO SO MANY DENY NEWTON'S AUTHORITY?
DO THEY CONSIDER IT A DANGER TO
THEIR OWN CONVICTION?**

This letter of authorization gives you and all the world the right to read this material! We believe that it is not an exaggeration to say, as Frank Manuel has: “Most of Newton’s manuscripts on religion were long concealed from the world....suppressed...lest what were believed to be shady lucubrations tarnish the image of the perfect scientific genius.”⁵⁵

Another reason we believe the Hebrew University procrastinated in giving written permission authorizing publication of Newton’s biblical commentary was that they suspected my book was of a Christian fundamentalist nature. They knew that I had worked on the evangelical film, *Jesus*, in Hebrew there in Israel in 1989 and 1990. Shosh, one of my friends at the Hebrew University library, tipped me off that one of Weiser’s fellow workers had seen one of the articles below.



⁵⁵Frank E. Manuel, *The Changing of the Gods*. Hanover: University Press of New England, © 1983, p. 17, used by permission.

If they did not want fundamental Christian beliefs encouraged and supported by Newton, they would naturally delay permission as long as possible, or try to deny it all together, without giving a clear reason as to why. My friend, Moshe Ron, the Director of the Edelstein Division of the Jewish National and University Library, advised me how to work around Mr. Weiser by appealing to his superiors. He told me in a taped interview: *"...if—if, you see, Newton's authority is behind those ideas, then they are far more dangerous than if it is your authority or mine. You see, that's why they are so anxious to cover them up. Because it was Newton who wrote these things. And Newton is a very believable important person—you see what I mean?"*⁵⁶

Over thirty years before Newton's death, the philosopher and medical doctor, John Locke, wrote: "Mr. Newton is really a very valuable man, not only for his wonderful skill in mathematics, but in divinity also, and his great knowledge in the Scriptures, wherein I know few his equals."⁵⁷

THE SECRET HISTORY OF HOW NEWTON'S PAPERS WERE KEPT FROM THE PUBLIC FOR OVER TWO HUNDRED AND FIFTY YEARS

It has been an uphill battle since Newton's death to see these papers made public. John Mills first spoke of it in 1727, in a letter to John Conduit: " 'According to your desire I here sent (sic) you a short account of the surprising discoverys and improvements, which the incomparable Sr. Is. Newton has made....And this I know that he was much more sollicitous in his inquiries into Religion than into Natural Philosophy [science]...he had written a long explication of remarkable parts of the Old and New Testament, while his understanding was in its greatest perfection....That he would not publish these writings in his own time because they show'd that his thoughts were some times different from those which are commonly receiv'd, which would ingage him in disputes, and this was a thing which he avoided as much as possible. But now its hop'd that the worthy and ingenious Mr. Conduit will take care that they be **publish'd** that the world may see that Sr. Is: Newton was as good a Christian as he was a Mathematician and Philosopher. '"⁵⁸

⁵⁶Quoted from Moshe Ron, from a transcribed letter signed by Moshe Ron. Used by permission.

⁵⁷Franz Kobler, "Newton on the Restoration of the Jews," *Jewish Frontier*, © Mar. 1943, p. 21. Dr. Locke was a believer in a government of, for and by the people. Jefferson adopted many of his ideas and incorporated them into the Declaration of Independence. Locke was a true believer. He has been called the "intellectual ruler of the eighteenth century." See his article in *The World Book Encyclopedia* Vol. 12, © 1970, by Field Enterprises Education Corporation.

⁵⁸*Catalogue of The Newton Papers.* [] mine.

Later, Mills' family was warned by Cambridge University officials not to show these papers to anyone.⁵⁹ As time passed, the Earl of Portsmouth⁶⁰ inherited them, and decided to have them sold. In 1936, they were auctioned in England at the Sotheby & Co. sale. After the sale, Professor Abraham Shalom Yahuda,⁶¹ a collector fascinated by the Bible and science, bought most of the manuscripts back from the new owners, piece by piece, at bargain prices. Afterward, scientist Albert Einstein and Professor Yahuda urged that they be made public.⁶² A London professor insisted, "I hope they will be burned because they are harmful to Newton's scientific

59Ruvic Rosenthal, "The Ostracized Newton," *Al Hamishmar*, July 26, 1985.

60"Newton's manuscripts, on his death in 1727...passed...into the keeping of John Conduitt, who had married Catherine Barton, Newton's niece. From him they descended to his daughter, the first Viscountess Lymington, mother of the second Earl of Portsmouth, and the collection remained intact in the Portsmouth family until 1872, when the then Earl presented a portion...to the University of Cambridge...." "Notes for Bibliofiles," *New York Herald Tribune Books*, p. 18.

61Professor Popkin enlightens us: "...A. S. Yahuda...a Palestinian Jew who was a very important Arabic scholar and a great collector of manuscripts, argued in the early 1930's that there was evidence of the historical accuracy of the Bible. He contended that the story of the Exodus was written by somebody who knew Egyptian and, hence, who was an actual participant or eyewitness to the events....Yahuda lectured and wrote on the accuracy of the Bible in pre-Hitler Germany and then in England. Yahuda, a product of sophisticated German scholarly training....acquired most of the [Newton] theological papers....the interests Yahuda had in Newton's religious writings was in understanding Newton's reasons for believing in the historical accuracy of the Bible....Against 17th—and 20th—century Bible critics, Yahuda contended that the authors were eyewitnesses and not merely recounting traditional stories at a much later time. Newton, to Yahuda's pleasure, went even further and argued that one could date events in the Old Testament from the astronomical descriptions and then show from this dating that Biblical events were the oldest known human events and that the Bible was the oldest known book....he saw Newton as pointing to something significant about the uniqueness of the Bible....attempting to provide further evidence of the accuracy of scripture against modern day skeptics....(I have been told by an eyewitness that Yahuda's close friend, **Albert Einstein, was present when Yahuda first advanced his theory and that Einstein wept with joy when he heard that one could establish the accuracy of the Bible on the basis of historical and philological research.**) For Newton, once one accepted that the Bible was accurate in a significant sense, then one could use materials contained in it to explain the origins of mankind, of human institutions, and of human social and cultural abilities, for example, writing. Newton left a lot of manuscripts on these subjects. He was also convinced that one could find some basic understanding of the universe in the plans God laid down for building Solomon's Temple, a microcosm of the macrocosm. Newton's essay on the sacred cubit of the Hebrews and his analysis of the construction of the Temple show that he was sure that there was a mystical architecture in its dimensions that explained God's total dominion over all of creation." *Essays on the Context, Nature, and Influence of Isaac Newton's Theology*, pp. 174-175, 112. [] and bold mine.

62*Al Hamishmar*, July 26, 1985.

reputation.”⁶³ Harvard, Yale and Princeton rejected⁶⁴ them. Finally, upon Yahuda’s death in 1951, it was discovered that his collection was willed to the Hebrew University. However, his wife tried to prevent this donation by contesting the will, falsely claiming he was not of sound mind, because the will was made on his death bed. She ended up committing suicide over the matter.⁶⁵

Only in 1969 was it decided that Yahuda’s will would not be broken. The papers were then delivered to the library in Jerusalem after eighteen years of court battles. And of course, you have read of my difficulties, such as having to use a lawyer and the press to coerce Rafael Weiser, Department Head of Manuscripts, to finally give me written permission to quote the manuscripts, after thirty-three verbal promises to do so.



63Ibid.

64Professor Popkin documents: “In 1940, Yahuda became a refugee in the United States. He transported his vast manuscript collection with him to America where he tried, with the assistance of his close friend, Albert Einstein, to get **Harvard, Yale, or Princeton** to take over his very large collection of Newton’s papers. **All three institutions** refused, even though Einstein tried to make them realize the importance of the papers for understanding how Newton’s creative intelligence worked. Yahuda, on his deathbed in 1951, decided to leave his entire manuscript collection, which contains much Near Eastern material in addition to the Newton manuscripts, to what became the Jewish National & University Library....” *Books of Nature and Scripture*, p. x. I personally read the letters in the *Yahuda Manuscript Var.* by various professors illustrating how these most valuable papers were being politely turned down.

65This is according to Professor Popkin, an expert on the subject, who informed me of these details during a 1991 telephone conversation between California and Jerusalem.

MAY 15 1890

Dear Bait Arye

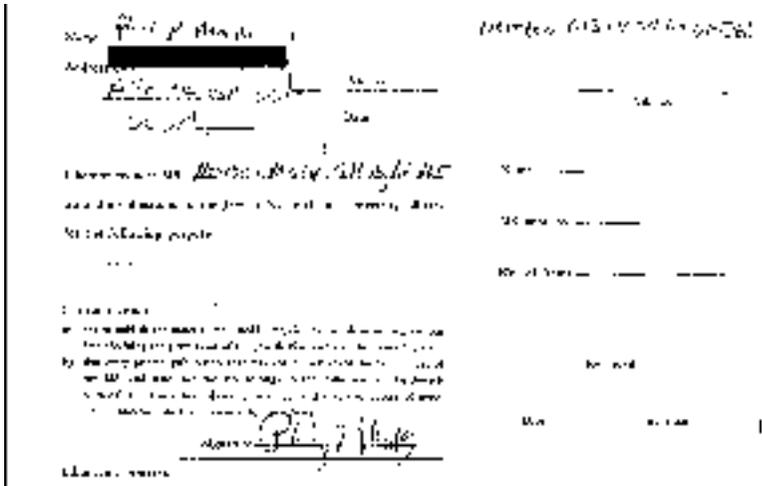
I have read to Rudy Wagner about James taking permission to publish. He was not given permission when I told him I wanted it in writing so that permission for publication would be clear. His requirement, you have my word permission. Later I advised you that James died September 1891. He told me the first time "Come in two weeks", I told he told me when I came, "you would die of my sins, you'd best wait, it will be ready". I came three weeks later, he told me again "you would die of my sins", the next time he told me the same thing. Two weeks after that, he told me it was better to wait and I would receive it at the end of the week. The following permission occurred next, "I have seen a man... last week before Passover, Moses allowed me in the office to ask Rudy about the book. Yaron said he said "I'll ask him" when Dr. Erikson came out of Rudy's office, he told him, "ask him for me and tell him we are ready". So I did that and he said "I'll check with Rudy" and he returned my package to me. Dr. Erikson said "this is it" "I'll" in my hand. "I will" says "I will" will wait a day then I'll get it in the afternoon. He then said "I'll" in

P.S. If possible ask Mr. Wagner if you receive permission for this article in clearly printed or in 30 days I will be back and have soon.

Thine sincerely,
Bait Arye
Shukim

Letter from this author to Bait Arye.

The final letter of authorization from Mr. Weiser was the culmination of more than a year of struggle between us. Thus in 1996⁶⁶ you are able to see the material against which Satan fought for centuries, hoping you would never see.



Although today the public may view the Newton religious papers, anyone wishing to publish them must first obtain permission, as illustrated by the contractual restriction above, which I was asked to sign before being permitted to see the manuscripts. You may be asking why I went to such lengths. Read our quotes by Newton and the letters by Einstein, and see if you can guess!

66A very small amount of Newton's religious writings were published in 1727 (see Frank Manuel, *Changing of the Gods*, p. 27), and in 1973, Manuel published additional material in his rare scholarly book, *The Religion of Isaac Newton*. In 1981, David Castillejo published a few passages in his book, *The Expanding Force in Newton's Cosmos*, and Professor Popkin, with whom we have personally conversed, published portions in 1990 and 1994. Aside from these brief quotes and the ones in our book, the vast majority of Newton's religious writings still lie in the Hebrew University's strong room, locked up and unpublished. However, to our great joy, we have recently learned that microfilms of Newton's writings were released to several other libraries—whether our difficulties with the library had anything to do with this is impossible to tell. It is a good first step! However, Professor Popkin told me in October 1994 that Robert Iliffe will publish four Newton manuscripts in a series on "Voltaire and the Enlightenment," and that James Force plans to publish the manuscripts on CD-ROM. However, as of early 1996, most remain unpublished.



Professor Richard Popkin of UCLA, pictured above with the author, may be the one to finally publish the remaining Newton manuscripts. Popkin, though over seventy years of age and lacking funds, has recently obtained permission to publish these manuscripts and is still very optimistic.⁶⁷



Newton's literary works and his reflecting telescope.

⁶⁷If you are interested in Newton's biblical commentaries and putting them within reach of the common man, there is no one more qualified for that question than Professor Popkin. You can write him at: Attention Professor Popkin, Department of History, UCLA, Los Angeles, CA, USA 90024.

EINSTEIN'S EXCERPTS—NEWTON IS STILL GUIDING US

Professor Albert Einstein said: "...his own work would have been impossible without Newton's discoveries. [Newton's concepts]... are even today still guiding our thinking in physics."⁶⁸

Einstein also made several impressive comments to Professor Yahuda and Professor Winternitz on this handwritten collection of Newton's biblical interpretations. For example, he wrote: "My Dear Yahuda, Newton's writings on biblical topics seem to me especially interesting, because they reveal a deep insight into the spiritual character and the working method of this significant man. For Newton, the divine origin of the Bible is unconditionally certain....From this belief arises the firm conviction that the parts of the Bible that appear obscure must contain important revelations, which require only the decoding of the symbolic language used in

⁶⁸*The World Book Encyclopedia*, 1970 Edition, p. 308. [] mine. *The World Book* also says that Newton was: "...an English scientist, astronomer, and mathematician, [he] invented a new kind of mathematics, discovered the secrets of light and color, and showed how the universe is held together. He is sometimes described as 'one of the greatest names in the history of human thought,' because of his great contributions to mathematics, physics, and astronomy. Newton discovered how the universe is held together through his theory of gravity. He discovered the secrets of light and color. He invented a branch of mathematics, *calculus*...He made these three discoveries within 18 months from 1665 to 1667....Newton said the concept of a universal force came to him while he was drinking tea in the garden and saw an apple fall. He suddenly realized that one and the same force pulls the apple to earth and keeps the moon in its orbit. He found that the force of universal gravitation makes every pair of bodies in the universe attract each other....Newton's discoveries on the laws of motion and theories of gravitation were published in 1687 in *Philosophiae Naturalis Principia Mathematica* (Mathematical Principles of Natural Philosophy). The book generally is considered one of the greatest single contributions in the history of science....Newton's discoveries in optics were equally spectacular. He published the results of his experiments and studies in *Opticks* (1704). Newton's discoveries explained why bodies appear to be colored. They laid the foundation for the science of spectrum analysis. This science allows us to determine the chemical composition, temperature, and even the speed of such hot, glowing bodies as a distant star or an object heated in a laboratory....He was considered a poor student. His youthful inventions included a small windmill that could grind wheat and corn, a water clock run by the force of dropping water, and a sundial. He left school when he was 14 to help his widowed mother manage her farm. But he spent so much time reading, he was sent back to school....Newton did not enjoy the scientific arguments that arose from his discoveries. Many new scientific theories are opposed violently when they are first announced, and Newton's did not escape criticism. He was so sensitive to such criticism that his friends had to plead with him to publish his most valuable discoveries. Newton was a bachelor who spent little of his time studying mathematics, physics, and astronomy....He also spent a great deal of his time on questions of theology and Biblical chronology. As a professor, he was very absent-minded. He showed great generosity to his nephews and nieces and to publishers and scientists who helped him in his work. He was modest in his character. He said of himself shortly before his death, 'I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.' " *Ibid.* [] mine.

them in order to be illuminated. Newton attempts this decoding or interpretation by means of his acute, systematic thinking, in which he carefully makes use of all the sources available to him....in this area of works on the Bible, we do possess his sketches and their repeated revisions. These writings, mostly unpublished, thus provide a highly interesting insight into the spiritual workshop of this unique thinker. Signed: A. Einstein, September 1940, Lake Saranac. P.S. I consider it very desirable that the writings of Newton mentioned here be collected in one place and there made available for research.”⁶⁹

In a second letter written in December of 1940, Einstein wrote: “Dear Professor Winternitz: Permit me to introduce to you herewith my learned old friend Professor A.S. Yahuda, in regard to a matter which will certainly awaken your interest. He has in his possession a great part of Newton’s non-mathematical writings....I am convinced that these works are of the greatest significance for a historical library. Anyone who prevents the scattering of this unique treasure, and thus helps to make these works available for research, will be doing a great service. Most respectfully yours, Professor Albert Einstein.”⁷⁰



An Israeli interview in Hebrew, on the subject of Isaac Newton, with Jewish Professor Richard Popkin.⁷¹

⁶⁹ *Yahuda Manuscript*, “Einstein’s Letter to Yahuda,” Sept. 1940, from the collection at the Hebrew University, Jerusalem, © used by permission of the Hebrew University Manuscript Department.

⁷⁰ *Yahuda Manuscript Var. 3*. Both Einstein letters were translated by James B. McMahon, Ph.D., Associate Professor of German at Emory University in Atlanta. He is accredited for German to English translation by the American Translators Association.

⁷¹ Newspaper cover and article illustration used by permission of the Israeli newspaper, *Al Hamishmar*.

out of gratitude for the benefits they had received of him. He being chosen for king of Cyprus & part of Phœnicia & in so great esteem & honour among them for his benefactions: his not to be doubted but that after his death his friends & subjects deified him according to the custom of that age. ^{His proper name was Τίγρις or Τίγρις.} ~~He~~ ^{for} several respects he had ^{several names, from his} skill on the harp he was called Τίγρις; from his skill in works by fire ΝΥΜΦΩΝ ΔΝ, ΗΡΑΙΟΣ, Jgnis piter, & ΔΙΑ-ΜΙΧΙΟΣ Baal machinator; ^{perhaps} ~~from~~ ^{from} the place where he was worshipped Baal-Cana, Vulcanus, the God of Canaan.

Yah. Ms. Var. 1. Courtesy of the Jewish National & University Library.

NEWTON KNEW HEBREW

Of particular interest to those Jews and Protestants who interpret the Bible literally, we should also note that Newton wrote in Hebrew, as we can see from this reproduction of one of his commentaries. We find it interesting that of the several recently published books on Newton, photos of his Hebrew writings have not been among the illustrations. You have a first before you!

Matt Goldish, an Israeli graduate student at the Hebrew University, confirms our claim in *The Books of Nature and Scripture*, where he noted: “Richard Westfall, Richard Popkin and Jose Faur have taken particular notice of Newton’s intense study of Jewish history and ideas, especially through the medium of Maimonides’ writings. The purpose of this study appears to have been directly related to Newton’s interpretation of the prophecies—**he studied Hebrew so he could read the Old Testament in the original**; he studied the laws of the Temple in Jerusalem so he could better understand the vision of the Temple in the Apocalypse; he studied Jewish history because he saw it as the oldest and most reliable annal by which other nations’ fabulous histories might be measured.”⁷²

NEWTON’S APOCALYPTIC OUTLOOK—HE PREDICTED AND BIBLICALLY SPECULATED (AS PERMITTED) BUT HE DID NOT “CABAL,” AS SOME HAVE INFERRED

In Hebrew, every letter in the Bible has a special meaning and numerical value. Frank Manuel gives us insight into Newton’s enthusiasm with Hebrew: “Into a few terse phrases from the Apocalypse he compressed a wealth of scriptural evidence for his belief that the world was moving inexorably toward a cataclysm, a great conflagration, to be followed by a yet undefined form of renewal.

⁷²*The Books of Nature and Scripture*, p. 90. Bold mine.

His explication is in one of the normative exegetical traditions of the Talmudic rabbis and Puritan divines, whose underlying assumption was that Scriptures do not contain a single superfluous phrase, or even a letter^[73] that does not have significant meaning—a sort of law of parsimony.⁷⁴

Manuel also states: “In his interpretation of prophecy Newton made use of numerous ‘mathematical’ calculations which were among the standard techniques of the cabalists: one, known as ‘gematria,’ involved the translation of a name or a noun into its numerical equivalent (*A* being equal to *1*, *B* to *2*, and so forth) in order to prognosticate a future date, the coming of the Messiah, for example.”⁷⁵

While Newton made accurate mathematical calculations⁷⁶ based on his biblical studies, which may have seemed similar to those used by mystics who engaged in cabbala,⁷⁷ he clearly spoke against this and all other forms of mysticism in keeping with Moses and the Scripture. Manuel mentions of Newton: “The emotional outbursts against Catholicism that punctuated Newton’s ecclesiastical history do not obscure...its basically rationalist framework. In the proemium of a Latin version of the history, Newton laid down the thesis that ‘the true understanding of things Christian depends upon church history’. Only through a circumstantial account of the degradation of the Church in a series of stages and its doctrinal deviation from the primitive creed could Christianity be stripped of its spurious accretions. The original Christian religion was plain, but ‘men skilled in the learning of heathens, Cabbalists, and Schoolmen corrupted it with metaphysics, straining the scriptures from a moral to metaphysical sense and thereby making it unintelligible.’

As the historian of apostasy in the first centuries of the Church, Newton distinguished three principal agents in the propagation of the metaphysical evil: the **Jewish Cabbalists**, the philosophers, among whom Plato and the Platonists were the worst offenders, and the Gnostics, of whom Simon Magus was the arch-culprit....the Cabbalists were not contemporary Jewish mystics but ancients who lived in the

73See our chapter 9, “The Messiah Conspiracy Concludes in Preventing Healings,” where we illustrate that at precise numerical intervals in Hebrew, words are spelled out in the original biblical text. Somewhat of a mathematically improbable occurrence, which illustrates the Bible’s divine inspiration.

74Frank E. Manuel, *The Religion of Isaac Newton*, p. 41.

75Frank E. Manuel, *A Portrait of Isaac Newton*. London: Frederick Muller Limited, © 1980, p. 370, used by permission. [] mine. We believe Newton’s calculations, if they were ever recorded, were from the spirit of God!

76See caption in our chapter 18, “Israel is Real,” on the rebirth of Israel, a quote from an Israeli newspaper on the exact century.

77Cabbala is Jewish mysticism forbidden by the Scripture, as is all mysticism (Deut. 18:10-12; Isa. 47:13-14).

early ages of Christianity. His use of the term Cabbalists to identify those who propagated esoteric and theosophical doctrines among Jews in Egypt and Palestine about the time of the primitive Church and his stress on Hellenic influence in their inventions would enjoy favour among many present-day scholars who trace the roots of Cabbala back to that period.⁷⁷⁸

Manuel states that Newton, in his history of cabbalism, said: "...the Cabbalist Jews, through contact with Chaldean seers during the Babylonian captivity and with Egyptian priests and Greek philosophers in Alexandria, had exposed their pure Mosaic monotheism to contamination by this doctrine of emanation. It led them to conceive of the infinite, the *en-soph*, as emitting ten gradual subordinate emanations which they called *sephiroth* and which were merely reifications of the attributes of God."⁷⁹

YOUR PRIVILEGE OF READING NEWTON'S BIBLICAL COMMENTARIES IS MY PLEASURE

Because these papers of Isaac Newton's "spiritual workshop," as Professor Einstein put it, have been indeed made public in our time⁸⁰ (partly due to Einstein's urgings), you will have the unique privilege of reading, probably for your first time, some very interesting commentaries, most of which were not permitted to be seen until our era. These include foresights based on Scripture, some of which have and are also about to come true. The list includes such subjects as: the Messiah's First Coming; the return of the Jews to Israel in the twentieth century; the coming of the Antichrist; the war of Gog/Magog (Armageddon), and the Second Coming of Jesus to stop that war and bring peace in the twenty-first century!

78 Frank E. Manuel, *The Religion of Isaac Newton*, pp. 68-69

79 Ibid, p. 70. Bold mine. *En-soph* in Hebrew means "no end."

80 As Frank Manuel said: "For the first time since the great dispersion, virtually everything that Newton wrote on religion is freely available." Ibid, p. 11. By dispersion, Manuel refers to the Sotheby & Co. sale of 1936, which scattered his manuscripts worldwide. Yahuda bought most of them back, but they did not become available until eighteen years after his death. We emphasize that available doesn't mean published. They are available to those who go to the library where the copies and originals are kept. However, you must first sign a form agreeing not to publish unless you first obtain permission. Professor Popkin mentions that the Jewish National Library houses most of Newton's religious papers "where they are now available for public examination by scholars." It would seem that if you are not a scholar, you may be out of luck, doesn't it? *Essays on the Context, Nature and Influence of Newton's Theology*, p. 15. Since we still possess nearly all of the manuscripts which were reproduced for our selections, you are more than welcome to see them, should you have any difficulty with the library! Write or fax me at the POB/facsimile number listed in the front of this book.

NEWTON USED ADVANCED ASTRONOMICAL DATING TO VERIFY THE BIBLE'S ACCURACY

One of Newton's little-known revolutionary innovations was the use of astronomy to scientifically verify the time-frame of biblical events. Professor Richard Popkin of UCLA notes of Sir Isaac Newton: "Newton, using astronomical discoveries, constructed a chronology based upon the positions of the stars described in scripture and in other ancient writings....Using his astronomical method of dating, Newton came to the conclusion that the Bible was historically accurate and was the oldest historical record that we have. Scriptural history is more accurate than Greek, Phoenician, Babylonian....The procession of various stars in these constellations was measurable and followed a uniform law. From present observations, we could calculate backward to where these stars were historically described as being and date when the stars were in the positions described in early Greek history.

For Newton, the dramatic result of using this astronomical method to calculate the date of previous events was that it showed that the earliest events described in the Bible took place *before* the earliest events in Greek history. Newton calculated that Jason's voyage took place in 937 B.C. The earliest known events in Egyptian history also postdated the earliest Biblical events. Therefore, our earliest historical knowledge came from the Bible. The ancient Israelites were the first civilization and had the first monarchy. All other cultures and kingdoms, Newton declared, were derivative from the original Hebrew one.

Newton's elaborate astronomical argument and his debunking of pagan chronological and historical claims aimed to show that the Bible was accurate as history....And, assumed Newton, the message in the Bible was still of the greatest importance to mankind. The fact that the Bible was accurate historically meant that God had presented His message from the very beginning of the world through the history of the Hebrews and through the prophetic insights given to them."⁸¹

Popkin further notes: "Newton did a great deal of original historical research to discern the events in world history which constituted the fulfillment of the prophecies. Some of his interpretations have been accepted by later Bible interpreters, especially among the fundamentalists. Newton studied the history of the Roman Empire, the European Middle Ages, and the rise of Islam in the Middle East in order to identify what actually happened in history with what was predicted in prophecy....Newton broke new interpretive ground both in the application of modern scientific

⁸¹Ibid, p. 111.

techniques to the understanding of the Bible and in the historical interpretation of prophecies.”⁸²

NEWTON AND THE FUNDAMENTALIST—WHEN WILL THE MANUSCRIPT BE PUBLISHED?

In relation to the use of Newton’s scientific proof of prophetic Scripture, as quoted in our work and also by evangelical ministers in the recent past, Popkin states: “Newton’s historical research into the interpretation of historically fulfilled prophecies was taken over by many 19th-century fundamentalists who regarded him as one of the very best in this field. When the various components of Newton’s Bible scholarship are examined and evaluated, he can indeed be seen to be in the forefront of the critical scholarship of his time, in the forefront in applying modern science to understanding the Bible, and in the forefront of those offering new historical data for interpreting philosophies....Perhaps, **when his theological manuscripts have been published**, we will be able to assess more accurately his entire theory and see his originality and his stature as a commentator on the scriptures. We will then be able to see if he was as great a thinker in this area as he was in the sciences.”⁸³

In 1994, I met Richard Popkin at Emory University in Atlanta. He spoke of hopefully getting the manuscripts published, despairing of the funds it would take. Later, toward the end of 1994, in his book, *The Books of Nature and Scripture*, he spoke of the study of the *unpublished* manuscripts with an air of futility, or so it seemed to me. His words were: “Further study of the unpublished manuscripts may deepen our understanding of Newton’s contributions as a scholar of Scripture.”⁸⁴

In 1995, Popkin was optimistic about James Force publishing large portions of Newton’s religious manuscripts on computer CD ROM; however, this is yet to be seen. If you think you have the resources to help Professor Popkin, write him in care of the History Department, UCLA, Los Angeles, CA, USA 90024.

⁸²Ibid, pp. 113-114.

⁸³Ibid, p. 114. Bold mine.

⁸⁴*Books of Nature and Scripture*, p. xi.

HOW WE OBTAINED PERMISSION TO PUBLISH THE CONFRONTATIONAL CORRESPONDENCE OVER NEWTON'S PAPERS AND EINSTEIN'S LETTERS

You are probably wondering how we finally obtained permission to publish these letters of permission which allowed you to read the Newton/Einstein material. Let me tell you, it was not easy. After I requested permission from Mr. Ben Natan (from public relations), he forwarded it to our "friendly" Rafael Weiser, who wrote:

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8.12.1992

Mr. Philip Moore

Dear Mr. Moore,

Your Fax of 6.12.1992 to Mr. Ben-Nathan - forwarded to us - concerning your request to publish material from our collections and letters we wrote to you, is hardly legible.

Please, send us copies of the whole material (including the letters you received from us) you intend to publish, in normal size, to enable us to read it. Only then we can decide whether we can grant you permission to publish the material.

Sincerely,



Rafael Weiser
Director
Department of Manuscripts & Archives



After receiving this letter, I sent all of the material and letters you have read to Rafael Weiser, in the sizes he requested. However, just as I expected, more than three months passed without an answer! When it became obvious to me that I would not get an answer and would be ignored, I phoned my good friend, Ron Bartour.⁸⁵ Ron worked with me on the dubbing of the film *Jesus* into Hebrew. More than once, he assisted me in my research at the Hebrew University by helping me locate hard-to-find books! Ron was involved in radio broadcast narration and is presently working on a very interesting book of his own.

AN INSIDE FRIEND HELPED OPEN THE DOOR FOR US

Ron has strong connections within the University and knew the right people. He asked me, “Philip, what do you want?” with that warm Israeli concern of his. I told him which letters I wanted to reproduce and sent them to him along with a draft letter. In his reply, he wrote: “I hope the attached letter which Raffi signed following my talk with head of the University Libraries...on my wife’s library stationery is satisfied,^[86] I hope you don’t intend to print it but only to use it with your publisher.”⁸⁷

March 11, 1993

Dear Phillip,

I hope the attached letter which Raffi signed following my talk with head of University Libraries) on my wife’s library stationery is satisfied. I hope you don’t intend to print it but only to use it with your publisher.

Yours,

Ron



⁸⁵Ron’s credentials are quite impressive. He was the director of the *Tarbut ha Dibor*, the Israeli Institute for Speech Culture. This institute was recognized by the Speech Communications Association, consisting of over 6000 professors, located in Avondale, VA. The institute instructs students, teachers and rabbis how to read the Bible rhetorically in Hebrew. Ron just finished his stay as visiting professor at Heidelberg University in Germany, where he taught Hebrew in the Jewish Studies department. Ron also holds a Ph.D. in the history of contemporary Jewry; was the narrator for the “Voice of Israel” (Kol Israel), Israel radio, was the emissary for the Jewish Agency in Albany, NY; was a graduate student in education in the American history department of the University of Wisconsin; was an officer of education in the Israeli Army’s College of Education, and; was a volunteer (*Tzua Kavar*) in the Israeli Defense Force (IDF), where he obtained the rank of major. He is presently working on a book, *American Holy Land*.

⁸⁶i.e., satisfactory.

⁸⁷As you can see, we did not publish Raffi’s letter, as Ron asked.