

# Science: A Biblical Perspective

Deut 29:29 The secret things belong to the Lord our God; but those things which are revealed belong to us and to our children for ever.

Proverbs 8:12 I wisdom dwell with prudence and find out knowledge of witty inventions

Romans 1:20 for ever since the creation of the world, His invisible nature and attributes, that is his eternal power and divinity have been clearly made intelligible and clearly discernible in the things that have been made.

# Robert Boyle (1627-1691)

## Important Scientific Achievements

- Started London Royal Society
- Developed relationship between temperature and pressure (Boyle's Law)
- King James labeled as greatest British scientist of his day
- King James offered Robert Boyle the highest religious position in England, but was turned down because Boyle felt that "he could serve God to a greater capacity in science than by being in the priesthood."

# On Nature

Both God's Nature and His word declare him to be exalted above all blessing and praise...we need to entertain ourselves with those attributes of God which are legible or conspicuous in the Creation....I must acknowledge that when with bold telescopes, I survey the old and newly discovered stars and planets that adorn the upper region of the World; and when with excellent microscopes I discern in otherwise invisible objects the unimitable subtlety of Nature's Curious Workmanship; and when, in a word, by the help of Anatomical Knives, and the light of Chemical furnaces, I study the book of Nature and consult with glosses of Aristotle, Epicurus, Paracelsus, Harvey, Helmont, and other learned expositors of that instructive volume; I find my self oftentimes reduced to exclaim with the Psalmist, How manifold are thy works, O Lord? In wisdom hast thou made them!

# On the Earth's Age

So angels, who of all the created beings enjoy the unclouded light and the most clear knowledge of their Maker, do love him with a constancy so fixed, that in five thousand and some odd years (effluxed since the Creation) they could never see any thing, either in God or out of Him, capable to seduce them to change.....the load of sin had precipitated fallen man, came not into the world until well nigh 4000 years of sickness had made the disease and cure almost hopeless.

# On God's Transcendence

First then, our highest love is made God's due by the excellency and prerogative of His Nature...If the scripture assures us those things neither fell under the senses nor entered the thoughts of men, which God has reserved for those that love him; how ineffable and incomprehensible must those things be, which he has reserved for Himself; the infinite Superiority of His Nature above all created beings, placing a vast disparity between his greatest communicated vouchsafements, and His boundless, and therefore to creatures incommunicable, perfections.

# On Giving 100% to God as your Creator and Designer

Mediocrity (whose office is to restrain us from approaching the utmost limits) which in other passions is an excellence, is here an imperfection. Or, at least, if mediocrity be that which creates passionate virtues; the mediocrity of this love must consist in the excess of it, since that is it, which makes it most a virtue. The man after God's own heart is not afraid to own even to his Maker an ardency of love for Him, which must be expressed with significant metaphor of thirst; and that such a thirst too, as makes the panting Hart bray for those refreshing streams, whose want distresses and reduces her to an almost gasping condition; as David, the psalmist says, my very soul thirst for God.

# On the Created Love Being's Response to God

How fit an object God is, of our highest love, for what He is in Himself...God loved you numerous ages before you were; and his Goodness is so entirely its own motive, that even your Creation (since when alone, you can pretend to merit his love) is the effect of it. This benefit alone were sufficient to render God the object of our love, though we were that of his aversion.

# On Too Much Devotion to God

Some men have, even by devout persons, been blamed for too much devotion: for, it was not an excess of Love, but a want of discretion, that was guilty of their faults; the expressions of our love to God, ought to be regulated not by our blind and wild fancies, but by his revealed will (as Christ says, if you love me, keep my commands) and therefore it is very possible to be too devout, not because any expression of love can be made with too much ardency, while tis considered abstractly in itself, and irrelatively to the rest. We must not (as too many professors are now wont to do, of whose error you may receive a fuller accompt in some other papers) dash in pieces the two tables of the Law against one another; BUT, we must so love God with all our hearts, as to love our neighbors as ourselves.

# On Worshipping God

I observe that the four mysterious beasts (Revelation) allowed to approach nearest to the throne of God are represented to us in the Apocalypse are addicted but to one employment, ceasing neither day nor night from saying, Holy, Holy, Holy, Lord God Almighty; and from giving Glory, Honor, and Thanks unto Him. And so true it is, that no degree of love can be excessive, nay nor any expression of it, immoderate, unless it be made so, not by its greatness, but by its usurption, whereby it either engrosses or invades what belongs to its injured and languishing associates. Our love unto the creatures is a present, but unto God is a tribute.

# On Obeying God's Will as Supreme Creator

God is love, and he that dwells in love, dwells in God, and God in him.

This sublimer love being, by an intimate conjunction with its Object, wholly devoted to it, and thoroughly refined from all base dross of selfishness and interest nobly begets a most strict union of our wills with God's, or rather a perfect submission of the one to the other. And thus, when it is become your will to obey His, no dispensations of the Providence will immoderately disquiet you; for you possess your wishes in general and in bulk though possibly not in reality; for, your chief desire being to see your Maker's will fulfilled, your knowledge of his being the Sovereign and uncontrolled Disposer of events assures you that all accidents that can befall you are but exact accomplishments of His will.

# In Experiencing Earthly Joy

- As the eye has the optic nerve tied to the head, so chained that the head can taste its delights; which is dead being once severed from it...so may your will by an identity with your Maker's as it were engrafted into God's, receive a new and enlarged capacity, which will enable you to contain, and relish joys, highly transcending those which the fullest fruition of your private wishes were able to create.

# On Experiencing Trials

He whose spirit inspired the prophets is in the last of them represented under the notion of a Refiner; and tis not the custom of refiners to snatch the beloved metal out of the fire as soon as it feels the violence the purifying element, nay nor as soon as it is melted by it, but they let it long endure the brunt of the active flames, actuated by exciting blasts, till it have stood its due time in the fire, and there obtained its full purity and splendor.

The furnace of affliction being meant but to refine us from our earthly drossiness and soften us for the impression of God's own stamp and image. The great and merciful architect of his church employs not on us the hammer and chisel with an intent to wound or mangle us, but only to square and fashion our hard and stubborn hearts into such living stones as maybe both grace and strength his heavenly structure.

# On Jesus Christ

And being found as in fashion as a man, he humbled himself and became obedient unto death, even the death of a cross. That is, that he would love at no less rate than death and from the super eminent height of glory, stoop and abase himself to the bottom of abjectedness, to exalt our condition to the contrary extreme....whether or not God could, without violating his justice, have devised any other course for the expiation of sin than the passion and death of Christ. But, without venturing to determine, whether or not God could have chosen any other way. We may safely think that He has chosen the most obliging and most endearing way, displaying in this divine manner of rescuing us, the severest justice, and highest mercy; the greatest hatred of sin; and the greatest love to sinners.

# On the Triune Nature of God

The strict relations between the persons of the blessed trinity supplying God with internal objects which employed His kindness before the Creation, and Himself being able to allow His goodness the extent of Infinity for its diffusion.

# On the Spirit of Unbelief

When we admire the sun, our seeing of his light does not increase it, it makes it not greater, but only it makes it ours; and when we turn away or shut our eyes, that glorious sun makes no eclipse, and is not at all darkened or impaired, nor does he lose his light, but we. In effect, the wicked's spite against God is but like a mad mans running his head against the wall that the leaves the wall unshaken but dashes his own brains out.

# On Miracles

- When our Savior came into the wretched world, of all the numerous miracles recorded in the Gospel, he scarce did any for His own private relief; and to show that as he endured his sorrows for our sakes that by his stripes we might be healed, so were the joys he tasted in relation to us.

# On the Creator's Revelation of Himself in His Creation

We understand that his attributes, character, and nature are understood by the things that He has made

He imparts a faculty or an excellence to the creature, shall not He himself much more eminently possess it? And in effect, the most unblemished created beauties are but faint shadows of His. These drops of prettiness sprinkled amongst the creatures were designed to deficate and exalt our conceptions, not to veagle or detain our passions; for God did never intend them to terminate our love, but only by our eyes to exalt our faith above them, and by their beauties, our sight can comprehend, to raise us to a confidence, that there is in their Author more than we can either see or comprehend.

# On “Cause-Effect” Spiritual and Natural Laws

...though true faith (which cries like Rachel, give me children or else I die) be ever the pregnant mother of good works; yet are not those works the cause, but the effects and signs of God's first love to us (however, afterwards the children may nurse their parents). As, though the needle's pointing at the poles be, by being an effect, an argument of its having been invigorated by the loadstone or received influence from some other magnetic body; yet is not that respect unto the North the cause, but the operation of the Iron's being drawn by the attractive mineral.

# Nature's Analogies to God's Character

All three properties of divine constancy are shadowed in the operations of a loadstone (a mineral in which I have made too many experiments not to be by you allowed to make some comparisons to it):

1. it never forsakes its inclinations for the steel
2. being united to the steel it retains so constantly its attractive qualities that it gives not the steel needle any motive of deserting it and
3. it never rightly touches the steel without leaving an impression, which ever after disposes it to a conversion to the magnetic posture which best fits it to receive fresh influences.
4. Let me add this other resemblance between God's work and us and the Loadstones on the Iron; that the kind stone attracts a needle to it not to advantage itself by the union but to impart its virtue to what it draws.