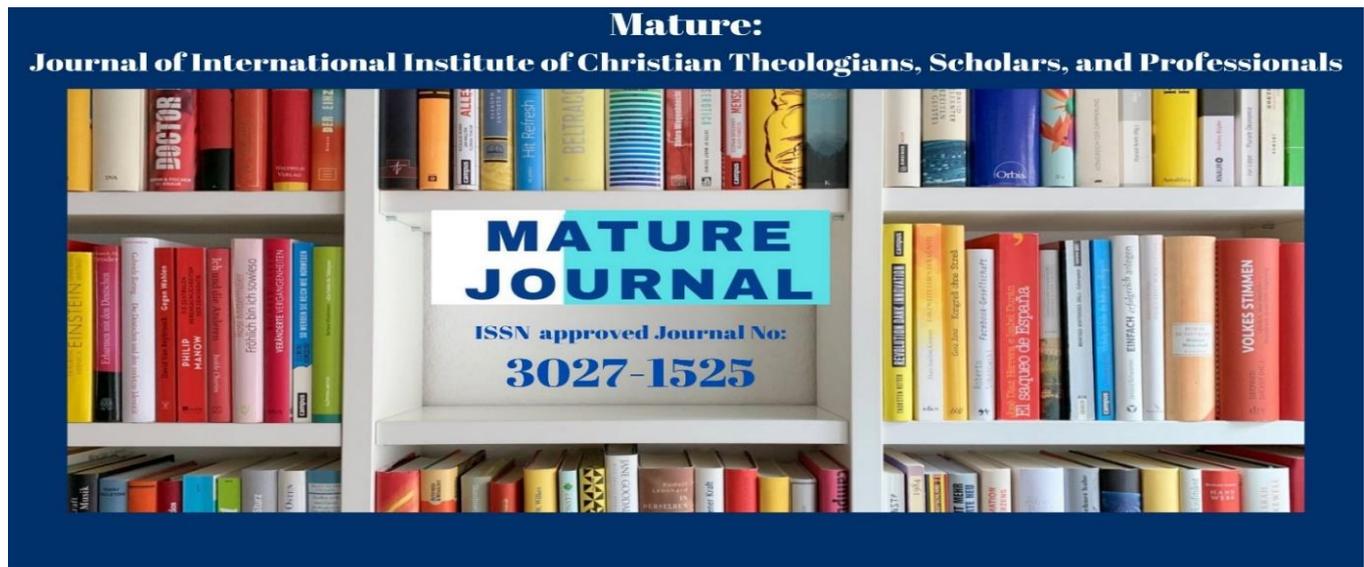


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## **PNEUMAGENESIAL THEORY: THE GROUNDWORK FOR BIBLICAL UNDERSTANDING OF THE ORIGIN OF THE COSMOS**

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## Abstract

The Bible opens with a theopneumagenesial statement of declaration unequivocally in Genesis. God explicitly states the number of days He spent to complete the cosmic design and the method He employed to create the cosmos, clearly stated in the Bible. Biblical theory is a substantiated explanation of the Word of God as established in the Bible to explain the world around us and the world beyond us (meta-world). It is a set of established biblical principles or laws to explain observable and non-observable phenomena, facts, or events on which Christians based their practice. Thus, the pneumagenesial theory is a biblical theory that sets out to explain the reality of the cosmos (the universe), its origin, and *mudus oparandi*. The theory states unambiguously that everything in existence has its own spiritual metaphysical determinant that controls it. The main thrust of this paper is to develop a theory known as *pneumagenesial theory* to unveil the origin of the universe through a biblical lens as opposed to the big bang theory's claim. The methodology adopted in this paper is *solus primus scriptura* research (SPSR) to give sufficient evidence. The study also aims to debunk the wide spread lies orchestrated by big bang theorists and establish facts through a biblical lens that God is the Creator of the universe, as espoused by pneumagenesial theory in this paper.

**Keywords:** pneumagenesial theory, big bang theory, biblical theory, origin of the cosmos (universe), the bible, God, science.

## Introduction

### **The Quest for the Origin of the Cosmos (Universe): The Bible, Theology, Science, and Philosophy Nexus**

How did our universe come into existence? Did it come about entirely by natural means or as a result of heat that culminated in a sudden explosion that brought into existence the entire universe? Or who created it? Was it God? And if so, how did He do it? Accurate answers to these cosmological questions will lend credence to this “Theory of Pneumagenesis” under the microscopic examination.

Four major subjects that are closely related to pneumagenesial discourse are science, philosophy, theology, and the Bible. Science and philosophy are major issues that need graphic explanation. Theology and the Bible are the fulcrum upon which the discussion is based. After all, philosophy has no business of its own but only relies on theology for its business. Both science and philosophy are offspring of theology. This means they were parts of theology ab initio. James P. Gills (2002) says that René Descartes, the acknowledged father of modern philosophy, liberated philosophy from theology with his *cogito that* grounded faith in God in subjective self-certainty. Philosophy developed out of theology, science later developed out of philosophy because the revolt of reason gave birth to humanism, and humanism gave birth to science, while technology is an offshoot of science. Hence, theology is the queen and mother of science and philosophy, the mother of all disciplines. True science and philosophy are in consonance with true theology.

For the purpose of clarification, *pneumagenesial theory* is not within the purview of secular philosophy and science; it is a metaphysical theology and spiritual cosmology (spiritual metaphysics) that studies the origin, nature, and development of the universe as an orderly system, intelligently designed by a transcendental invisible Being (God) in order to have a better grip of the cosmosophy.<sup>1</sup> It asserts that everything that exists in the physical and non-physical realm has its own spiritual metaphysical determinant that controls it.

Science means knowledge. According to Encyclopaedia Britannica, science can be seen as “any system of knowledge that is concerned with the physical world and its phenomena and that entails unbiased observations and systematic experimentation.” In other words, science deals with the physical and natural world through observation and experimentation. It does not concern itself with the spiritual metaphysical world. It is not a method of obtaining spiritual knowledge that is objective and verifiable, which must have a valid theoretical base. Generally, a science involves the pursuit of knowledge covering general truths or the operations of fundamental laws. As good as science is, it does not prove to be absolute. Most people believe that science is superior to Scripture (the Bible) with regard to the world of nature. This is not true. The Bible is not a book of science. The Bible is superior to science. It is an error to use science to evaluate the Bible, the word of God. It is only the Scripture (the Bible) that is absolute. Science is not absolute. Science is knowledge, not wisdom, but God gives both, the Bible gives both (Prov 2:6). Thus, the Bible should be used to evaluate the veracity of all disciplines. However, true science does not contradict the word of God but lends credence to it. The truth is this: without God, science and other things cannot stand, and without science and other things, the word of God stands forever; nothing can change it. True science is pneumagenesial, that is, it has a cause, beginning, genesis, root, or origin in the Spirit realm of God, the invisible Force that creates and controls the entire universe. True science (true knowledge) is a spirit (Isa 11:2). Therefore, it cannot contradict its source.

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<sup>1</sup> Cosmosophy is defined as knowledge or understanding of the cosmos (universe). It is a term formed by combining "cosmo-" referring to the universe and "-sophy" meaning wisdom or knowledge.

In a similar development, what is philosophy? Etymologically, the word philosophy is derived from two Greek words, “Philo” and “Sophia.” “Philo” means “love,” and “Sophia” means “wisdom.” Thus, combining the two words, literally, philosophy is love of wisdom. Philosophy is a good subject, but it must not be studied alone because it has no business of its own but that of others. It cannot think and reason about itself; it has no material but that of other, especially that of theology. To buttress this, a great professor of philosophy of note, Peter O. Bodunrin (1991) writes<sup>2</sup>:

In the Medieval period, ... Christianity provided the pivot for philosophical discussions. Most of the philosophers of this period sought to explain the natural and the human by reference to the tenets of faith. Reason was dependent on faith. Faith in the revelations of Christianity was the ultimate yardstick by which the validity of a philosophical argument was judged. Philosophy had to conform to the tenets of Christian faith, and a considerable number of the works written in this period were devoted to the refutation of heresies ... What provided material for philosophy were the Bible, later Greek philosophy (Neoplatonism), and Arabic works of scholars like Averroes and Avicenna. Studies of Greek philosophers tried to show that these ‘pagans’ were ‘Christian before Christ’ – that nothing in them contradicted Christian teaching. The works of the Neoplatonists, Plotinus and Proclus (who came close to Christianity), were much studied.

He continues<sup>3</sup>:

There are two overriding difficulties. You cannot have a philosophy without a body of metaphysics, logic and secular knowledge; but as soon as your metaphysics and logic attain a degree of self-sufficiency, they challenge theology. Whereas the teaching of philosophy was supposed to be in support of faith (or the comprehension of faith), philosophy (the learning and teaching of secular knowledge) tended to become an end in itself. This was carried out by specialists who made the teaching of philosophy their job. The clash between philosophy and theology became inevitable. Faith and reason began to part company, and reason triumphed over traditional Christian thought.

Considering the above quotes, philosophy is, *ab initio*, to support the Bible, Christian faith and theology, but the revolt of reason and subsequent tilt towards secularism culminated in the clash between philosophy, science, and theology. Philosophy is nothing if it stands alone, walks alone, and studies alone. It will lose its substance, flavour if it remains alone. It will be like soup without salt. Other disciplines, particularly theology, remain the salt of philosophy, without which philosophy is just a mere subject of study. This is the major problem that the philosophy itself cannot discover or solve. Philosophy loves knowledge and wisdom but cannot dispense accurate knowledge and wisdom. It is a tool for searching for substance; it is not the substance itself. Therefore, philosophy will be good if it can be studied as a subject of inquiry in all disciplines and not as a discipline itself because of its lack of practical application. Metaphysics, a branch of philosophy, deals with the study of reality. It is the knowledge of things, according to René Descartes, which lie beyond the sense experience; for Kant, “a scientific transcendental analysis of the content of human mind”. At epistemological level, philosophy deals with enquiry into the nature, source and validity of knowledge. In epistemology, three conditions are to be met before a person can claim to have knowledge; belief, truth, and evidence. For example, the traditional account of knowledge goes thus:

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<sup>2</sup> Bodunrin, P. O. “Philosophy and Culture” in Thompson, L. A. et. al(eds.). *Culture and Civilization*, (Afrika-Link Communication Limited, 1991) 92-100

<sup>3</sup> Ibid.

Dele knows that God exists, if and only if

Dele believes God

Then, God is true and thus exists.

In this case, Dele has justification in believing that God is true and He exists.

The limit to this kind of knowledge is that if Dele does not believe in God, it then implies that God is not true and He does not exist. This kind of logical knowledge is not reliable. There is no concrete evidence. In Christian theology, the Scripture (the Bible) is the standard of evaluation and the instrument of validity of true knowledge. Any claim to true knowledge without valid evidence from the Bible is false. God's word is inerrant and infallible. Philosophy is not absolute, science is not absolute, but the Bible is. Thus, the true test of knowledge is the Bible. To know the truth about the origin of the universe, only the Bible has an answer. No doubt, science, philosophy, and other disciplines can give supportive evidence that is accurate if they follow biblical principles pneumagogically.<sup>4</sup> But it is beyond their power to determine the truth. To buttress this point, Jolly F. Griggs cited a modern philosopher, René Descarte, "It is truth very certain that, when it is not in our power to determine what is true, we ought to follow what is most probable."<sup>5</sup> René Descartes has declared here that there is a need to rely on the source of all things to determine the truth because this task is not within their jurisdiction. God is the Source of all things and the Source of truth. This confirms the statement of Griggs that "there are no absolutes in science. The only absolute is Scripture. It is folly for Christians to anchor a theological doctrine on a current fad of science such as macroevolution." To know the truth, there is need to consult Him through His Living Word (Christ Jesus) and the written Word (the Bible). To know the origin of the world, consult the Bible – it contains all the information about the origin of the cosmos.



*Figure 1: The spherical cosmos and the footstool of God: Acts 7:49; Isaiah 40:22; 66:1; cf Job 26:10*

The Bible opens with theopneumagential statement of declaration unequivocally in Genesis "In the beginning, God created the heaven and the earth" (Genesis 1:1); God explicitly states the number of days He spent to complete the cosmic design (Exodus 2:11); and the method He employed to create the cosmos clearly stated in the Bible (Gen 1:3, 6, 9, 11, 14, 20, 24, 26, Ps 33:6; 148:5 Hebrews 11: 3). In the beginning, God created the heaven and the earth. The subsequent verses detail how God transformed the formless earth into a habitable planet and filled it with life through the involvement of His Spirit – the Holy Spirit (Gen 1:1-31)<sup>6</sup>. The Bible further asserts that God laid the foundation of the earth from the beginning and heavens are His handiwork (Heb 1: 10). What is more, the Bible, unequivocally, avers that through faith the universe was created by the Word of God. In other word, the invisible created the visible (Heb 11:3). God spoke and

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<sup>4</sup> Ilesanmi, Dele A. "Pneumagogy: A Proposed Theory for Effective Teaching and Learning in Christian Kingdom Education" in African Journal of Kingdom Education, 2023.

<sup>5</sup> Griggs, Jolly F. Ventura College <http://www.creationism.org/griggs/>

<sup>6</sup> All biblical quotations in this work are from the King James Version except otherwise indicated

creation began (Gen 1:1, 3, 6, 9; Ps 33:6; Isa 40:26; 42: 5; John 1:3; Col 1:16). The biblical evidence shows that God created the cosmos (the universe) and it was teleologically and systematically or orderly done (Gen 1:1-31). Hence, cosmos is defined as “A complex, well-ordered, and unified system”, usually refers to the world or the universe as a whole”<sup>7</sup>.

The Big Bang Theory<sup>8</sup> explains how the universe began 13.8 billion years ago.



Figure 2: cosmic explosion arising from heat (Image credit: RomoloTavani via Getty Images)

This startling idea first appeared in scientific form in 1931, in a paper by Georges Lemaître, a Belgian cosmologist and Catholic priest. The theory, accepted by nearly all astronomers today, was a radical departure from scientific orthodoxy in the 1930s. Many astronomers at the time were still uncomfortable with the idea that the universe was expanding. That the entire observable universe of galaxies began with a bang seemed preposterous. Lemaître explored the logical consequences of an expanding universe and boldly proposed that it must have originated at a finite point in time. If the universe is expanding, he reasoned without seeking; it was smaller in the past, and extrapolation back in time should lead to an epoch when all the matter in the universe was packed together in an extremely dense state. Appealing to the new quantum theory of matter, Lemaître argued that the physical universe was initially a single particle—the “primeval atom,” as he called it—which disintegrated in an explosion, giving rise to space and time and the expansion of the universe that continues to this day. This idea marked the birth of what we now know as Big Bang cosmology.<sup>9</sup>

The main thrust of this paper is to develop a theory known as *pneumagenesial theory* to unveil the origin of the universe through a biblical lens as opposed to the big bang theory’s claim. The methodology adopted in this paper is *solus primus scriptura* research (SPSR) to give sufficient evidence. The study also aims to debunk the wide spread lies occasioned or orchestrated by big bang theorists and establish facts through a biblical lens that God is the Creator of the universe as espoused by this new theory.

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<sup>7</sup> See <https://www.pbs.org/faithandreason/intro/cosmo-frame.html>.

<sup>8</sup> This theory suggests that the universe began as a singularity, an infinitely hot and dense point, around 13.8 billion years ago.

<sup>9</sup>See <https://www.amnh.org/learn-teach/curriculum-collections/cosmic-horizons-book/georges-lemaitre-big-bang>)

## Pneumagenesial Theory: A Conceptual Clarification

### Definitions of Terms

There are five associated terms that can be used interchangeably with *pneumagenesial theory*, but their usage depends on the main thrust of discussion. This author coins these concepts to align them with the concept of trinitarianism. Each of them can be employed to explain the subject matter of this paper. All point to one thing: God (God the Father, God the Son, and God the Holy Spirit) is the Creator of the cosmos – the universe. (1.) *Theogenesial theory* states that everything came into existence by divine fiat,<sup>10</sup> both the physical and non-physical elements.<sup>11</sup> This theory posits that God is the Source and Beginning of all things. He created all things (Gen 1:1-31). In other words, the universe came into existence as a result of divine fiat. God created the universe through His creative Word by fiat: “And God said Let there be ...” (Gen 1: 3, 6, 9, 11, 14, 20, 24, 26; Ps 33:6-9; Heb 11:3). (2.) *Christogenesis*: All things are created through and by Christ Jesus and He is the Source of all things (John 1:3; Col 1:16). (3.) *Theochristogenesis*: Christ has been with God from the beginning of the world and He is the Word of God and He is God who created all things. He is the Source of all things (John 1:1-3). (4.) *Pneumagenesis (Theopneumagenesis)*: The Holy Spirit, the Spirit of God, is the spiritual metaphysical Power that determines and controls the physical and non-physical worlds, the visible and the invisible. He is the Prime Source of human power. The Holy Spirit is a Prime Source that controls power and the spiritual and natural laws of the universe, both seen and unseen. This theory states that everything that exists in the physical and non-physical realms has its spiritual source that created and controls it. In other words, everything in the physical and non-physical worlds has a spiritual metaphysical determinant. Only God is self-existent and self-sustaining or self-sufficient; He is a Spirit in the spiritual realm that has no spiritual metaphysical determinant; He is the uncaused Cause, the uncreated Creator, and the uncontrolled Controller. (5.) *Theopneumagenesis*: The Spirit of God, the Holy Spirit, is the Source of all creations.

### The Concept of Theopneumagenesis or Pneumagenesis

The term *pneumagenesial* is an adjective word of the noun *pneumagenesis*. This can also be called *theopneumagenesial* or *theopneumagenesis*. Therefore, the term “theopneuma” is derived from the combination of two Greek words “theós,” meaning “God,” and “pnéō,” or “pneuma” (Greek: πνεῦμα), meaning “spirit, breath, or wind.” It refers to something that is “God-breathed,” often used in theological contexts to describe the divine inspiration of scripture or the action of God imparting his spirit. *Theopneumagenesis* (God's Spirit-generated origin) is made of three words, “theo” (God), “pneuma” (Spirit), and “genesis” (Greek: γένεσις), meaning origin, source, beginning, creation, or generation. Thus, the Spirit of God originates, begins, or creates. Similarly, *pneumagenesis* means the Spirit originates, begins, or creates. It should be noted that “Pneuma” refers to many spirits, but here we mean the Spirit of God (the Holy Spirit, *hagiopneuma*). However, (theo) pneumagenism, or pneumagenesism, is a theological concept or theory that emphasises the spiritual dimension of creation or the God-Spirit's role (the Holy Spirit's) role in creation and sustenance of spiritual life. Other related terms are *theopneumagenetic* or *theopneumagenic* (relating to God's Spirit-generated life or source of new life). In essence, God, as a Spirit, created the universe (cosmos).

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<sup>10</sup> “Fiat” is a divine authoritative decree. The word comes from a Latin word with the same spelling as the English word, meaning “let there be.” In early Latin Bible translations, *fiat* appears six times in the first chapter of Genesis. Its first appearance is found in the phrase *fiat lux*, meaning “let there be light” (Gen 1:3). See <https://www.gotquestions.org/fiat-creationism.html> for better understanding.

<sup>11</sup> “Element” here means everything in existence, visible or invisible.

## Theory

Biblical theory is a set of established biblical principles or laws to explain observable and non-observable phenomena, facts, or events on which Christians based their practice. Biblical theory is a substantiated explanation of the Word of God as established in Scripture (the Bible) to explain the world around us and the world beyond us (meta-world). It can also be seen as a set of biblical principles or laws that explain both visible and invisible observed facts and phenomena. It is a description of a biblical event that explains the current reality. A biblical theory attempts to explain phenomena based on the Word of God in a way that can be tested, trusted, and appreciated. Theories are well-established principles in the Bible to explain certain phenomena. The word of God on which biblical theories are based is inerrant and infallible. Biblical theories are conceptual frameworks supported by the written Word of God that cannot be challenged by real-world observations. Biblical theories are rooted in the Word of God. Thus, they are not tentative or subject to revision based on new evidence or scientific exploration or discovery. The Word of God is timeless, not subject to change, and cannot be challenged by real-world observations.

***Pneumagenesial Theory*** states that the physical and non-physical worlds that exist have their spiritual metaphysical (super-spiritual) determinant. In other words, everything that exists either in the physical realms or non-physical realms has its super-spiritual dimension or origin that controls and determines its modus operandi. Everything that exists in the physical universe or non-physical universe has a spiritual origin that controls it. That spiritual metaphysical, superphysical, supernatural, or super-spiritual determinant is God. The operations or workings of the physical world and nonphysical world are determined and controlled by a super-spiritual Force or an invisible Force – God (Gen 1:1; Heb 11:3). God is a Spirit (John 4:24), the Creator and Root of all things – both visible and invisible (Gen 1:1; John 1:3; Col 1:16). Behind the physical world, there is an invisible, super-spiritual Force or Power that controls it. One of the many names of God is the Invisible (Col 1:15; 1Tim 1:17; Heb 11:27). The physical world does not exist in isolation. There is a spiritual world or power behind its operation or that controls it. The spiritual controls the physical because the spiritual is the source power of the physical. This is the thrust of this theory called pneumagenesis. Pneumagenesis focuses on the spiritual metaphysical dimension of the physical and nonphysical worlds or universes, their operations, and how they can be used to fulfil divine purpose for humanity on earth.

The Holy Spirit, the Spirit of God, is the spiritual metaphysical Power or super-spiritual Origin (Source) that determines and controls the physical and nonphysical worlds, the cosmoses (universes), the visible and the invisible. He is the Prime Source of human power; the Prime Source that controls power and the spiritual and natural laws of the universe, both seen and unseen. This explains the source of the universe and how it is being controlled. Theory states that everything that exists in the physical and nonphysical realms have a spiritual source that created and controls them. In other words, everything in existence has its spiritual metaphysical determinant who is God the Holy Spirit. The Holy Spirit involved in the creative process of the universe.

In addition, the Pneumagenesial theory is a concept that seeks to provide a biblical understanding of the cosmos, based on the belief that the universe was created by the divine breath or spirit of God. This theory is rooted in the idea that the cosmos is not just a physical entity, but also a spiritual one, and that the spiritual aspect of the cosmos controls its physical dimension. The universe was created by God's Word, and God's Word is spirit and life (John 6:63), and this divine Spirit continues to sustain and uphold the cosmos. This concept is based on the biblical account of creation, where God breathes life into Adam, the first man, on earth, and the idea that the breath (Spirit) of God is a powerful and creative force to give man a living soul (Gen 2:7). That is,

the Spirit of God (Theopneuma) impacted the body of man to produce a life soul. Evolutionary theory is *apneumatic or atheopneumatic* (not from the Spirit of God or the Holy Spirit).

Furthermore, the Pneumagenesial theory also emphasizes the interconnectedness of all things in the cosmos, both physical and spiritual. It suggests that the spiritual aspect of the cosmos is not separate from the physical, but rather intertwined with it, and that both aspects of existence are essential for a complete understanding of the universe. This theory provides a framework for understanding the cosmos in a way that is consistent with biblical teachings, and it emphasizes the importance of recognising the spiritual dimension of the universe. It also encourages a holistic approach to understanding the cosmos, one that takes into account both the physical and spiritual aspects of creation, seeing God the Holy Spirit as the cause – the uncaused Cause, the uncreated Creator.

What is more, pneumagenesial theory is a concept in biblical cosmology that suggests the existence of a divine, creative force that permeates and animates the universe. This force, known as “theopneuma,” (God’s Spirit) is the source of all life and the driving energy behind the natural world. The theory posits that *theopneuma* is responsible for the generation and sustenance of all living beings, and that it is the underlying principle that governs the order and harmony of the cosmos. Finally, the Pneumagenesial theory offers a unique, divine, and biblical perspective on the cosmos, one that is rooted in biblical principles and emphasizes the spiritual metaphysical dimension of the universe. It provides a framework for understanding the cosmos that is both intellectually and spiritually satisfying, and it encourages a deeper appreciation for the interconnectedness of all things in the cosmos that is intelligently designed by an unsearchable, immortal, and invisible God. Here is the theoretical framework that defines theopneumagenesism or theopneumagenesis:

1. Ontology: God’s Spirit-generated life as fundamental reality of creation
2. Epistemology: God’s Spirit-illuminated understanding
3. Ethics: God’s Spirit-led living and transformation



*Figure 3: God, as a Spirit, created the universe, including man, and gives understanding with continuous transformation.*

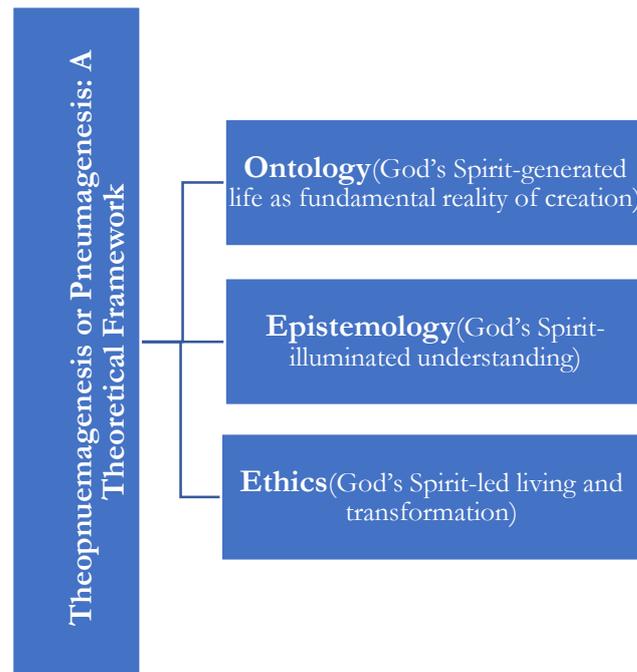


Figure 4 (Theoretical framework that concisely explains Theopneumagenesis)

### Pneumagenesis: A Spiritual Metaphysics

“Spiritual metaphysics” is a combination of two special words: “spiritual” and “metaphysics.” The *spiritual* relates to people’s thoughts about God and their religious belief systems. It refers to the non-physical sphere of human experience that pertains to the invisible, immaterial world—the non-physical. The term *metaphysics* comes from the Greek expression: “Ta meta ta physica” (“after the physics,” literally means, “beyond the physical”) or the term is derived from the Greek words meaning “after” and “physics,” or science of physis (substance). The works of Aristotle were placed immediately after his “physics,” hence they were titled “Metaphysics”. These works dealt with nature of “substance,” “cause,” “potentiality,” “actuality,” and “unity.”<sup>12</sup> Metaphysics is an inquiry about how to know the true beginning and unity of the cosmos called the universe, or reality, our conception of the universe and our relationship to it, and what thought is.<sup>13</sup> “Metaphysics is that branch of philosophy that looks beyond the physical reality or the fundamental nature of the world; our understanding of this reality; and why we as humans exist in it.”<sup>14</sup> While spirituality is experiential and that of metaphysics is philosophical, spiritual metaphysics then is the belief that at its very core, our reality is not at all physical but spiritual.<sup>15</sup> Thus, *spiritual metaphysics* focuses on the non-physical reality of living or life; non-physical reality of the physical world; and the spiritual dimension of the physical reality. It is a divine mechanism a spiritual man can employ to control his universe to achieve his divine purpose. Spiritual metaphysics is more of spiritual than physical; it is a link to divine power and control. The spiritual metaphysics can be regarded as super-spirituality (beyond ordinary spirituality). For example, the

<sup>12</sup> Oshitelu, G.A. *The Philosophy of Religion: An Introduction*. (Hope Publication Ltd.2008) P. 14..

<sup>13</sup> Adeniyi, O.R., et.al. (eds.). *Philosophy and human Existence*. (Published by Directorate of General Studies, Ekiti State University, Ado-Ekiti, Nigeria, 2014) p.64

<sup>14</sup> <https://www.ka-gold-jewelry.com/p-articles/spiritual-metaphysics.php>.

<sup>15</sup> Ibid.

Holy Spirit is Super-Spirit not just any spirit. He is different from unclean spirits. Super-Spirit is the Holy Spirit that created the universe.

The two words “Spiritual and metaphysics,” seem to be synonymous. Metaphysics is the invisible aspect of physics or material worlds, but the spiritual (spirituality) touches on the invisible aspect of the physical world and the religious dimensions of man in relation to the Creator, God the Holy Spirit. Thus, spiritual metaphysics is a supernatural reality of the cosmos in relation to divine control. Spiritual metaphysics is relevant to human existence and the cosmos in terms of spoken words. The act of speaking words is metaphysical and spiritual in nature. It is metaphysical because the sounds or words that emanate from the human mouth are invisible. It is spiritual because they are connected to the invisible – “the ontological invisible” – God. The metaphysical dimension of man can also be connected to the Spirit of God rather than other spirits, hence the spiritual metaphysics. God is a Spirit and His worshippers must worship Him in spirit and in truth (John 4:24). This implies that Pneumagenesial Theory focuses on the spiritual metaphysical dimension of the physical world or universe, its operations, and how it can be used to fulfil divine purpose for humanity on earth. Pneumagenesial theory says everything that exists in the physical world has its basis in the spiritual world that controls it.

### **Principles Underlying Pneumagenesial Theory**

Principles are basic truths that guide our actions. A principle is an explanation of the fundamental reasons why things are the way they are<sup>16</sup>. When one knows the principles underlying a theory, one will understand it better. That of Theopneumagenesis or Pneumagenesial Theory is not different. The following are the fundamental principles of Pneumagenesial theory:

1. God is the source and beginning of all creation – all which exists.
2. Everything in existence or that God created, physical and nonphysical, has its root in the spirit realm (Gen 1:1-31). In other words, everything that exists in the physical world has its basis in the spiritual world.
3. Revelation and creation are pneumatical (spiritual) and only those that are pneumatically<sup>17</sup> or theopneumatically<sup>18</sup> (spiritually) alive can unravel the mysteries of God in which the origin of the universe is among (1Cor 2:10-11)
4. God is the root of all things (Gen 1:1-31)
5. God is a Spirit (John 4:24) who controls all things He created.
6. God created the cosmos or the universe and still providentially controls it.
7. Everything God created has its origin in creation and the spirit of God was involved in the genesis or beginning of all creation (Gen 1:1-2).
8. Reality extends beyond mere physical existence, but superphysical reality is behind every existence.

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<sup>16</sup> Heward-Mills, Dag. Seven Great Principles. Parchment House, 2000. P.92

<sup>17</sup> “Pneumatically” means “spiritually”

<sup>18</sup> “Theopneumatically” means “having God’s Spirit” or simply, “spiritually”

9. God controls everything He created spiritually because He is the Father of spirits (Heb 29:9) and the Lord of hosts (1Sam 1:3; 4:4; Ps 24:10; Rom 9:29; James 5:4; etc). and all things are theopneumatically created.
10. Behind the physical world, there is an invisible, supernatural force or power that controls it.
11. There are three realities about this present universe (cosmos): 1. God created it; 2. God controls it; and 3. God will still end it.
12. Pneumagogy<sup>19</sup> is the only tool we can employ to understand the spiritual realities of life. It is practically impossible to explain spiritual realities with spirit-taught words to a man that is bereft of theopneuma without the involvement of the Holy Spirit.

### **Origin of the Universe and the Biblical Position: A Critical Review of Cosmological Theories**

First and foremost, it should be noted here that all theories that deal with the origin of the universe are regarded as cosmological theories in this paper, such as the Big Bang theory, etc. The cosmological argument suggests that everything that begins to exist has a cause, and since the universe began to exist, it must also have a cause. The cosmological argument asserts that the existence of God can be inferred from facts concerning causation, explanation, change, motion, contingency, dependency, or finitude with respect to the cosmos or some totality of objects. A cosmological argument also refers to as an **argument from universal causation**, an **argument from first cause**, the **causal argument**, or the **prime mover argument**. The basic premises of all of these arguments involve the concept of causation. The conclusion of these arguments is that there exists a first cause, which subsequently analysed to be God, the Creator, the Invisible<sup>20</sup>. Thus, Pneumagenesial Theory supports this premise by asserting that everything that exists in the physical realms has its spiritual dimension or origin that controls and determines its modus operandi. The physical world – the universe – has its spiritual origin that controls it. And that spiritual origin is God – an invisible Force – that created the universe. The universe began with a Supreme Being (God) that is invisible. Hence, pneumagenesial theory refers to God as Metaphysical, Superphysical or Supernatural Determinant.

In their own views, Plato and Aristotle believed in an eternal cosmos with no beginning and no end (which in turn follows Parmenides' famous statement that "nothing comes from nothing")<sup>21</sup>. This again is unscriptural. Only God is eternal; only God is with no beginning and no end. *Creatio ex materia* refers to the idea that matter has always existed and that the modern cosmos is a reformation of pre-existing, primordial matter; it sometimes articulated by the philosophical dictum that nothing can come from nothing<sup>22</sup> "The doctrine of creation *ex nihilo* maintains that matter is not eternal and that no matter existed prior to the divine creative act at the initial moment

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<sup>19</sup> "pneumagogy" is the science and art of teaching and learning under the leadership of the Holy Spirit. For a better understanding of this concept, see Ilesanmi, Dele A, "Pneumagogy: A Proposed Theory for Effective Teaching and Learning in Christian Kingdom Education" in *African Journal of Kingdom Education*, 2023.

<sup>20</sup> See [https://en.wikipedia.org/wiki/Cosmological\\_argument](https://en.wikipedia.org/wiki/Cosmological_argument)

<sup>21</sup> Ibid.

<sup>22</sup> [https://en.wikipedia.org/wiki/Creatio\\_ex\\_nihilo](https://en.wikipedia.org/wiki/Creatio_ex_nihilo)

of the cosmic process.”<sup>23</sup> *Creatio ex nihilo* (Latin for "creation out of nothing") is the doctrine that matter is not eternal but had to be created by some divine creative act. It is a theistic answer to the question of how the universe came to exist. It is in sharp contrast to *creatio ex materia* that the present universe is a creation of the pre-existing matter. Furthermore, *creatio ex deo* ("creation from God") refers to a derivation of the cosmos from the substance of God either partially (in panentheism) or completely (in pandeism), and *creatio continua* (ongoing divine creation)<sup>24</sup>. All these terms are not giving the accurate interpretation of the origin of the cosmos. The closest term is *creatio ex deo* (that is, creation of cosmos is from God). The universe is fully created by God, not partially. The Bible says, "In the beginning God created the heaven and the earth" (Gen 1:1). This creation was performed by His word. The universe is not created from the pre-existing matter but "By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible" (Heb 11:3 ESV). The creation is metaphysical; it is supernatural or spiritual; and it is superhuman. The creation is not within the realm of physics, mainly because the Creator – God – is not a physical being, but a Spirit (John 4:24), the Invisible Creator (Col 1:15; 1Tim 1:17; Heb 11:27). His word is also Spirit, God's Spirit, Christ's Spirit, the Holy Spirit (John 6:63). It is the Word of God that can create and give life because is a Spirit and Life (John 6:63). Creation is not out of nothing; creation is from God's spoken word. God spoke and the universe began (Gen 1:1,3, 6, 9; Ps 33:6; Isa 40:20; 42:5; John 1:3; Col 1:16; 2 Peter 3:5). Thus, the universe emanated from the creative spirit-word of God (pneumagenesis). The universe is not from matter, the physical materials, but from the Spirit-Word, the Holy Spirit. The physical world we see is not from the visible, but from the invisible. Therefore, everything in existence has its Metaphysical Determinant or Origin, who is the Holy Spirit, the Spirit of God.

What is more, in defence of creationism, Paul Abramson (1998-2009) declares that:

Atheistic evolution is unscientific. In science "every action has an equal and opposite reaction". Similarly stated, science shows us that: "matter can neither be created nor destroyed" (to include its transformed counterpart: energy). The sum total of the universe today, no matter what the scientific experiment, remains the same. If you take a closed empty box and leave it on a shelf for a long time, just how long would you have to wait for a "Little Bang" to happen inside? That would be unscientific, huh? Something from nothing for no reason is inherently unscientific. Belief in the "Big Bang" is superstitious in origin; just like hoping for an unscientific "Little Bang" to happen all by itself in an empty box on a shelf.

The Big Bang theory, developed by Georges Lemaître, a Belgian cosmologist and Catholic priest in 1931, attempts to explain how the universe came into existence. According to him, the physical universe was initially a single particle—the "primeval atom" as he called it—which disintegrated in an explosion, giving rise to space and time and the expansion of the universe that continues to this day. This idea, indeed, marked the birth of what we now know as Big Bang cosmology.<sup>25</sup> The Big Bang theory states that the expansion of the observable universe began with the explosion of a single particle at a definite point in time. In other words, according to this theory, now called story, others call it superstition, the universe came into existence as a result of sudden explosion. According to Jason Lisle (2010):

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<sup>23</sup> Bunnin, Nicholas; Yu, Jiyuan. "The Blackwell Dictionary of Western Philosophy", Blackwells, 2008. P.149. ISBN 9780470997215.

<sup>24</sup> Op.cit. [https://en.wikipedia.org/wiki/Creatio\\_ex\\_materia](https://en.wikipedia.org/wiki/Creatio_ex_materia)

<sup>25</sup> <https://www.amnh.org/learn-teach/curriculum-collections/cosmic-horizons-book/georges-lemaitre-big-bang>

The “big bang” is a story about how the universe came into existence. It proposes that billions of years ago the universe began in a tiny, infinitely hot and dense point called a *singularity*. This singularity supposedly contained not only all the mass and energy that would become everything we see today, but also “space” itself. According to the story, the singularity rapidly expanded, spreading out the energy and space.

This Big Bang theory proposes that the universe had a specific starting point approximately 13.8 billion years ago, aligning with the idea of a beginning as posited in the Kalam Cosmological Argument (KCA). It is quite preposterous to determine the age when the universe was created. This is unbiblical. The big bang is diametrically opposed to the supernatural creation described in the Bible. Furthermore, there are many other identified differences between the big bang theory and the biblical account of origins. Some differences can be identified here. For example,

1. The Bible tells us that God created heaven, earth, and everything within them in the span of six days (Gen 1; Exodus 20:11) and rested on the seventh day. This is the basis for our work week (Exodus 20:8). In contrast, the big bang model claims that the universe and earth formed over billions of years, namely, 13.7 billions years ago. In addition, it is clear from the context in Genesis that these six days were days in the ordinary sense (i.e., 24-hour days) since they are bounded by evening and morning and occur in a sequential manner (second day, third day, etc.). Conversely, the big bang teaches the universe has evolved over billions of years.<sup>26</sup>
2. The date of creation cannot be determined by man, a mere mortal. The first statement of the book of Genesis places the time in an inaccessible and impenetrable antiquity.
3. It clearly states that God, the uncreated Creator, created heaven and the earth, all things were made by Him. (Genesis 1:1-2; John 1:1-3; Colossians 1:15-17; Hebrews 1:10; Hebrews 11:3).
4. He laid the foundation of the earth from the beginning and heavens are His handiwork (Heb 1: 10).
5. The Bible, in the book of Genesis, tells us that God created the stars on the fourth day—three days after the earth was created (Gen 1:14-19). In contrast, the big bang model claims that stars existed billions of years before the earth. What is more, the Bible says that earth was created before the stars and that trees were created before the sun. This is antithetical to Biblical position on creation. The earth was made on the first day (Gen 1: 1-5), trees were made on the third day (Gen 1:11-13), and the sun and stars were made on the fourth day (Gen 1: 14-19)<sup>27</sup>.
6. The Bible tells us that the earth was created as a paradise; the secular model teaches it was created as a molten blob. The big bang and the Bible certainly do not agree about the past.
7. The Bible tells us that the earth was made from water (Gen 1: 2-9; 2 Peter 3:5; Psalm 24:2), but the standard secular model teaches that the earth began as a molten planet which

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<sup>26</sup> Lisle, Jason. “Does the Big Bang Fit with the Bible?”  
[https://www.blueletterbible.org/study/creation\\_earth/does-the-big-bang-fit-with-the-bible.cfm](https://www.blueletterbible.org/study/creation_earth/does-the-big-bang-fit-with-the-bible.cfm) .  
See also: <https://answersingenesis.org/big-bang/>

<sup>27</sup> Ibid.

cooled over millions of years, and that the oceans were the result of asteroid or meteor impacts, or from dissolution of comets as they entered earth's atmosphere.

8. The big bang teaches that the universe will expand forever and eventually run out of usable energy and it will remain that way forever in a state that astronomers call "heat death." But the Bible teaches that the world will be judged and remade. Paradise will be restored. The big bang denies this crucial biblical teaching.
9. The universe was orderly created. Here is the order of Creation: 1. The time, light, 2. Firmament/sky and seas, 3. Land and plant/Vegetation, 4. Sun, moon, and stars, 5. Water animals and fowls, and 6. Land animals, man. This was done in an orderly and intelligently manner. In Greek, the term "kosmos" signifies an "apt and harmonious arrangement" or a general order (as noted in various writings). It encompasses the whole system of created things or phenomena. In Hebrew, the word "olam" (corresponding to the Greek "aion") conveys ideas related to eternity and the world, implying a more expansive understanding beyond just physical space.

If the Big Bang theorists believe that all that is in this giant universe is just exploded into existence and complexity all by itself, believing that there is no Creator behind it all, they are willingly ignorant of the fact that the universe came into existence by the word of God (2Pet 3:5). Creationists are the ones standing on the side of science. Since every action has an equal and opposite reaction, then, there must have been a Creator to initiate all that is. The big bang is not scientific, but superstitious – there is no evidence backing it up – it is a wishful thinking, self-delusion.

Abramson argues that if the proponents of big bang truly believe by their faith that our universe exploded into existence by pure chance (from nothingness ... all by itself) with no design elements then chaos should rule supreme. But this does happen. He said that even Chaos Theory follows rules. "Gravity obeys laws. Light obeys laws. Your car obeys laws; if you run out of gas the car stops running. More gas does not just magically appear in the tank all by itself, does it?" he advised that one should consider these things scientifically and logically, i.e. like a creationist, one who can recognize design and order when he or she see it. He went further to say that "An internal combustion engine obeys chemical, mechanical and electrical laws. The cones and rods in your eyes obey laws. The iris readjusts to different lighting when you enter a room. The eyes move across the page, following the orders of your brain." He argued further that the sets of muscles enveloping our eyeballs gently pull each eyeball into oblong shapes to try to focus and refocus on objects according to the sophisticated bio-chemical design originally placed there by our Maker, the Creator of the heaven and the earth<sup>28</sup>.

## CONCLUSION

This paper has been able to explain that the biblical account presents God as the sole sovereign Creator who spoke the universe into existence out of nothing. This is in contrast to big bang theory that depicts the universe arising from a heat at a point that culminated into sudden explosion. The study also developed a theory known as *pneumagenesial theory* to explain and unveil the origin of the universe through biblical lens as opposed to the big bang theory's claim. Two things characterise

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<sup>28</sup>Abramson, Paul. "A Defense of Creationism" (1998-2009) [www.creationism.org/english/genesis\\_en.htm](http://www.creationism.org/english/genesis_en.htm)

the theory: (1.) God spoke creation into existence, “Let there be” and it was so and (2.) The Spirit of God (the Holy Spirit) was present and active in the creative process, “And the Spirit of God moved”. Thus, we cannot outgrow the need of the Holy Spirit in the physical world because every creation has its spiritual dimension that determines it. This is the import of pneumagenesial theory as proved in this paper.

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