

# The Eden Model

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*Abstract:* This is a Biblical application of the General Grand Unification Model (GGU-model). A general description is given for a strictly interpreted GGU-model produced Genesis 1 scenario. This version includes additional Flood details and evidence that verifies this model.

## 1. Introduction.

Note that, in this article, a *positive* language is used. It is customary throughout physical science to express a theory that is not directly verifiable as if it is fact by suppressing such terms as “can be, might, could” that give the proper intuitive understanding. This article is written in this manner.

The basic processes employed are those of the GGU (General Grand Unification) Model and its GID-model (the General Intelligent Design) Model interpretation [1]. Secular and atheistic cosmologies contend that the development of a physical universe follows the pattern that physical events yield physical events. Physical Events  $\Rightarrow$  Physical Events. The Biblically interpreted GID-model replaces this assertion. **The pattern is that mental constructs yield various realities and one of these realities is the physical development of our universe. Mental Constructs  $\Rightarrow$  Physical Events.**

The DVD-model [2] gives a modern illustration of a strict and Biblically sound creationary scenario. All created physical entities, as there described, are produced by rapid-formation or sudden appearance in the exact order described. The Eden Model includes all of these events as they are produced by GGU-model processes. Relative to the Genesis 1 concise description, Genesis 2 gives further details. The Genesis 2 description does not explicitly state what Eden encompasses. There are later statements relative to certain aspects of Eden. But, at this point in its Biblical use, the term simply signifies a type of “pleasantness.”

## 2. The Eden Model.

In Genesis 2:8 and 3:11-13, the way that the Garden in Eden is described and God’s reaction to Adam and Eve’s sin clearly imply the eternal nature of Eden and, necessarily, that Adam and Eve will not physically die prior to the Fall. “At the conclusion of God’s six days of creating and making of all things, He placed it all under man’s dominion . . . . There was, therefore, nothing bad in the created world, no

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hunger, no struggle for existence, no suffering, and certainly no death of animal or human life anywhere in God's perfect creation (plant 'life' created as food for men and animals, does not 'die' in the Biblical sense.)"[3] This statement is relative to the entire created world prior to the Fall. It is not merely related to Eden if this term is not a synonym for the entire created world with, at least, this additional feature. (Morris bases his remarks upon his interpretation of the word "good," as it appears in such statements as Genesis 1:25 and 31, relative to its moral meaning rather than meaning that God is "pleased" with His creationary results.)

Notice that there are rivers that flow from Eden into the Garden. By implication, they certainly include fish from God's day-five creation. *Metaphorically "trees," via their fruit, represent certain fundamental human characteristics or their consequences.* Although the tree of "the living" is "seen" in the Garden, the "no animal death" concept, if that is accepted as fact, is not merely a feature of the Garden in Eden. (The phrase "in the east," in Genesis 2:8, as translated in most Bibles relative to the Garden does not refer to a direction. It refers to "aftertime," "in the past.") In Prov. 3:18, such a tree represents "wisdom," in Prov. 11:30, "fruits of rightness," in Prov. 13:12, "longing fulfilled," in Prov 15:4, "a wholesome tongue." In Gen. 3:22 and 3:24 it represents the notion of a continuous human life, which is a major fundamental Eden concept.

Historically, the most significant and original source of the "figure of speech" is the Bible. The audience to whom Genesis was first presented understands when they are used, when they are not to be strictly understood and their meanings. Consider that the notion of "to eat" as a figure of speech refers, among other meanings, to "acquiring" various entities or characteristics relative to human existence. In the Old Testament, we find that the first humans, Adam and Eve, "eat" from the "tree" since the "fruit" was also "desirable for gaining wisdom." In Amos 7:12, there is "there eat bread" (KJV) or "Earn your bread there" (NIV). This means "earning a living." Then in Gen. 3:17, "Cursed is the ground" (or the entire earth) and the statement "In grief shall you eat of it all the days of your lives" (Concordant Version). This last statement necessarily means something other than the ground itself.

The first book of the Bible has many figures of speech. If certain combinations of words are not figures of speech, then the Bible is filled with contradictions. It is important to recognize them and differentiate them from the strict (common) meanings for words that can appear even in the same verse.

For the New Testament, in John 6:33, Jesus defines the figure "the bread of God." In John 6:47, we find a highly significant figure, the "bread of life." We are told by Jesus, in 6:51, that "If a man eats this bread, he will live forever." Notice that in John 6:52 this figure of speech was confusing to the Jews with whom Jesus is conversing. Is not the proper understanding of these figures of speech highly significant to a Christian?

The Eden Model, relative to the pre-Fall period, only requires no human death and the everlasting aspects of the supporting Biblically stated physical-systems. By allowed deductive implication, for human life, at the least, to continue as indicated various physical aspects of the pre-Fall Eden (i.e. physical events, where there is no Fall of humanity) are designed to have no termination in any manner whatsoever. They simply continue without ceasing. One of these physical-systems is an “everlasting” or “eternal” cosmology. Hence, consistent with their stated purposes, the original Earth, Sun, Moon, and stars are everlasting.

Obviously, when compared with the physical regulations observed today that imply a degenerating physical universe that is hostile to biological life and filled with destruction, the actual Eden existence satisfies an entirely different set of physical laws. Present-day observation does not aid us in determining what these laws are. The Eden Model allows for physical-systems to be generally created and they appear in the exact creation-day order. *This is accomplished by a simple acceleration of the processes that are observed by individuals in about 1450 BC, when Moses first presents Genesis.* This is the rapid-formation process [4].

Genesis 1 physical entities are formed during each creation-day only when the statement “And it was so” appears. This is a translation of Hebrew “Began to be.” The concept of “began” is significant. Individuals have experience with the “growth” of each of the entities created during a specific day. Clouds appear to grow out of the sea. Via the tides, land appears to grow out of water. Plants and trees grow from seemingly less complex entities. There is Sunrise and even Moonrise from which the Sun and Moon light grows. Then observationally the starlight appears to slowly emerge and grow brighter and brighter as night advances. Animals are observed to grow to mature and fully functional form. And, of course, human beings mature over a rather lengthy time period. However, these physical observations only depict similar observational behavior relative to the actual rapid-formation process, where there is Genesis evidence that formation does take place from more fundamental constituents.

Notice that when God created Adam it was from a rather insignificant material - the dust from the ground. He also formed “out of the ground” all the “beasts of the field and all the birds of the air.” God actually formed woman from a somewhat more significant object than the mere ground. Woman is formed from one of Adam’s ribs. Thus, God forms such entities from “something” of an observationally less complex nature. It is shown in the Section 2 of [4] how such physical-systems are formed during a creation-day via rapid-formation, an idea that is not beyond the conceptual ability of Moses’ original audience. The basic necessity for the rapid-formation model is to preserve the numerous Biblical statements, where, unless otherwise presented, God states that what He states is true, that He presents facts, and these must be consistent with observation.

In modern physical science and relative to physical entities, a special form of the

“logical regress” is avoided. This form is “. . . . that then produce entities  $x(n)$  that then produce entities  $x(n-1)$  that then . . . produce entities  $x(2)$  that then produce entities  $x(1)$  that then produce the electrons.” In order to avoid this logical regress, reductionism is employed and it is postulated that all of the material universe is produced from fundamental entities that although our intuition might vaguely disagree are not, for a specific theory, themselves considered as composed of any other entities. Of course, the postulated entities that cannot be directly observed can be but imaginary. These fundamental entities are stated as “existing” and, especially for atheistic science relative to the time notion, have never ceased existing. This avoids accepting the basic meaning of creation from a “beginning” as implied from Genesis 1. *Very distinct from this approach, if not previously obtained by rapid-formation, the Eden Model requires that all such fundamental entities rather suddenly appear via the GGU-model processes, which correspond to God transforming His thoughts into various realities.*

All aspects of the universe exterior to the original pre-Fall Earth and its local environment - the Eden cosmology - are formed by rapid-formation at an Earth-time moment during day-four. The formation of the Eden cosmology is a major aspect of the entire Eden Model. (Since major aspects of the entire Eden Model are closely associated with the Rapid-Formation Model (RFM), then, for better comprehension, the companion article [4] should be consulted.) However, as the Eden cosmology sequentially progresses, we have neither Biblical nor present day knowledge as to what physical regulations this external portion verify. Indeed, for this GGU-model interpretation, the term Eden “represents” the specially formed eternal-life physical-systems that, prior to the Fall, are associated with humankind.

The Bible implies that there is knowledge that Adam and Eve are not allowed to possess unless they disobey God and choose to receive such knowledge. The pre-Fall Eden environment exists in accordance with this lack of knowledge. There seems be no reason why, originally, humankind needs to acquire an in-depth knowledge as to the mechanisms that generate the external eternal cosmology. They had no knowledge of atheism since, for them, the claim that God does not exist is a lie and, hence, the concept is a type of evil. Recall that Paul states that our knowledge is to remain partial until we are glorified. This Paul statement is upheld by this Biblical GGU-model interpretation.

During the original time of Eden, any observed physical regulations that are verified by sequential members of an event sequence  $\{\mathbf{E}(i)\}$  are, obviously, distinct from those observed today. Today’s perceived physical law processes do not produce members of any sequentially displayed event sequence. They are merely verified by such pre-designed behavior.

It is rather trivial to display, for an appropriate collection of event sequences  $\{\mathbf{E}(i)\}$ , these entities as producing their necessary products without any deterioration in output. Indeed, as visually displayed (the DVD-model), all other appropriate physical

entities appear within members of each event sequence.

“Cursed is the ground because of you” (Genesis 3:17). This is followed by an alteration in the physical existence of Adam and Eve. When the Fall of humanity occurs, it is then when physical entities acquire a “death” feature.

No detailed description as to how the eternal aspects of God’s creation are maintained is Biblically presented and, for the instructions given to Adam, such information is obviously unnecessary. For the first application of rapid-formation, the original Earth is put into a type of out-of-phase suspended animation. In this second case, at the event moment,  $\mathbf{E}(i)$ , when the curse is announced, a GGU-model scheme is applied. This sequentially begins with the rapid-formation process that yields a post-Fall external cosmology. For the this second application of rapid-formation, a modified Earth is part of the rapid-formation process. *Via the obvious observational methods employed at that time*, there is no immediate observational difference between  $\mathbf{E}(i) = \mathbf{E}'(j)$ . The event  $\mathbf{E}'(j)$  is the first sequential member that is realized after the rapid-formation process [4] ceases. *Significantly, this rapid-formation occurs over an exceptionally small observer time interval and includes an earth that at first matches in  $\mathbf{E}(i)$  the pre-Fall Earth with its local environment. However, the post-Fall Earth with its local environment now begins to exhibit God’s description and slowly corresponds to deteriorating features of the rapidly formed external universe. This leads to physical death although great longevity is maintained.*

As the event sequence progresses, all aspects of Garden of Eden styled physical-system behavior no longer appear in subsequence members of the event sequence as God’s statements imply. Further, we actually do not need any knowledge as to the detailed behavior of the post-Fall rapidly formed exterior universe in order to fulfill God’s instructions to subdue the animals and earth. However, we do, via human choice, eventually obtain such knowledge. There is a purpose that such observation is allowed.

Any interpretation of what we observe is based upon obtainable knowledge. Does the additional information “recently” obtained though the invention of our modern astronomical devices actually, in general, aid, in any sufficient way, our continued physical survival? Interpretations of this information often supply predictions for possible future catastrophic events over which we have little or no control. Most certainly, the usual interpretations lead to a strengthening of the anti-Bible world-view. Rather than aiding our continued survival, these views make human life less significant. They lead to the strengthening of a specific choice that is allowed after the Fall. The choice is atheism. As mentioned, it is a significant “evil” notion.

There are two participator mechanism that have been technically described [1]. The appropriate one for the Eden Model is of the following type. In general, consider

a partial event sequence  $\mathbf{E}(j)$ ,  $\alpha \leq j < j + 1$ , where each  $j$  is a member of a set of \*integers. Then this set corresponds to a set of \*rational numbers that satisfying the same “<” properties. Then pre-designed partial \*developmental (and \*instruction) paradigms exist such that each  $\mathbf{E}(j)$  is identical at  $j$  in each of the corresponding paradigms and only an allowed choice  $\mathbf{E}(j + 1)$  occurs at that primitive sequence (time) moment. It is one of these choices that is realized. Starting at any moment in the primitive sequence, this pattern is duplicated throughout the development of a universe. Further, each developmental paradigm is a type of “history file” as well as a pre-designed mental construct. It has been shown that the participator design yields a superimposed meet semi-lattice with lower bound [5].

Must one accept a strict interpretation of Genesis 1 and one of today’s creation science cosmologies to attain salvation? In 1 Cor. 15, Paul tells us exactly what one needs to accept for salvation. During the first-century, Paul mentions that “human” death has come to the world. He writes, “. . . all are dying. . . .” This is a result of Adam and Eve’s sin. If the Eden Model aspects of Genesis are accepted, then exact knowledge as to “how” God created the starlight is not necessary for Paul’s salvation requirements. This still remains the case, since, even in the atheistic case, more than one cosmology leads to all of the modern information gathered by our devices. Then, relative to creationary science cosmologies, there is more than one interpretation of the Genesis 1 statements. These different interpretations satisfy different cosmologies. And, the cosmologies lead to the exact same starlight information.

So, which of these cosmologies is correct? From the viewpoint of some individuals, this starlight information is misleading unless you accept their cosmology. This information as here interpreted is independent from what one accepts as a physical cause for the information. This Eden Model interpretation does not mislead since it does not lead one to accept any of the proposed physical processes that are now claimed as the cause for the starlight information. It is not dependent upon the composition of the rapidly formed external universe. Individuals are simply deceiving themselves and they tend to pursue such academic exercises for purposes that do not glorify God.

Each realized universal-wide frozen-frame, an actual physical “slice” of a universe, comes about via other pre-designed cosmologies that God mentally creates so as to correspond to what is necessary to correlate to human choice. This is an additional feature of the required participator universe. This is an important feature that, at present, only the GGU-model solves. *And, today, I emphasize that one of the necessary human choices is atheism. The Eden Model allows for this choice.*

The information in the electromagnetic radiation we gather and analyze today does not indicate the actual events that occur throughout the universe during the pre-Fall portion of the Eden Model. The Bible gives the necessary events that need to occur cosmologically during that time period. Prior to realization, the information in such a present day

pre-designed event sequence exists as a Divine mental construct. The information we have only observed recently has not inhibited any prior aspects of human development. But, today, the improper interpretation of this information has led to rampant atheism as well as great economic gain in the fields of entertainment and the presentation of false information as “scientific fact.”

Individuals trained in and who accept atheistic analytical methods neither comprehend nor accept that the correct pattern is that God’s mental constructs yield our physical reality. The Mental Constructs  $\Rightarrow$  Physical Events pattern. **If** it is properly interpreted, the recently obtained photographic images and other forms of electromagnetic and particle data present an exceptional display of the divinity and power of the mind of God. *It is a very strong reminder of what we have lost due to Adam and Eve’s behavior and that we now exist in a historically very hostile and destructive environment.* Such information, when compared to the Bible’s Eden description, shows the type of universe in which we **would have existed** for originally we were very specially created to exist in the Garden of Eden.

After the Flood, another application of rapid-formation is applied and our universe develops as a strongly observable degenerating physical-system. The method is the same as the second application. However, the rapidly produced replacement earth is now one that displays apparent great age and harshness. After the Fall and prior to the Flood mankind displayed many, many sinful activities and turned its back on God. God informs us in Genesis 6:3 that man will live only 120 years, at the most. This is not the clear case before the Flood. For the post-Flood earth, God’s Spirit is not discernable in the same pre-Flood manner. Individuals must now seek Him. But, they must seek Him with all their heart and soul. The methods one uses to “seek” God are, of course, altered by Jesus’ teachings. This implies the historical fact that secular science and atheistic choices are viable.

Thus we inhabit an ancient-styled earth with features that can be “explained” by purely secular theories. One has probabilistic behavior and, for biological entities, the additional feature of biological micro-mutation. For a “Big Bang” styled beginning scenario, a scenario accepted by the majority, evidence indicates that the universe in which we dwell has an expansion property. This implies that our universe is heading towards “heat death.” Such a “Big Bang” can also occur within a spatially infinite universe, a universe that is actually “bounded” when viewed from the GGU-model substratum. Further, this post-Flood pre-design includes a deteriorating universe that is satisfied by the statistical aspects of quantum theory. This alteration has signatures displayed by photon behavior. A cosmological redshift implies that expansion is introduced.

Our ancient earth is actually somewhat different than a mere secularly-style

physical-system. It contains “mingled” evidence that is not satisfactorily explained via the expected physical processes. This evidence is discernable by Spirit indwelt individuals and this evidence is a reminder of the existence of the physical pre-Flood world. It verifies that the post-Fall through pre-Flood Earth, with its local environment, satisfies a rather different set of physical laws than those observed today. In general, the design of each universe-wide frozen-frame simply eliminates any possible contradiction between the behavior of the external universe and the local world by not including within the local world contradictory behavior.

In slightly more detail, during the week prior to the inhabitants departing the Ark, the GGU-model participator mechanism completes God’s statement that He will destroy the Earth. He literally has “cast off” the pre-Flood Earth and its local environment via a third application of rapid-formation. The resulting earth and its local environment is consistent with what is observed today. This is especially so relative to behavior satisfying the predictions of well-tested physical regulations. Evidence for this is Biblically described human longevity [6].

Relative to human comprehension, it is contradictory to consider “age of death” as meaningful for individuals that are immortal. Further, there is no indication as to the length of the observer time interval between the moment Adam was created and the moment of the Fall. Consequently, age measurements are considered only after the moment of the Fall. After the Fall and prior to the Flood, the age of death is Biblically record for nine individuals. With the exception of Enoch and the slight regression of Lamech, the age of death shows a significantly “constant” pattern averaging 883 years.

For recorded individuals born after the Flood, the age of death satisfies an exponential decay pattern. This is a significant decay pattern closely corresponding to the expression  $f(t) = Ke^{\alpha t}$ ,  $\alpha \neq 0$ . Assuming the presently known physical laws, such a radical change in physical-system behavior is not producible by the global Flood. It is rather produced by a radical design change. According to Psalm 90:10, written from 2500 to 3000 years ago, the average age of death at that time was 70. Such decay patterns are common relative to today’s physical systems. This is Biblical evidence that physical systems that existed from the Fall to the Flood behaved considerably different than those observed today.

The rather constant pattern of long lifetimes during the post-Fall through pre-Flood period, indicates that the animals of this period, which are carried on the Ark, were not as hazardous to human life as those that exist after the Flood. This all helps to verify participator model choices, with a modified local environment, and the second and third application of rapid-formation using the  $\mathbf{E}'(j)$  approach. Considerable more details are presented in reference [7].

Each physical entity and its behavior that we observe today is produced by the Eden Model and is indirect evidence for accepting the model

as the correct Genesis 1 Biblically centered creationary scheme.

Using recently obtained information, an artist produces, in fine detail, a “painting” of the images the analysis suggests. This is what is done by computer animators as they create those images to which we are exposed on the “cosmos” type television programs. On the other hand, an artist first produces the painting from his imagination and is not concerned with its immediate relation to physical law or physical reality. The end results are the same, only how they are produced is altered. Considering only the painting itself, what clues are there as to the exact origin of the artists inspiration?

What is the Biblical purpose for the detailed information we observe today in the starlight? Relative to the Eden Model, it is not to foster some scientific discipline. Although it shows a remarkable rational consistency this is not its major purpose. The Eden Model completely satisfies Rom. 1:20. **As predicted by the GGU-model, what we are observing is an exceptional, but restricted, physical display of the divinity, infinite power and infinite higher-intelligence of the mind of God.** This is the major significance of the information we glean from the starlight. This fact is independent from whether this information displays all of our previous modes of physical existence. The entire Eden Model corresponds to the absolute reality of being created, of being pre-designed, by the mind of God. All else pales when compared to this fact.

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