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The Gospel Scope & Hard Sciences

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For The King - Rocky Ramsey

Now we apply the gospel to all of the hard sciences. It is important to walk through how every single worldview applies their "gospel" to the worldview. In rationalism, the savior is the human rationality so it will be applied to whatever models it conjures. We walk through this exercise here and show how the hard sciences are not immune from starting presuppositions. Thanks for listening!

Key Text:

* Genesis 1

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Transcript

So why did I read Genesis 1-1? Do you have any idea, Bryce? What would you conjecture? Why I would start there? This would be the basic cosmogony. Exactly. The universe.

Yeah, which is, yeah. And every basic worldview has to have a number of things. Yes.

And chiefly, one of the main things that a worldview needs to have is a cosmogony. Or in other words, an understanding of how the creation or the cosmos was born or came about. Yeah.

Right. Many worldviews. There's some who postulate the eternality of the cosmos.

Yep. Right. Which is in direct contradiction with God's Word.

Don't think I will even ask you to make Jesus Lord of your life. That's the most preposterous thing I could ever tell you to do. Jesus Christ is Lord of your life.

Whether you serve him or not. Whether you bless him, curse him, hate him, or love him. He is the Lord of your life because God has given him a name that is above every name so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord.

Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron. And I'll not apologize for this God of the Bible.

[Music] Genesis chapter one, voice one.

In the beginning God created the heavens and the earth. That's it folks. That's my that's my verse for you for this for this episode.

Welcome everybody to the For the King podcast where we proclaim the edicts of the king, namely and chiefly that Yahweh reigns. Okay. So this is your host Rocky Ramsey.

And this is your host Rocky Ramsey. No, I would call you a co-host. I would qualify and nuance your position.

So you're more of a co-host supporting character. And what's your name? Bryce. Bryce.

Yes. Gotcha. So you guys know Bryce.

I'm the assistant to the co-host. Assistant to the assistant manager. So Bryce is joining me today, I guess again.

And we're continuing the gospel scope series. These are what we upload on Sundays. And actually, this is the last episode of the gospel scope series.

We haven't been exhaustive. Obviously the gospel applies to every single jot and tittle, every little thing of life the gospel applies to. And we've hit some really big topics of the way humans interact with one another.

We've talked about how God's gospel has good news to the world. It does apply to everything. And we've done a very, very few really big broad categories where we've applied the gospel to it.

The last one we're going to do today, just as we go about teaching you listener, you person that's listening to us, we're trying to explain to you and show and even Bryce and I to exercise the ability to apply the gospel to anything we encounter. So the topic today as we wrap up the gospel scope series is the hard sciences. Okay.

So we did the last Sunday series on the soft sciences, which would be those things pertaining to humans or metaphysical things. The hard sciences are those pertaining to physical things, the way the world is. Inductive reasoning.

A lot of, so there are some soft sciences where they try their best to do inductive reasoning, like sociology studies, right? Or psychology. They try their best to look at the phenomena in the world and make a, make a thesis or make some kind of theory. But the hard sciences are your only source to really observe these things would be through inductive reasoning.

But what we're going to key you in today is that it's not just the inductive reasoning that's interacting with these hard sciences. Okay. We're going to talk about some presuppositions in the gospel that apply to these things.

Sounds good, Bryce? Yeah, sounds good. Okay. So why did I read Genesis 1-1? Do you have any idea Bryce? What would your, what would you conjecture? Why I would start there? This would be the basic cosmogony.

Exactly. The universe. Yeah, yeah, which is, yeah.

And every, every basic worldview has to have a number of things. And chiefly, one of the main things that a worldview needs to have is a cosmogony. Or in other words, an understanding of how the creation or the cosmos was born or came about.

Yeah. Right? And many worldviews are some who postulate the eternality of the cosmos. Yep.

Right? Which is in direct contradiction with God's word. And it violates the creator creature distinction. Yes.

God is distinct from us. He is the only eternal being. Yeah.

So yeah, this is basic cosmogony, which then bleeds into biology, chemistry, physics, geology. So yeah, go from there. All the hard sciences Bryce is naming.

These are really where we get our modern day cosmogony. Yeah. Where we think the universe comes from, where we think we come from, where does matter come from? The

soft sciences just dealt with the way humans are interacting or the metaphysical things of life.

Yeah. The hard sciences are trying to and attempting to give us an account for every physical matter based thing we see in the world. But as I said earlier, there are presuppositions underlying the way one goes about doing these fields.

One that's very obvious in terms of like pagan or atheistic cosmogony or cosmology would be like what Bryce said, the eternality of the universe. That is not an inductively derived observation about the world. That is an assumption based on a worldview.

Because you've already presupposed that there is no God, therefore, to not have an infinite reductio absurdum kind of argument, where eventually this cause produces, this cause produces, this cause produces, this cause, you never have a first cause. That would be called an infinite regression argument. So the atheist can evade where their presuppositions will take them.

They have to presuppose something that will clean that up, which would be something like the eternality of the universe or a multiverse, things like that. An eternal multiverse that's spitting out new universes. They have to posit these things.

And they're not based at all in any inductive reasoning, any observation about the world. So it's really a polemic. The polemic of they don't want to postulate God, therefore they come up with a thesis which gets them out of that issue.

Of their issues, yep. Exactly. I even had an astrology professor in college say... Astrology? Astronomy.

Astrology is like the pagan zodiac sign stuff. Is it? Okay. So I had that backwards, astronomy.

Astronomy is... yeah. Okay. Astrology is studying the stars in a pagan way, trying to derive some spiritual understanding from the stars.

That was the old version of astronomy. And then Galileo and Kepler, this is where the field of astronomy got burned. Okay, all right.

And astronomy is just like the modern day astrology without all the spiritual stuff. But anyways, so I had an astronomy professor and he said, now the one problem with the creation of the universe and with the Big Bang is the universe is finally tuned. Is how he described it.

Yeah. And he's like, and this is a problem because you go one way, a microsecond, one way, there's nothing, microsecond. The other way, there's nothing again, you have to have this perfect Goldilocks type thing.

And then that's why they just postulate the craziness of the Big Bang that it was... It had the potentiality to continually reoccur and it just finally hit. Yeah. And this infinite timeline, it finally hit the right system or the right gold box period.

Yeah, exactly. I, Arcee Sproul famously would quip, what are the chances that the universe was created by chance, not a chance. Yeah.

So when you start postulating something like chance, which is a metaphysical ideology based on mathematics, right? That there is a probability of something happening. When you start talking like that and you're basing, not on anything empirically observed, but you're basing your entire worldview on chance. Just presupposing that there's a possibility that the world could have been created by nothing.

That's where you really come to battle your presuppositions, start coming to battle with, you know, when you open, when you crack open your Bible and you read Genesis 1-1, you're like, well, son of a gun, this seems like God made everything. Yeah. So you have to like, it challenges your presuppositions and that's why these scientists will continue to look and look and look and look and not look in any empirical, inductive way.

In the hard sciences, they actually end up going to some kind of spiritual understanding of the universe and postulating something based on chance or some kind of metaphysical understanding of the universe. Like Bryce was saying, the eternality of the universe or the, it just so happened to be just right. We don't know why we have nothing to go on, but we have to trust and put our faith in the idea that it was just right.

Goldilocks zone. It was just right. The perfect words, right? Yeah.

And that's why in order to have this certain sort of certain knowledge, we either have to know everything or know the one who does know everything. Exactly. Right.

So the whole distinction here is where are we placing our faith? Yeah. Are we placing our faith in the God who knows everything and has revealed what has occurred at the beginning of time or are you going to have faith in these scientists who say that they have uncovered an inductive sort of argument in order to get themselves all the way back to the beginning of creation? Yes. Right.

And that's the huge issue. That is the huge issue. And they will never admit their presuppositions.

They will say, we've discovered this. They'll use words like theory, like for instance, theory of evolution. They'll use these words that we, the modern day man thinks, well, the theory of gravity, right? It's so obvious it must have been a proven fact.

But the word theory means it's just it's the best working, the best working thesis we have right now for the things that we see in the world. But a theory is not like a

comprehensive accounting of the entire world. You have to know God to actually be able to give a comprehensive.

You have to be God to give a comprehensive account. And that's Proverbs, right? That's Proverbs. Or is it beginning of knowledge and wisdom? Yeah.

And that's why it's the, you know, lots of theories floating around and they are believing them on faith. It's not an irrefutable fact. Right.

They're based on faith, which is because they have certain allegiances to presuppositions like there isn't a God. Therefore, they presuppose that the explanation must be something other than God so that they look around and then they usually conjure up something stupid out of their own minds. Yeah.

Like that there's an infinite amount of multiverses that keep spitting out other other multiverses and other universes or the eternity of the universe, things like that. Well, and if we flip the ball on their court, it's really they like to they like to view the faith based position or a position of Christianity in the Christian worldview as an anti-intellectual position. Yeah.

But we were really trying to flip the ball onto their court that their position is absolutely incoherent. Exactly. It's not cohered together.

No. The only position that actually has an intellectual influence and actually coheres is the Christian one. Yes.

Because it has the it has basis in reality. Exactly. Whereas the the quote unquote uber scientific position has no basis in reality.

And it's that same position that can now say that a biology that a man is actually they can be a woman. Yeah, exactly. Yeah.

Same. So it's that same sorts of people who do that. Yeah.

So the reason the Christian is way more intellectual, the Christian scientist, not Christian science, the cult, but a Christian that does science. Yeah. They've actually come to terms with the reality of God's world that it makes no sense like we're going through the Book of Ecclesiastes in our church.

The world makes no sense apart from God. Nihilism, everything's futile. Just be a hedonist.

Nothing makes any sense apart from God. And the Christians actually come to terms intellectually with that. They're the only ones actually taking themselves seriously.

And the atheist, on the other hand, places their faith and trust in a bunch of nonsense

that they can't actually give an accounting for. When the Christian actually just says, you know what? The truth is, I don't have all the answers. I don't know where I came from.

I don't know how the universe was actually created. Let me go search out God's word for what he's like, the one that did create the universe. So we're really the only ones that are taking the world seriously.

Like, for instance, the atheist is literally claiming nothing creates something. They're not intellectuals. They're not people that take the world seriously.

They're fake dreamers. That's all they are. They're just dreamers that place their faith and hope and trust in demons, doctrines of demons and their own image.

Or they ultimately come to a position ethically that there is no morality. Oh, yeah. And yet they make moral claims.

Yeah. They say that X is wrong. Or we should be feminists and smash the patriarchy.

Or it's wrong to not allow the homosexuals to have the quote unquote right to marriage. Start talking about rights. Yeah.

And it's like, are you kidding me? No, I'm talking about rights. You don't have a conception of justice. Yeah.

And ultimately, like, this is where Rocky and I want to move this is that the intellectual position is only the Christian one. Yeah. The atheistic position is ultimately incoherent, absurd, and foolish, and also most importantly, infantile.

Yeah. They haven't grown up. They haven't been faced with reality yet.

They keep suppressing. It's like the kid that's like, no, I don't want it. I don't want it.

Yeah. You know, don't I don't want it. I don't want to hear it.

I'm just throwing a tantrum because they're not the atheists suppressing the truth of reality. Yeah. And the reason why the gospel is it most certainly applies to the hard sciences is because of these different presuppositions.

Jesus said in the beginning that he not create the male and female Jesus Christ, the one whom the good news is contained in is giving a stamp of approval and reiterating his father's words. He made the male and female. He adores his Genesis chapter one, two, three, four, five.

He adores all of the Old Testament. Jesus does. John one, we see that he created all things.

This is who Christ is. If you don't have any kind of idea of creation that God created

things ex nihilo, then you're not a Christian. Okay.

That is a heresy in the beginning. God created. If you think something other than God is the is producing this universe or this earth that we're in, you're not a Christian.

You're thinking like a pagan. Yeah. Or if you think that Adam was not a historical person.

Yeah. Right. It was a mirror.

The Genesis one through 11 is a mytho history. That's a heresy. If you believe that you're not a Christian.

Exactly. Or you're being deceived. They just need to repent and turn to Christ and you can have everlasting life.

Exactly. Exactly. So Genesis one is an important tool when we talk about the hard sciences, geology, physics, biology, chemistry, you know, any of those.

They have priests. So main point as we wrap up here, each of those fields and any person, any human that goes into those fields of the hard sciences will bring in presuppositions to try to end up creating basically a religion out of those hard sciences. There are certain physicists that are astrophysicists.

They've created a religion out of their physics because they're trying their best like Stephen Hawking to give an accounting for where the world came from. Or you'll get a geologist that thinks it's very clear that the earth is billions and billions of years old and life came up out of the mud. You know, life came up out of the seas and stuff from bacteria.

So they, they turn their field into a religion rather than Jesus dominating every single one of them and being the overarching presupposition. That anybody that would go into geology or go into the heart, any of the hard sciences. So that's our main point as Christians.

If we want to proclaim the gospel, we need to poke these idols in the eye as we apply the gospel to the world around us to especially America. We have to poke the idols directly in their cornea. You know, you feel me on that one in the cornea.

And a big one would be saying the universe is not eternal or the universe doesn't. They're not just spitting out other universes. God in the beginning, God created.

If you say that you're already at war with the culture and you're proclaiming the God, you're on your way to proclaiming the gospel because they have held on presuppositions that are demonic. And essentially what Rocky's getting at here too is the person who is an atheist with that worldview who comes to do geology or biology or chemistry. Rocky's saying is they have a certain sort of glasses on that teach them how to interpret the

data.

Yep. Right. And Christians have the exact same sort of thing.

But the whole point is who are you placing your trust in? Your own ability to interpret the data or the God who has already interpreted the data for you. Exactly. That's the whole point.

Exactly. Yep. So, because you can make anybody can make data look like what you want it to want it to be.

There are so many studies on people twisting statistics in order to prove their points politically or religiously or whatever. Yep. Right.

So anybody can skew the data is really easy to do. Exactly. So we just need to with clear eyes and not with a darkened mind realize that the gospel changes these things.

Exactly. Amen. Well, thanks for bearing with us, folks.

We're wrapping up this gospel scope series today. As we finish up this episode, we will. I'm pretty sure we're hoping to start getting into some eschatology.

We think this is very important as we've just shown how the gospel applies to all of life, all of Christ for all of life, how the gospel applies to every culture, everywhere in the world, to every human. Now we talk about how that is played out throughout world history. And we're going to start getting to some post-mill eschatology.

I think that'll be fun to start walking through some of these concepts about how the gospel goes forth. Yep. Because that really is eschatology.

What's going to happen in the future with the gospel? Because the gospel really is the central doctrine of Christianity, is the good news of God's son. Right. So how does that play out in the future? Well, that really is eschatology, the final things.

So we're going to start getting into that and start talking about eschatology because you might not think eschatology is important, but it is massively important. So we're going to walk through that a little bit. Thanks so much for bearing with us through the gospel scope series.

I always end with the doxology in 1 Timothy 1 17. That sounds so good. I'm sorry.

To the king of the ages, mortal, invisible, the only God, the honor and glory, forever and ever, amen, soli, deo, Gloria.

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[Music]

[Music]

[Music]

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