

A Theological Approach to the Simplest Mathematical Explanation of the Dynamics of the Temporal Universe

Kiatezua Lubanzadio Luyaluka

Nzil'Alowa/Institut des Sciences Animiques, Kinshasa, Democratic Republic of Congo

Received: 30 Oct 2022; Received in revised form: 20 Nov 2022; Accepted: 25 Nov 2022; Available online: 30 Nov 2022

©2022 The Author(s). Published by AI Publications. This is an open access article under the CC BY license

<https://creativecommons.org/licenses/by/4.0/>

Abstract— Guided heuristically by the theism of ancient Egypt where religion underpinned cosmology, to explain the dynamics of the temporal universe (gravitation, rotation, and translation), this paper starts from the existence of individualities and the law of causality to build a cosmological argument, into a natural systematic theology (NST). According to this NST, God (the greatest possible being) includes the creator as one of his celestial manifestations. One deduces from the NST that, manifesting an individuality included in the indivisible and immutable God, the creator expresses the fullness of the Most High in an individual manner. This fullness (the Logos) is thus, like God, a constant power working in the creator. The existence of the temporal universe in God requires the existence of a principle of the mutability of God at the occurrence of creation *ex nihilo*; in accord to the law of causality this principle must be greater than God, which is impossible. Moreover, the existence of creation outside of God implies an entity greater than God including him and creation, this is also impossible as God is the greatest possible being. Therefore, the temporal universe exists in the temporal consciousness of the creator as a mere appearance of, or perspective on, the celestial reality. Thus, the NST dictates the existence of an absolute space-time that includes the Euclidean space-time known in Newtonian physics and corresponds to the temporal consciousness of the creator. The NST proves that to create, the creator had first to leave the eternal plane for the temporal one. Then on, as a constant power, the Logos impels the creator to accelerate back toward the celestial-eternal level. This isotropic acceleration of the creator causes the absolute space-time to accelerate towards its nothingness, its non-existence in the celestial realm. Therefore, this background acceleration of the absolute space-time is the simplest, exhaustive, deterministic, and mathematical explanation of the dynamics of the temporal universe (gravitation, rotation, translation). This explanation offers the advantage of using elementary notions of algebra and analysis and the result applies to the astronomical level as well as to the subatomic one.

Keywords— *Cosmological argument; gravitation; rotation, translation; cosmology; natural systematic theology; isotropic acceleration.*

I. INTRODUCTION

The gap that has been developed between religion and science precludes ones to rely on religion as a means of advancing the scientific understanding of the dynamics of the temporal universe (gravitation, rotation, and translation) (Newquist, 2000). Moreover, the definition of religion as being a mere “system of beliefs held to with ardor and faith” (Woolf, 1977, p. 977) is not of the nature of enforcing its epistemological cohabitation with science. However, religion, like other intuitive or revelatory means, can be of use in physics in a heuristic manner (Ladyman, 2002).

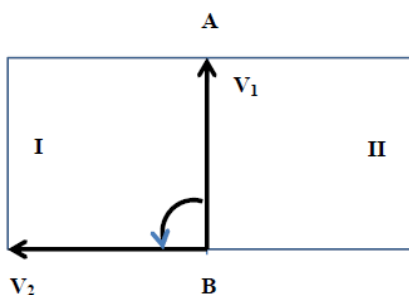
In this paper, capitalizing on the fact that in ancient Egypt religion cohabited with science and underpinned it, we start from the religious-based hypothesis of the existence of an absolute space-time including our usual Euclidean-Newtonian space-time in order to arrive to the simplest, exhaustive, and mathematical explanation of the dynamics of this temporal universe. Exploiting Einstein’s discovery that acceleration can be expressed as a gravitational field, we will use the isotropic acceleration of this absolute space-time as the explanation of gravitation, rotation, and translation at the astronomic and subatomic levels.

Once the geometric and algebraic demonstrations are made, we will use deduction to prove, thanks to a cosmological argument, the validity of the hypothesis of the existence of an absolute space-time. Thanks to this deductive approach religion, as a science, would have paved the way to physics thanks to natural systematic theology.

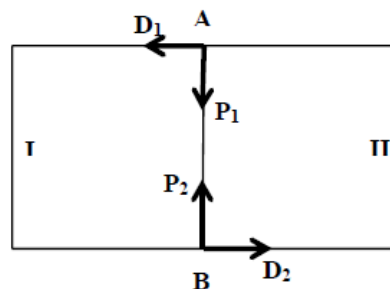
II. GEOMETRIC EXPLANATION OF THE DYNAMICS OF THE TEMPORAL UNIVERSE

Let us suppose that our simple Euclidean-Newtonian space-time is included in a greater absolute space-time so that, although this latter is not observable, its background effects are perceptible. The question is: how does the isotropic acceleration of this absolute space-time translates into the dynamics of our temporal universe (gravitation, rotation, and translation)?

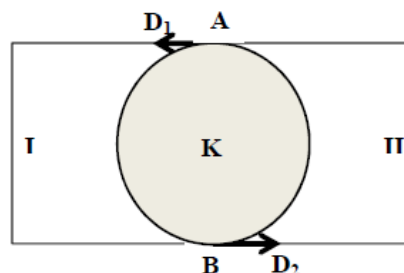
Let's consider a portion of a plane of the absolute space-time separated into two opposite parts by the segment AB. As elements of the absolute space-time, each of the two parts accelerates in an isotropic manner toward its nothingness like the whole into which it belongs. Being opposite, if the origin of the section I is B, then the origin of the section II is A.



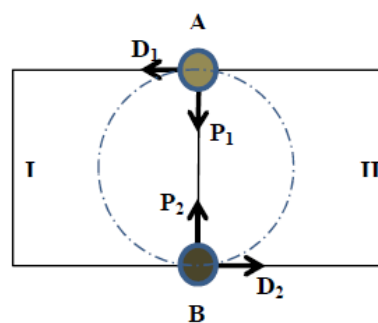
The isotropic acceleration of the part I toward nothingness implies the acceleration of the vectors V_1 & V_2 , as well as the angle formed by them, toward zero. The question is what are the results of these accelerations on the point A as the extremity of the vector V_1 ? The reader realizes that the acceleration of V_2 has no effect on A, while the acceleration of V_1 causes a pull P_1 on A toward B. As to the acceleration of the orientated angle B formed by the vectors V_1 and V_2 , it causes a deviation D_1 of the point A. It is obvious that the isotropic acceleration of the part II toward zero will cause on B the pull P_2 and the deviation D_2 .



Now, if A & B were two poles of a body K, the forces D_1 and D_2 will result in the rotation of K around itself. While the forces P_1 & P_2 will be added to the forces of adhesion and cohesion into the body K.

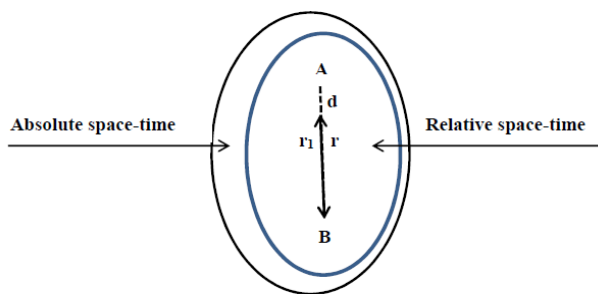


If A & B were two celestial bodies, then the pulls P_1 & P_2 will translate into gravitational effects, while the deviations D_1 & D_2 will result in the translation of both bodies around their axis. However, if one of the bodies were by far greater than the other, then the lighter body will be rotating around the heavier.



III. ALGEBRAIC EXPLANATION OF THE DYNAMICS OF THE TEMPORAL UNIVERSE

Let us consider A & B as included in the absolute space-time and in our usual Euclidean-Newtonian space-time, the relative space-time. We will calculate the result of the acceleration of the absolute space-time on the segment AB. In this calculus, we consider the expansion of the relative space-time as being negligible.



The distance AB measured in both spaces-times is respectively r_1 and r . To mathematically deduce the consequences of the acceleration of the absolute space-time on the segment AB, two facts must be expressed:

- The acceleration of r_1 toward nothingness.
- The appurtenance of the segment AB to the absolute space-time or to the relative one.

a. THE ACCELERATION OF r_1 TOWARD NOTHINGNESS

At the initial time, an observer placed at point B sees that $r_1 = r$ (1). As time elapses, our observer witnesses the loss by r_1 of the distance d due to the acceleration of the absolute space-time toward zero. We get $r_1 = r - d$ (2).

We can write d as a factor of r to get $r_1 = r - r.k$ (3), with $0 \leq k \leq 1$. Thus, the factor k accelerates toward 1. The equation of the accelerated rectilinear movement of k is

$k = k_0 + v_0 t + \frac{1}{2} g t^2$ (4). With null values of the initial

magnitude and the velocity of k , this equation becomes

$k = \frac{1}{2} g t^2$ (5). Thus, the equation (2) becomes

$$r_1 = r - r \frac{1}{2} g t^2 \quad (6).$$

A double derivation of the equation (6) yields the value of the acceleration of r_1 according to the time of the relative space-time: $a = -rg$ (7).

b. THE APPURTENANCE AB TO THE RELATIVE, SPACE-TIME

Here, we have to express the appurtenance of r to one of spaces-times, i.e., to its volume. Let us consider a square prism having r as the sides of its base. We have $v = hr^2$ (8). We can write h as a factor of r to have $v = qr^3$ (9).

From (9) we get $r = \frac{v}{qr^2}$ (10).

Like for the vector V_1 in the geometric demonstration, the exact height of the prism does not influence the calculation, i.e., whatever be its non-null value, the

positions of A and B do not change. Thus, we can chose h so as $\frac{v}{q}$ be a constant c to get $r = \frac{c}{r^2}$ (11). By

substituting (11) in (7) we get $a = -\frac{cg}{r^2}$ (12). With

$-cg = G$, we finally arrive to $a = \frac{G}{r^2}$ (13). By

multiplying the two sides of the equation (13) by the respective masses of A & B, we get Newton's equation of

gravity $F = G \frac{Mm}{r^2}$.

IV. THEOLOGICAL JUSTIFICATION OF THE EXISTENCE OF AN ABSOLUTE SPACE-TIME

In order to prove the existence and validity of the notion of the absolute space-time, we are going to use the kematic cosmological argument (KCA). Contrary to other cosmological arguments, the KCA has the advantage of extending into a natural systematic theology (Luyaluka, 2015; Koons, 2008).

The KCA starts from two premises (The existence of individualities in this temporal universe and the law of causality) to reason deductively from "the presence of cosmos back to a creator of the cosmos" (Thompson & Jackson, 1996, p. 2).

The KCA can be summarily introduced this way:

- As an aggregate of individual entities, our temporal universe has an individuality; thus it is the product of an individual cause.
- In the infinity of possibilities, the individual nature of this cause implies the existence of other similar causes. Each of these different causes can be effective or potential, i.e., having already or not having yet created its temporal universe.
- Under the hypothesis that every creation exists in its creator, there is an entity that includes the sum total of these potential and effective causes. This entity is therefore the greatest possible being; he is thus the Most High God.
- It follows that, as the greatest possible being, the Most High is absolutely immutable and indivisible. For, a mutable and divisible God would require the existence of a principle of his mutability and divisibility. Now, according to the law of causality this principle must be greater than God, i.e., greater than the greatest possible being, which is impossible.

- As the greatest possible being, God is the greatest possible reality. For, any additional reality added to God will result into an entity greater than the greatest possible being; which is impossible.
- We know that every effective and potential cause, every Child of God, expresses an individuality included in the Most High, the Father-Mother. Now, the Most High is indivisible; thus, every Child of God expresses the fullness of the Most High in an individual manner. We call this fullness the Logos.
- The temporal universe cannot be inside God, due to his absolute immutability; moreover, it cannot be outside of God, because there is no reality outside God.
- It follows that the temporal universe is but a limited manifestation, a limited perception, of the celestial reality in the temporal consciousness of its creator. This temporal universe is but an appearance of the celestial reality in the temporal consciousness of the creator. This is the justification of our hypothesis.
- The temporal consciousness of the creator is thus an absolute space-time that contains our relative one.
- Since the celestial level is absolutely immutable, the creator must leave it temporarily in order to create, the immutability of the celestial level implies that the creator enters in a state of lucid dreaming. However, the presence of the Logos, as a constant power, impels him to accelerate back to the celestial level. This acceleration causes the acceleration of the absolute space-time toward its native nothingness.

Thus is demonstrated deductively the existence of an absolute space-time accelerating toward its nothingness and which is the simplest, exhaustive, deterministic, and mathematical explanation of the dynamics of the temporal universe (gravitation, rotation, and translation).

V. THE APPLICATION OF NEWTONIAN GRAVITATION TO THE SUBATOMIC ELEMENTS

It is known that when one uses Einstein's general relativity, the ratio $\frac{1}{r^2}$ in Newton's equation of gravitation must be interpreted as the curvature of the space-time. As at the subatomic level this ratio tends to yield an infinite curvature of the space-time, the equation of Newton cannot be applied at the subatomic level (Gispert, 2014; Jones & Robbins, 2010; Heisenberg, 1989).

Contrary to this perception of general relativity, we have seen that according to the theory of the acceleration of absolute space-time, the ratio $\frac{1}{r^2}$ represents rather the summation of the differential acceleration $a = -rg$ in a volume. Therefore, nothing impedes the application of Newton's formula to the subatomic field. Thus our theory of the dynamics of the temporal universe applies to the astronomic level as well as to the subatomic one.

VI. CONCLUSION

Thanks to his analogy of the elevator, Einstein explained that the acceleration can be expressed as a gravitational field vice versa. However, Einstein (2010) didn't think that this can be possible for the gravitational field of the earth. This led him to adopt an autogenous solution about gravitation as being the result of the mass bending the space-time.

In this paper, we used natural theology to prove the existence of an absolute space-time corresponding to the temporal consciousness of the creator, and containing our usual temporal Euclidean space-time. The absolute space-time accelerates toward its nothingness as the creator accelerates back to the celestial level.

We have proven that this acceleration of the absolute space-time toward nothingness is the simplest, exhaustive, deterministic, and mathematical explanation of the dynamics of the temporal universe (gravitation, rotation, translation) at the astronomic level as well as at the subatomic one.

REFERENCES

- [1] Einstein, A. "Special and general theory of relativity." From <https://www.zuj.edu.jo/?wpdmdl=13742>. 2010
- [2] Gispert, J. "Cours d'astronomie" [Astronomy course]. From <http://astronomia.fr>. 2014
- [3] Heisenberg, W. "Physics and philosophy," Penguin Books. New York, 1989.
- [4] Jones, A. Z. & Robbins, D. "String theory for dummies." Wiley. Indianapolis, 2010
- [5] Koons, R. C. "Western Theism." <https://www.leaderu.com/offices/koons/menus/wtheism.html>. 2008
- [6] Ladyman, J. "Understanding philosophy of science." Routledge. London, England, 2002
- [7] Luyaluka, K. L. "Theocentric big-bang cosmology." Institut des Sciences Animiques. Kinshasa, DRC: 2015
- [8] Newquist, D. "Natural science and Christian faith," From https://ibri.org/Books/Newquist_Nat_Sci/natsci-prelims/natsci-index.htm. 2000.
- [9] Thompson, B. & Jackson, W. "The Case for the existence of God." Apologetic press. Montgomery, 1996
- [10] Woolf, H. B. "Webster's new collegiate dictionary." G. & C. Merriam. Springfield, MA, 1977.