



The Earth Is the Lord's (Psalm 24:1): A Pentecostal Perspective on the Doctrine of Creation

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ABSTRACT

This inquiry from a Pentecostal hermeneutic literal interpretation advances academic and ecclesial conversations surrounding the creation of the Universe. The article probed the Biblical creationists and the Big Bang Theories which credit the creation of the Universe to God and a blast, respectively. “The Earth is the Lord’s” (Ps. 24:1) means, God created the universe as well as all life that exists. The work appraised the Big Bang, the pulsating universe, and the cosmic inflationary theories and they were found to be lacking premise for validity and veracity based on biblical and practical evidence. The biblical creationist theory believed by the Pentecostal movements was ratified in the study as the model that can best explicate the creation of the universe and the life in it. The work exclusively offers to academia the Ten Commandments of the Core Pentecostal principles on the Doctrine of Divine Creationism. The work contributes to academia by providing an indispensable resource for bible scholars, seminary students, and Christian congregations while reiterating the significance of the doctrine of creation in Pentecostal construal and Biblical theology.

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INTRODUCTION

The doctrine of creation is a fundamental tenet of the Christian belief that explicates the origin of the universe/world and all the living things on it. Creation is a foundational thought that profiles Christian beliefs about God, humankind, and the natural world. The Pentecostal movement which arose in the 20th century, accentuates the power and attendance of the Holy Spirit in the lives of believers as well as affirming God as the architect of the universe.¹ This work examines the Pentecostal perspective of creation by evaluating the dominant evolution theories on the creation of the world.

Since time immemorial, humankind has pondered the origins and existence of the world. Within the realm of scientific inquiry, various theories have been proposed to explain the vast expanse of the universe. In the intricate tapestry of these inquiries, the doctrine of direct creationism espoused by the Pentecostal community stands resolute, asserting that the Earth and its cosmic surroundings were brought into existence directly by a Divine Creator.² This article aims to ratify the Pentecostal doctrine of direct creationism while challenging the validity of the Big Bang Theory as well as the notions of the pulsating universe and cosmic inflation.

¹ Kwasi Atta Agyapong, “Will You Not Revive Us Again? (Psalm 85:6): An Evaluation of Revival In The Context Of Evangelical-Pentecostal Movements.” *Pentecostalism, Charismaticism and Neo-Prophetic Movements Journal*, May 20, 2021, 11–22, <https://doi.org/10.38159/pecanep.2021221>.

² Michael W Champion, *Explaining the Cosmos: Creation and Cultural Interaction in Late-Antique Gaza* (Oxford Studies in Late Antiquity, 2014).

Direct creationism, firmly rooted within the beliefs of the Pentecostal tradition, asserts the existence of an all-powerful Creator who directly formed and shaped the Earth.³ According to this doctrine, the complexity and intricacy of the natural world affirm the handiwork of a divine being, refuting the idea that natural processes alone could have led to the formation and diversity of life. Alternatively, proponents of direct creationism argue that the Earth's beauty and diversity are testaments to the extraordinary creative capacity of a supreme being, underlining the limitations of materialistic explanations.⁴

In contrast, the scientific community has brought forth theories such as the Big Bang, the concept of a pulsating universe, and cosmic inflation to account for the origins and expansiveness of the cosmos.⁵ The Big Bang theory posits that the universe emerged from an immense explosion approximately 13.7 billion years ago. Proponents of this theory suggest that the subsequent expansion of the universe can be observed through the redshift of distant galaxies and the cosmic microwave background radiation. However, within the Pentecostal framework of direct creationism, the notion of a singular explosive event contradicts the belief in a carefully designed process manifesting the deliberate intentions of a divine Creator.⁶

Similarly, the concept of a pulsating universe suggests that the universe undergoes cycles of expansion and contraction, whereas cosmic inflation proposes a rapid expansion of the universe within a fraction of a second after the Big Bang. While these theories offer explanations for observed phenomena, they may fall short in acknowledging the need for a guiding hand in the origins of the universe, as emphasized by proponents of direct creationism.⁷

Juxtaposing the Pentecostal doctrine of direct creationism against the backdrop of prevailing scientific theories, this article will explore the merits and limitations of each perspective. It is crucial to engage in a thoughtful and respectful dialogue, embracing diverse viewpoints while seeking a deeper understanding of origins. We strive to illuminate the intricate relationship between faith and science, acknowledging the vastness of human knowledge tempered by the conviction that the Earth is indeed the Lord's creation.

LITERATURE REVIEW

There is an interminable debate in academia and Christianity about the Creation of the Earth. The debates vary from teleology, dysteleology, evolution and creationism theories. Teleology is the belief that the world has a plan and a purpose and is not fortuitous while dysteleology is the belief that the world has no plan and purpose. Creationism is the belief that the world is the product of a creator and on the contrary, evolution is a scientific theory that natural processes over billions of years fashioned all living organisms, including humans.⁸ Cosmology is the study of the universe, its structure, origin, and development.⁹ The questions of cosmology discourses are reflective, both scientifically and scripturally. The best way to describe cosmology is in terms of the questions that it asks. The cosmological argument proceeds from the context that, the world exists because something does not necessarily come out of nothing which is both inductive and posterior and as a result a character or something might have happened to trigger the existence of the cosmos.¹⁰

The introduction of Charles Darwin's hypothesis, which was developed between 1809 and 1882, sparked a scholarly debate within the Christian community on whether evolution is compatible with the scriptural and doctrinal teaching of creation in the Bible. There are bi-rudimentary groups within Christianity: the theistic evolution and the direct creationism.¹¹ Theistic evolution theory's premise is that living things emerged through Darwin's discovery of evolution, but that God guided the process to completion. This belief was flickered by the publication of Darwin's *Origin of Species by Means of Natural Selection* in 1859. According to theistic evolution theory, biological evolution is a typical process in creation even though there is a God who created the material cosmos and all life within it. Conferring to theistic theorists, God used evolution as a simple tool to advance human life. This theory affirms both evolution and the existence of a creative God. Subscribers of the theistic evolution propose that God mediated the progression at vital points, especially the creation of matter, simple life mechanisms, and human beings. Apart from the curvatures of interventions, they believe creation transpired as made known by science and the procedure is God's categorical method used to develop

³ Kenneth J Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community* (cpt Press, 2009).

⁴ Paul P Enns, *The Moody Handbook of Theology* (Moody Publishers, 2008).

⁵ Burago Sergey Georgievich, "About the Theory of the Big Bang," *J Gen Sci*, 2017.

⁶ Wayne A Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Zondervan Academic, 2009).

⁷ Michael J Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution* (Simon and Schuster, 1996).

⁸ Denis O Lamoureux, *Evolutionary Creation: A Christian Approach to Evolution* (Wipf and Stock Publishers, 2008).

⁹ Henry F Schaefer, *The Big Bang, Stephen Hawking, and God* (Lincoln Christian College and Seminary Sidney, Australia, 1996).

¹⁰ Enns, *The Moody Handbook of Theology*.

¹¹ David Ceccarelli, "Theistic Evolution and Evolutionary Ethics: Henry Fairfield Osborn and Huxley's Legacy," *History and Philosophy of the Life Sciences* 43, no. 4 (December 9, 2021): 114, <https://doi.org/10.1007/s40656-021-00467-7>.

living organisms in the cosmos. This theory throws its weight behind the arbitrary metamorphosis of living organisms from simpler to higher through adaptive advantage – the transformation of living organisms better tailored to live while others could not survive and as such “Humans evolved from an ape ancestor that was highly intelligent, moderately social and moderately dependent on cultural adaptations for subsistence technology- adaptive advantage.”¹² Theistic evolutionists argue that a comprehensive inquiry into evolution is simply learning the method God used to create all life forms.

That notwithstanding, Scripture proposes a clear intention and purpose of God and His creation which is incongruent with the unpredictability or intermittent interventions proposed by the evolutionary thinkers. The Bible asserts that God commanded as follows, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds" (Gen. 1:24). In contrast to the random mutations of living beings with no purpose but depending on chance under the evolutionary theory for the emergence of new species, the Scripture portrays God as working calculatedly and purposely for everything He made. Most religious movements around the world share biblical teachings regarding the relationship between God and His creation, and God is actively recognized as the creator of the cosmos and all existing life forms. Moreover, all creation perpetually depends on Him for survival and operability.¹³

The ultimate difference between the traditional biblical perspective of creation or God’s direct creationism and theistic evolution is that, whereas the first attributes creation to God’s purposeful and intelligent design, the latter attributes creation to God through the random transmutation of existing organisms. In the view of theistic evolutionists, arbitrary metamorphosis is the primary cause of life from simple to complex or higher life forms. Scripture confirms in Genesis 1:21 that, God made the great creatures in the sea, all living organisms according to their types and all birds according to their kinds. The biblical accounts appear uneven with the notion of God supervising the uncountable arbitrary metamorphoses or mutations. As an alternating hermeneutic approach to direct creationism, the theistic evolutionists' view of creation in scriptures is cognized as follows in Genesis 1:11 (KJV): “And God said, Let the earth bring forth grass, the herb yielding seed, and fruit tree yielding fruit after his kind, whose seed in itself, upon the earth and it was so.”

‘Let the earth bring forth’ in the text according to the theistic evolutionist is God consenting or sanctioning other life forms to evolve other species of life.

This study’s context from a Pentecostal perspective on the doctrine of creation affirms the direct creationism of God in the debate as well as corrects the unfairness done to the doctrine of creation by evaluating three key evolution theories to unravel its legitimacy or otherwise in the academic debate.

Pentecostal Foundation on the Doctrine of Creation

The Pentecostal perspective on creation is premised on the literal biblical account of creation in Genesis 1-2. According to the account from a Pentecostal perspective, God created the world and everything on it in six literal days. Thus, God created light on the first day and the sky on the second day. God created the land and sea vis-a-vis the sun, moon, and stars on the third and fourth day, respectively. On the fifth day, He created the swarms of living creatures according to their kinds, varied species of fishes and birds while he created animals and humans on the seventh day. God rested on the seventh day of His work of creation, and this is the baseline for Pentecostal hermeneutics and interpretation of creation. The Pentecostal framework of hermeneutics is founded on “reading the bible literally, collapsing the distance between the original context of scripture and the context of the reader, and practicing the common populist common-sense approach that takes the bible at face value.”¹⁴

Additionally, Pentecostals find it prudent to revise their hermeneutics considering the Pentecostal experience of the Spirit.¹⁵ The baptism of the Spirit serves as an apocalyptic inbreaking of God which alters worldview, and reality is assessed from the perspective of the Spirit’s leading rather than reading between the lines. Pentecostals do affirm the role of God as the creator who created the world out of nothing (*ex nihilo*) on the basis that, in Genesis 1-2, God commanded it, and it came into being out of nothing. Pentecostals attribute to God as the only true source of life and that all created things were done by Him and for His Glory.¹⁶ Pentecostals further believes that God created human as His-image bearers from the scriptural premise that, in Genesis 1:27 (KJV), “So God created man in His own image, in the image of God created he him; male and

¹² Peter J Richerson and Robert Boyd, “The Human Life History Is Adapted to Exploit the Adaptive Advantages of Culture,” *Philosophical Transactions of the Royal Society B* 375, no. 1803 (2020): 20190498.

¹³ Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*.

¹⁴ Lee Roy Martin, *Pentecostal Hermeneutics: A Reader* (Brill, 2013).

¹⁵ Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community*.

¹⁶ Amos Yong, *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination*, vol. 4 (Wm. B. Eerdmans Publishing, 2011).

female created he them.” Thus, man has the capacity for relationship, creativity and moral responsibility and the sure way to fulfil it is through harnessing the Spirit’s power on the believer.¹⁷ The *Imago Dei* in man to the Pentecostal movement is a sure correlation that, God created man.¹⁸

Pentecostals also believe that humanity’s fall to the tricks of Satan was the gateway to sin for mankind as in Genesis 3 and has had a profound toll on creation to the extent that, it has disrupted the harmony and balance of God’s creation which paves way for others to query the authenticity of God as the sole creator of the universe. Nevertheless, Pentecostals believe that the redemption of God’s creation including humanity is inseparable. Thus, God’s plan of salvation includes the restoration of all His creation as in Romans 8:19-23.¹⁹

A Treatise on Predominant Theories on the Origin of World in the Argument

Contemporary society has several theories on creation and the study will do a cursory review of the Direct Creationism, Big Bang, Pulsative Universe, and Cosmic Inflationary Theories. The direct creationism theory represents the stance of the Pentecostal perspective of creation while the other three theories project evolution from divergent dimensions and scopes.

The Direct Creationism Theory

The Direct Creationism Theory posits that God created the cosmos and all other living organisms out of nothing, *ex nihilo*.²⁰ Though, the Pentecostal notion of God as the creator of the Cosmos and living organisms is as old as religion itself, modern drifts such as the evolutionary theory explain the miscellany of life without God. The Pentecostal perspective of direct creationism is associated with the conservative branches of protestant Christianity although, other branches of Christianity, Jews, Islam, and other groups also affirm God’s direct creationism.

In the Direct Creationist Theory are the young earthers and old earthers creationists. The young-earthers affirm that the account of God’s direct creation of the earth in six-literal days is factually exact and the earth has existed for a few thousand years as literally gleaned from the scripture via the lineage of Adam as the first created person by God. The old earthers postulate that God created all that exists, but the Genesis account of six-literal days for creation is not literal. They accept the fossils and other ecological suggestions of the age of the cosmos, yet refute biological evolution.

The Big Bang Theory

The Big Bang Theory is the dominant cosmological theory for the observable universe from the earliest known periods through its subsequent large-scale evolution theory (Simon Mitton, 2020). It explains the origin and evolution of the world as a singularity that rapidly expanded into the vast expanse, observed today.²¹ The Big Bang Theory asserts that the universe began expanding from an extremely hot and dense state about 13.8 billion years ago. Based on the findings of the WMAP, astronomers at NASA's Goddard Space Flight Center proclaimed the age of the Universe as 13.7 billion years.²²

The debate between evolution and creationism has been ongoing for centuries. The Big Bang challenges the creationism theory by exploring the scientific evidence for the origins of the universe and how it contradicts the biblical account of creation.²³

The Big Bang is the scientific explanation for the origins of life and was first proposed by the Belgian Astronomer Georges Lemaitre in the 1920s.²⁴ Lemaitre suggested that the universe began as a singularity; a point in space and time when the law of physics breaks down and matter is infinitely dense. He asserted that this singularity exploded outward and as a result created the universe.²⁵

¹⁷ Kwasi Atta Agyapong, “Pastoral And Theological Responses To The Effects Of Witchcraft Beliefs In Ghana,” *E-Journal of Humanities, Arts and Social Sciences* 1, no. 5 (September 24, 2020): 174–84, <https://doi.org/10.38159/ehass.2020096>.

¹⁸ Agyapong, “Pastoral And Theological Responses To The Effects Of Witchcraft Beliefs In Ghana.”

¹⁹ Bill Randles, *Creation, Fall and the Hope of Redemption: A Commentary on Genesis 1-11* (Xlibris Corporation, 2016).

²⁰ Encyclopedia Britannica, 2023.

²¹ Ashwini Kumar Lal and Rhawn Joseph, “The Big Bang? A Critical Review,” *Cosmology* 6, no. 1 (April 2017).

²² C. L. Bennett et al., “First-Year Wilkinson Microwave Anisotropy Probe (WMAP) Observations: Foreground Emission,” *The Astrophysical Journal Supplement Series* 148, no. 1 (September 2003): 97–117, <https://doi.org/10.1086/377252>.

²³ Behe, *Darwin’s Black Box: The Biochemical Challenge to Evolution*; Michael Reiss and John Bryant, “Creationism,” in *The SAGE Encyclopedia of Higher Education* (2455 Teller Road, Thousand Oaks, California 91320 : SAGE Publications, Inc., 2020), 311–14, <https://doi.org/10.4135/9781529714395.n123>.

²⁴ Simon A Mitton, “Georges Lemaitre and the Foundations of Big Bang Cosmology,” *ArXiv Preprint ArXiv:2007.09459*, 2020.

²⁵ Cristi Stoica, “Big Bang Singularity in the Friedmann-Lemaitre-Robertson-Walker Spacetime,” *ArXiv Preprint ArXiv:1112.4508*, 2011; Mitton, “Georges Lemaitre and the Foundations of Big Bang Cosmology.”

Since Lemaitre's discovery, scientists have conducted numerous experiments and observations to support the Big Bang Theory. Some of the observations include the cosmic microwave background radiation discovered in 1964²⁶ and the abundance of light elements such as hydrogen and helium in the universe.²⁷ These observations provide grounds to affirm that the cosmos indeed began with an expansion event.

Whereas the Creationism Theory suggests that the universe was created by God in six days as captured in the book of Genesis, the evidence of the expanding universe contradicts the biblical account of creation. According to the Big Bang Theory, the age of the earth is about 13.8 billion years based on the observed rate of expansion and the cosmic background radiation, while the creationist theory believes that the universe is about six thousand years old. The Pentecostal perspective from the Jewish and Christian backgrounds interprets the bible that, the world is about 6,000 years old—a claim that is acclaimed by young-Earth creationists.

The Big Bang Theory acmes that, the universe started not only with space and matter but also, with time in contrast to the creationist theory which asserts that God created the universe with an already existing timeline because God is timeless, deprived of the universe but created the universe (including time itself) and entered into time at the instant of creation.²⁸

Evolution is a component of the Big Bang Theory that challenges the creationist theory that organisms evolve and change over time to adapt to their environment while creationists argue that all living things were created in their current form.²⁹ The author reasons, if evolution is still ongoing then what new species have been developed since evolution was proposed? The scientific evidence for the Big Bang Theory challenges the creationism theory in the following dimensions: the age of the universe, the timeline of creation and the concept of evolution.³⁰

There is an interminable debate between evolution and creationism. The Big Bang Theory is known to provide the most accurate and empirical explanation for how the universe originated, while the creationist theory provides the most accurate biblical evidence for the origin of the cosmos. The Big Bang Theory claims that the cosmos was molded because of a big explosion at a point in time.³¹ The theory emanates or derives from astronomical glances of aloof galaxies in the spectra where large redshift was detected, intended to increase the wavelength of light of the galaxies to the observer on the earth. The Hubble Law connected its rise in wavelength to the distance to the galaxies. Based on Dropler's Law, Physics associated cosmological redshift for Cosmos redshift in the spectra of distant galaxies with dynamic elimination from one another, inclusive of the viewer from the cosmos.³² To further confirm the incident of the Big Bang is the noticeable relic radioactivity and gravity which existed to date after the bang.

There are two primary views of the foundation of the Big Bang Theory. The first is the Gamow Big Bang theory of 1946 which asserts that, about fifteen billion ages ago, an ultra-dense particle detonated, and the cosmos was fashioned as a product of the blast. Since then, it has incessantly expanded and as a result. The galaxies have dispersed and have been signaled with a red shift in their spectra with time, and as the remoteness from the viewers on the cosmos increases the enlargement rate rises.³³ As the galaxies come close to the edge of the cosmos, the wavelength of light expands faster than projected by Hubble's Law.³⁴

Enquiry on this first view still dangles on how energy and matter existed in the superdense elementary particle. Nevertheless, the proponents of the Big Bang theory observe it as unfitting to ask, what covered the particle before the explosion and where the cosmos is expanding to? Because the theory asserts that time and space emerged because of the Big Bang Theory. The author further quizzes the theory on what the continuous expansion of the universe may spark or begin.

²⁶ Rhodri Evans, "The CMB: How an Accidental Discovery Became the Key to Understanding the Universe.," *The Conversation*, 2015, <https://theconversation.com/the-cmb-how-an-accidental-discovery-became-the-key-to-understanding-the-universe-45126>.

²⁷ Esiegel, "The Abundance of Light Elements," *Science Blogs*, 2008, <https://scienceblogs.com/startswithabang/2008/03/19/the-abundance-of-light-elements>.

²⁸ Jacob Erasmus, "Can God Be Timeless Without Creation and Temporal Subsequent to Creation?: A Reply to Erik J. Wielenberg," *TheoLogica: An International Journal for Philosophy of Religion and Philosophical Theology* 5, no. 1 (2021): 197–203.

²⁹ Nicholas A. Levis and David W. Pfennig, "Organisms and Their Environment: An Evolving Relationship," *Evolution* 71, no. 2 (February 2017): 503–4, <https://doi.org/10.1111/evo.13140>.

³⁰ Lal and Joseph, "The Big Bang? A Critical Review"; Esiegel, "The Abundance of Light Elements"; Erasmus, "Can God Be Timeless Without Creation and Temporal Subsequent to Creation?: A Reply to Erik J. Wielenberg"; Evans, "The CMB: How an Accidental Discovery Became the Key to Understanding the Universe."; Mitton, "Georges Lemaitre and the Foundations of Big Bang Cosmology."

³¹ Georgievich, "About the Theory of the Big Bang."

³² Georgievich, "About the Theory of the Big Bang."

³³ Georgievich, "About the Theory of the Big Bang."

³⁴ Georgievich, "About the Theory of the Big Bang."

The second view of the theory emanates from the bankruptcy of ideas concerning the blast of a kind of cosmic egg, thus the detonation of a prime nuclear-powered bomb. This perspective acmes that, space blasted.³⁵ Nevertheless, proponents of this theory did not explain what exactly is called space and how a hollow space can explode. The adherents of this theory failed to cognize the contemporary scientific convention that interprets the space as empty, and at best full of electromagnetic radioactivity. Astronomers also perceive the blast but do not detect the detonation of space between the stars. Per this second view, the increasing space strains the galaxies making the galaxies scatter in accordance with Droppler's law. As a result, it signals by widening the measurement of light waves. On the other hand, the apparatus for the collaboration of material objects and space is not developed. Whereas some Big Bang theorists agree that space expands but the galaxies remain in their places and do not scatter as proposed.³⁶

This study reflects on the discrepancies and inconsistencies in the theory as a formal accusation of the validity to precisely determine the origin of the cosmos. Additionally, both the first and second viewpoints of the Big Bang theory seem flawed as evidence and supposed scientific avowal are not clearly defined and established on holistic elucidations.

Pulsating Cosmological Theory

The Pulsating Cosmological Theory is a variation of the big-bang model wherewith it is assumed that the cosmos undergoes an uninterrupted stage of expansion and contraction.³⁷ The Pulsating theory asserts that, at the end of the compression periods, the universe is concentrated in a minor volume of high density, the cosmos breaks up and it is called a bang.

The model acclaims that the world pulses or pulsates endlessly amid the Big Bang and the squeeze. The Cosmos should be higher than a certain value (critical density) for this to transpire, yet the compression of the cosmos to the alleged size is unfounded. The pulsating of the cosmos in this theory is seen as an energy process where the cosmos functions as an endless sequence of Big Bangs that happens occasionally, obviously, and impulsively because of the inherent constituents of matter. The Cosmos according to the pulsating theory does not need exterior intervention as believed by the creationist or theistic evolution theory.

The pulsating Cosmos model is critiqued for its impracticality of the existence of a Perpetuum machinery.³⁸ A perpetuum machinery cannot exist according to the law of thermodynamics. A perpetual motion machinery in nature does not exist apart from nature itself. Anything that has a beginning must have an end. The theory suggests an infinite sequence of pulsation rotations, all of which the researcher catalogs as having a beginning and an end, and this makes the theory impracticable and unverifiable.

The Inflationary Theory

The inflationary universe model acmes that the cosmos experienced a short and abrupt incident of great expansion just after the Big Bang Theory. This marvel is termed inflation and is thought to have happened just 10-36 seconds after the Big Bang. The model was advanced by the physicist, Alan Guth in 1980 and is well thought out as a part of the Big Bang Theory although, the fundamental thoughts of the Big Bang Theory were founded before the origination of the inflationary model.

The Cosmic Inflationary Theory asserts that there was a big blast in the void of outer space. The blast sent hot gases and cosmic dust outward in all directions, and that was the birth of the cosmos.³⁹ The Universe is still expanding, and much of it is still a mystery and the latest and best evidence shows that the material of which life is made is rare.⁴⁰

Inflation theory fetches notions from particle physics and quantum physics to investigate the initial periods of the cosmos, after the Big Bang. The inflation theory has it that the cosmos was created in an unpredictable energy state which forces the rapid expansion of the cosmos in its initial periods. The consequence of the expansion is that the cosmos is bigger than expected, bigger than the size to watch with a telescope. A problematic area of Guth's findings is that inflation began at a point in time, and would it continue forever? There seems to be no clear shutting down machinery whereas science has established that whatever begins at a point in time must have an end as well. Whatever is started at a point within time must conclude at a point in time as affirmed by the second law of thermodynamics. Inflationary theory is a putative model for the origin of

³⁵ Schaefer, *The Big Bang, Stephen Hawking, and God*.

³⁶ Schaefer, *The Big Bang, Stephen Hawking, and God*.

³⁷ Aruzhan Nuraly, "What Is the Pulsating Universe Theory?," Science by Zeba Academy, 2021.

³⁸ Nuraly, "What Is the Pulsating Universe Theory?"

³⁹ J Alberto Vázquez, Luis E Padilla, and Tonatiuh Matos, "Inflationary Cosmology: From Theory to Observations," *ArXiv Preprint ArXiv:1810.09934*, 2018.

⁴⁰ Vázquez, Padilla, and Matos, "Inflationary Cosmology: From Theory to Observations."

the universe. However, discoveries in experimental astronomy and disclosures in the field of fundamental physics over the past two decades question the authenticity or viability of the theory.⁴¹

The Inescapable Clash of Direct Creationism and Evolution in Cosmological Contexts in Different Eras

The theory of Creationism sparked keen interest among conservative religious assemblages after the publication of Charles Darwin's (1809–82) *On the Origin of Species* in 1859, which is the first methodical account of evolutionary theory. Within two decades of Darwin's publication, most of the scientific community as well as religious groups threw their weight in support of evolution. During the initial 20th century era, a portion of the lawmakers in the US condemned the evolution theory on the premise that it violates the biblical account of creation. The consequence of the legislative ban was the *Scopes Monkey Trial* in 1925 where a science teacher John Scopes, was prosecuted for teaching evolution in a public school in Tennessee, which a legislative bill had prohibited. The trial highlighted two of the best-known debaters of the period, William Jennings Bryan and Clarence Darrow, as contrasting counsellors. The trial paved the way to challenge the composition of the legislative bill, publicly promote the acceptability of the theory of evolution by Darwin and augment the contour of the American Civil Liberties Union (ACLU). Followers of both sides appealed for victory in the trial, but the Butler Act was maintained, and the anti-evolution movement continued. Similar laws were passed in Mississippi and Texas months later banning the theory of evolution from high school textbooks. In the case of *Epperson vs. Arkansas*, the US court struck down the prohibition of evolution and adopted legislative bills for the balanced treatment of evolution and direct creationism.

Notwithstanding, *Edwards vs. Aguillard* in 1987 determined that the requirement of balanced treatment violated the legal instruments. The *Los Angeles Times* in 1987 reported a court verdict on *Evolution vs. Creationism* as follows: The US Supreme Court ruled that states do not request public schools to teach direct creationism, presenting a severe blow to a movement in the South to situate the biblical view of creation on the pedestal with evolution in public schools.⁴² Looking at the sharp about-turn of the event should trigger an alarm bell in both religious and secular societies because, in 1925, the legislation was in favor of direct creationism, while from about 1987 onwards, it became a direct contrast as religiosity paved the way for secularity. Is it not startling why a legislative bill in favor of direct creationism is completely tilted towards an opposite direction just within six decades? The argument on the teaching of direct creationism and evolution has thrived through to the 21st century. The case of *Kitzmiller vs. Dover Area School District* in 2005 argued on the legitimacy and constitutionality of teaching direct creationism labeled as creation science in schools alongside evolution. The court against the teaching of intelligent design or direct creationism stated as follows: Darwin's theory of evolution is a theory and new evidence is to be discovered to fill existing gaps while intelligent design is an account of the beginning of life which rested on assumptions neither testable nor falsifiable, which differs from Darwin's evolution that is empirical.⁴³ The contemporary secular society separates religion from public matters and as such does not consider intelligent design or direct creationism to be of interest in public studies, nevertheless, the debate still lingers.

The Biblical Evidence as an All-inclusive and Accurate Response to Evolution

The author from a Pentecostal perspective adapts a Pentecostal hermeneutic approach to scripture in the analysis of the biblical evidence of creation which is literal and follows the pattern of Jesus Christ practiced by the Apostolic fathers in the early church.⁴⁴

The sovereign God controls all natural developments and progressions comprising cloud construction, photosynthesis, and rains (Ps. 147:8), thunderstorms and hailstorms (Ps. 147:17). He orchestrates the schedules of day and night (Amos 5:8). He ignites the storms, thunder, lightning, snow, and ice to function accordingly (Job 37). He pedals the surfs of the sea (Amos 9:6) while providing food and shelter for both wild and domesticated animals (Ps. 102:29-30, 104:14,21,147:9, Job 38:39-41, Matthew 6:26) and gives or takes away life from humans as well as animals (Gen. 2:17, 1 Sam. 1:27, Job 1:21,12:10, Ps. 102:23,104,29-30, Dan. 5:23).

Kulikovsky mentions that the continual work of God where He creates the life, mental and moral aspects of humans portrays the original handiwork of God in direct creation and eventually, God has absolute control over the entire created universe and life.⁴⁵ Job asserted that God moves mountains with none to hinder his

⁴¹ Lal and Joseph, "The Big Bang? A Critical Review."

⁴² Savage, David G. "Creation Science" Banned in Schools: High Court Deals Blow to Move to Give Bible Equal Standing with Evolution. *Los Angeles Times* (1987, June 20).

⁴³ Tammy Kitzmiller, "Kitzmiller v. Dover Area School District," 2005.

⁴⁴ Martin, *Pentecostal Hermeneutics: A Reader*.

⁴⁵ Andrew S Kulikovsky, "Creation, Preservation and Dominion: Part 1—God, Humanity and the Created Order," *Journal of Creation* 23, no. 1 (2009): 86–93.

verdicts and shakes the earth, while its foundation shudders (Job 9:5-6). This is to propose that the occurrences of earthquake tremors as mentioned in Ezekiel 38:18-19, Matthew 28:2 and Acts 16:26 are His invention. Job acclaimed that, God can halt the sun and stars from giving light in Job 9:7 and that is exactly what He did in Matthew 27:45 when darkness prevailed from 12 pm to 3 pm during the crucifixion of Christ. He commands great fishes and they become equipped to do more than they can as in the fish who swallowed Jonah for three days in Jonah 1:17. He has the power to use donkeys to reprimand or speak to humans according to His will (Num. 22:21-33). The author therefore asks this question; who can do all this, if all of life does not originate from him?

The biblical evidence shows the understanding of God, who creates and controls the cosmos and all of life.⁴⁶ Pentecostal hermeneutic evidence of the bible refutes the claim of evolution and its accompaniment Big Bang theories, and other conflicting perspectives, but affirms God as the creator of the universe and life from nothing.⁴⁷

The researcher contends that the creation theme is not a secondary rank in Christendom but a central and uncompromisable teaching because it provides the essence, meaning and substance of the bible. It therefore behooves theistic evolutionary theorists to either deplore the claim of the Bible's veracity or abhor their stance of fractional add-on of the evolution theory.

Gleanings of the Distinctiveness between the Creationist and the Big Bang Theories

The Big Bang Theory is a systematic model that labels the origin and development of the universe from a singularity that occurred 13.8 billion years ago.⁴⁸ It is based on well-established observations and predictions from the laws of physics, astronomy, and cosmology. The Big Bang Theory is supported by a means of evidence from various fields of science, cosmic microwave contextual radiation, the abundance of light elements, and the large-scale structure of the universe. That notwithstanding, creationism is a religious opinion, that the universe and all living organisms were created by a divine or supernatural being, as described in sacred manuscripts such as the Bible. Creationism relies on faith and belief rather than on empirical evidence and scientific methods. Creationists reject the idea of evolution and the scientific explanation of the origins of life and the universe.

A scholarly distinction between the Big Bang model and creationism is that the former is a methodical theory supported by empirical evidence and experimental data, while the latter is a religious belief based on faith and interpretation of sacred texts. The Big Bang model is subject to testing and refinement based on ongoing observations and experiments, whereas creationism is not falsifiable or testable in the scientific sense.

In summary, the Big Bang model is a scientific theory that explains the origin and evolution of the universe, while creationism is a religious belief that holds that a divine being created the universe and living things. The distinction between the two is based on the empirical evidence and scientific methods used to support the Big Bang theory, while creationism relies on faith and religious construal.

Exploring the Complex Science-Faith Relationship in the Creation of the Universe

The relationship between science and faith has been a topic of profound debate for centuries. While science primarily relies on empirical evidence and logical reasoning to understand the universe's origins, faith draws on spiritual beliefs and religious doctrines. Debates regarding the creation of the universe have often been polarized, pitting science against faith. However, a comprehensive academic discourse requires acknowledgment of the potential for these opposing worldviews to coexist and complement each other in our understanding of the universe's genesis.

Empirical observations and rigorous experimentation have enabled science to provide logical and robust explanations for the origins of the universe. The Big Bang theory, supported by substantial evidence, posits that approximately 13.8 billion years ago, the universe emerged from a singularity and has been expanding ever since. Scientific disciplines such as cosmology, astrophysics, and quantum physics delve deep into the understanding of cosmic evolution, the nature of matter, and the fundamental forces governing the universe. These explanations underscore the significance of empirical data and the scientific method as essential tools for comprehending our reality.

While faith traditions offer a different lens through which to view the creation of the universe, the Pentecostal or faith-based caucuses provide theological narratives about how the universe came into being. These narratives emphasize the divine agency, purpose, and transcendent nature of creation. From a faith-based perspective, the creation of the universe is seen as an intentional act of a higher power, imbued with spiritual

⁴⁶ Kulikovsky, "Creation, Preservation and Dominion: Part 1—God, Humanity and the Created Order."

⁴⁷ Champion, *Explaining the Cosmos: Creation and Cultural Interaction in Late-Antique Gaza*.

⁴⁸ Georgievich, "About the Theory of the Big Bang."

meaning and significance. For believers, this understanding provides a sense of purpose, moral guidance, and answers to existential questions.

Acknowledging the fundamental differences between science and faith, it is essential to explore the areas of compatibility to build a more comprehensive and holistic understanding of the universe's creation in academic discourse. Theologians like Thomas Aquinas and Pierre Teilhard de Chardin proposed harmonizing concepts, such as the "principle of double truth" or the belief that both scientific and religious truths can exist simultaneously without contradicting each other. This concept recognizes that science deals with the "how" of creation while faith addresses the "why" which the author highlights it, as what the theistic evolutionists pursue.

Albert Einstein who is widely regarded as the greatest and most influential scientist of all time and known for his scientific rationality and adherence to natural laws asserted that, "Science without religion is lame, religion with Science is blind", thereby emphasizing the compatibility of science and religion just like the theistic evolutionists.⁴⁹ Einstein though did not embrace the concept of a personal Creator, yet consented to what he called the "necessity for a beginning" and a "superior reasoning power" behind creation and life.⁵⁰ Moreso, the second law of thermodynamics proposed by Rudolf Clausius acmes that, all that begins must end whereas the faith construal highlights Einstein's alleged "superior reasoning power" behind the creation and life as God the creator of the universe.⁵¹ The assertion of a beginning for the universe by the scientific theories makes it seem that everything happens at a particular point because of a cause, and the cause of creation is what the Faith-based theorists project as God.

Furthermore, since evolution is a scientific theory that natural processes over billions of years fashioned all living organisms, including humans, the researcher queries what is presumed to have brought to existence the conjectured natural substance or lower species, which underwent the progression or mutations in the billions of years ago if not the superior reasoning power according to Einstein.⁵² The debate gets clearer from the scientific backgrounds that, when Einstein and Clausius's empirical studies are brought to bear, there was a time when the supposed lower species that mutated were not existent, implying there was a causal agent known as the "superior reasoning power" who is the initiator of creation and the universe.

The Faith based construal framework from a Pentecostal hermeneutical and literal interpretation at this point affirms that the "superior reasoning power" unknown by Einstein is known and acknowledged as the God the creator of the universe.

Michael Behe is a biochemist and one of the prominent proponents of the theory of Intelligent Design, which challenges some aspects of the modern synthesis of evolutionary theory. His theory is outlined in his book "Darwin's Black Box: The Biochemical Challenge to Evolution" published in 1996. Behe argues that certain biological features, particularly at the molecular level, are too complex to have evolved gradually through random mutations and natural selection, and therefore require an intelligent designer. He introduces the concept of "irreducible complexity," which refers to systems that rely on multiple parts, all of which are necessary for the system to function. According to Behe, such complex systems can only exist if all their parts are present and working together from the start. Behe provides numerous examples of what he considers irreducibly complex systems, such as the bacterial flagellum (a molecular motor), blood clotting cascade, and the immune system. He argues that these systems could not have evolved through a step-by-step process, as removing any part would render the system non-functional or devoid of any selective advantage.

Additionally, evolution requires that 'randomly occurring' genetic variation should have produced all the components together so that natural selection can act on the whole structure (Behe, 1996). Some of these scientific and empirical studies project unambiguous evidence of Intelligent Design rather than natural selection.⁵³ This is a formal accusation on the holistic validity of this scientific theory as it lacks a holistic premise in empirical studies implying the possible defectiveness of the evolution theory.

The researcher agrees with Reiss and Bryant on the unlikelihood of mutation or random genetic mutation to produce the complete components required for the holistic structure of life. Behe contends that evidence of evolution's parameters and deficits has been right in front of scientists, but really was it mentioned or discussed?

The field of biochemistry began when Watson and Crick uncovered the double-helical shape of DNA, which revealed the enigmas of the cell. Biochemists have discovered a world of Lilliputian intricacy just as Behe appealingly validates, through the instances of vision, cellular transport, blood clotting and more. The

⁴⁹ Stephen M Corey, "Science, Philosophy, and Religion: A Symposium.," *Journal of Educational Psychology* 32, no. 3 (1941): 228.

⁵⁰ Schaefer, *The Big Bang, Stephen Hawking, and God*.

⁵¹ Terell L. Hill, "Understanding Thermodynamics: The Laws and their Applications." Dover Publications. (1986), 45-57.

⁵² Lamoureux, *Evolutionary Creation: A Christian Approach to Evolution*.

⁵³ Reiss and Bryant, "Creationism."

biological and chemical comprise a collection of chemical machinery, made up of exceptionally calibrated and symbiotic parts.

For Darwin's evolution theory to be realistic, there should have been led sequences and series of mutations, each of which must produce its own working machinery, which led to the complications humans observe now. The more composite and inter-reliant each machine part is revealed to be, the tougher it becomes to imagine Darwin's gradualist routes.⁵⁴ Behe after scientifically surveying numerous science literature, shows that it is quiet on the theme which thwarts the origin of life. Behe, a biochemist argues convincingly that biochemical apparatuses must have been purposely made or designed either by God or by a superior reasoning power just as Einstein alleged.⁵⁵

Furthermore, Lal and Joseph argue that evolution is statistically incomprehensible because it involves complex and unpredictable interactions between multiple factors, making it difficult to predict and measure statistically.⁵⁶ They assert that evolution is a non-linear process with many interconnected variables, making it challenging to establish precise cause-effect relationships and make accurate predictions.

Additionally, evolution operates on a time scale that is often much longer than a human lifetime, making it impractical to directly observe and study the evolutionary process in its entirety. This temporal scale poses challenges for designing controlled experiments and collecting reliable statistical data.

Furthermore, the authors contend that evolution is influenced by a multitude of factors, including genetic variation, environmental changes, selective pressures, and random events such as genetic drift. These interdependent factors interact with each other in complex and unpredictable ways, making it challenging to isolate and quantify their individual effects. Lal and Joseph argue that the dynamic and multifaceted nature of evolution, combined with its long timescales and multitude of influencing factors, renders it statistically incomprehensible and resistant to simple statistical analysis.⁵⁷

The author finds challenging and unempirical, why the singularity existed, how it was made, and why it blasted, and queries of these sorts have made scientists like Behe, Lal and Joseph question and challenge the validity of the Big Bang Theory.⁵⁸ Nevertheless, the relationship between science and faith in explaining the creation of the universe is undoubtedly complex, yet opportunities for harmonization exist. Both science and faith offer distinct perspectives that, when appreciated collectively, enrich understanding of the universe. Recognizing the compatibility between empirical knowledge and spiritual beliefs, even in their differing domains, opens doors for dialogue and collaboration. By transcending the apparent dichotomy, scientists can foster a more holistic view of the universe's creation, encouraging further exploration and enlightenment.

The Ten Commandments of Core Pentecostal Principles on the Doctrine of Divine Creationism

Pentecostal Direct Creationism is a belief system that merges the teachings of Pentecostalism with the concept of direct, instantaneous creation by God. While there may be variations among different Pentecostal groups, the study uniquely contributes to academia the ten commandments of the core Pentecostal principles on the Doctrine of Divine Creationism as follows:

1. **God as the Creator:** Pentecostals believe that God is the ultimate creator of the universe and everything in it. They affirm that God spoke the world into existence and that his creative power is ongoing and active.
2. **Divine Design:** Pentecostals emphasize that all aspects of creation, including the complexity and beauty of nature, reflect God's intentional design. Pentecostals view the intricate details and order in the natural world as evidence of a purposeful Creator.
3. **Human Co-creators:** Pentecostals consider that humanity has a unique role as co-creators with God. They emphasize that human beings are made in the image of God and are entrusted with the responsibility to steward and care for the earth and its resources.
4. **Biblical Literalism or Literal Interpretation of Scripture:** Pentecostals endorse a literal interpretation of the creation accounts found in the Bible, particularly in the book of Genesis. They believe that God created the world in six literal days, as described in the biblical narrative. They believe that the creation story should be understood as a historical and factual account of how God created the world in six literal days.

⁵⁴ Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution*.

⁵⁵ Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution*; Reiss and Bryant, "Creationism."

⁵⁶ Lal and Joseph, "The Big Bang? A Critical Review."

⁵⁷ Lal and Joseph, "The Big Bang? A Critical Review."

⁵⁸ Lal and Joseph, "The Big Bang? A Critical Review"; Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution*.

5. Rejection of Evolution: Pentecostals typically reject the theory of evolution as an explanation for the origins of life. They believe that God's creative act was immediate and direct, rather than a gradual process over millions of years. They reject the notion of evolution as a gradual, natural process and instead assert that every aspect of creation was directly formed by the hand of God.
6. Supernatural Intervention: Pentecostals emphasize the belief in supernatural intervention in the creation process. They hold that God's intervention is not limited to His preliminary act of creation only, but also includes ongoing miracles and divine intervention in the natural world as an affirmation of God's creative prowess which is continuing. Pentecostal Direct Creationists emphasize the idea that God directly intervened in the creation of the universe and all living beings.
7. Supernatural Miracles: Pentecostal Direct Creationism highlights the supernatural and miraculous nature of creation. They believe that God's act of creation involved instant, miraculous events such as the formation of Adam and Eve from dust, the creation of animals with unique characteristics, and the sudden appearance of complex ecosystems on Earth.
8. Reverence for Creation: Pentecostals encourage a deep reverence for creation, considering it a sacred and awe-inspiring gift from God. They promote environmental stewardship and the responsible use of natural resources, based on the belief that humans are accountable to God for their treatment of the earth.
9. Humanity's Special Creation: Pentecostal Direct Creationists often emphasize the special creation of humanity. They believe that humans were created separately from other creatures and bear the image of God. This belief underpins their rejection of evolution's understanding of human origins.
10. Earth's Young Age: Pentecostal Direct Creationism typically asserts a young age for the Earth based on a literal interpretation of the biblical genealogies. While the exact age varies, many adherents believe the Earth is around 6,000 to 10,000 years old.

To conclude with the Pentecostal perspective on the doctrine of creation, it is important to note that these foundations represent the perspectives of Pentecostal groups that adhere to Direct Creationism. Not all Pentecostals hold this specific belief, and interpretations of creation can vary even within the Pentecostal tradition.

CONCLUSION

The study concisely surveyed the Biblical Creationist, Big Bang, Pulsative Universe, and Cosmic Inflationary Theories. The study presents that, the Big Bang, Pulsating Universe, and Inflationary Theories though valid to an extent, lacked holistic weight in the face of biblical and pragmatic evidence. The study finds that, technically there were contradictions among the three evolution theories appraised within the confines of scientific empirical discipline and thus vilifying its claim. Additionally, researchers through observed and experimental studies have queried and objected to the validity and claim of the Big Bang Theories as complete evidence for the origin of the cosmos.

Moreover, the theistic evolution theory which is an aberration from the conventional Biblical Creation Theory was cognized as lacking holistic validation in the face of the Biblical evidence as well as indecisiveness in choosing between Biblical Creationist theory and Evolution theory because they are separate birds with no point of convergence. It therefore behooves on theistic evolutionary theorists who are within the Christian fraternity to either censure the claim of the Bible's veracity or loathe their leanings on the slight add-on of the evolution theory. Creation is not a secondary rank in Christendom but a fundamental theme because it underscores the biblical manuscript by affording it with sense, substance, and veracity.

The Pentecostal View acmes creation as a fundamental Christian tenet that shapes the understanding and meaning of God, humankind, and the universe. The creative power of God is what makes the Pentecostal experience authentic as the image-bearers of God is a measurement of being filled with the Spirit of God or Spirit baptism. The Pentecostal view of creation puts emphasis on the power of God as the creator of all that exists, the exaltation of humanity as possessing the *Imago-Dei*, and the hope of redemption for the corrupted man, universe, and all living creatures. The study finally acclaimed the Biblical creationist theory believed by the Pentecostal movements as authentic and factual as it had credence and validation from the entirety of the Biblical evidence analyzed in the essay. The Pentecostal doctrine on the creation of the world avows that "The Earth is the Lord's and everything in it. The world and all its people belong to Him" (Psalm 24:1 NLT).

This cosmological study contributes to academia by gaging three evolution theories as well as acclaiming the Pentecostal perspective of creation, while providing an indispensable resource for Bible scholars, seminary students, and Christian congregations by reiterating the significance of the doctrine of creation in Pentecostal construal and hermeneutics.

The author finally recommends and, quizzes; if a statically flawed and scientifically proven inconsistent theory is thought of as expedient to share in public schools, why not teach the creationism theory which is seen as holistically conforming to the Scripture, an academically acclaimed comprehensive moral and historical account of origins?

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