

**Genesis 1:1 - 2:1, 8,10, God's Mental Behavior and a  
Genesis 6:14-16 Noah's Ark Illustration.**

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*Abstract:* This article presents a very strict (common) language rendering of Genesis 1:1 - 2.1. It employs a deep analysis of the language employed and presents, in an appropriate manner, the intent of the words as originally transcribed. Aspects of this analysis are related to a major interpretation of the cosmogony - The General Grand Unification Model (GGU-model).

[NOTE: In this article, rather than including qualifying words such as "might be," "seems to be," or "could be," the standard physical science linguistic technique of describing events and concepts by means of a strict "positive language" is employed.]

The Bible states that one should neither add to nor subtract from it. This does not just include words and phrases but concepts as well. Prior to transcribing Genesis, the Holy Spirit is certainly capable of revealing the correct meanings for the terms Moses employs. Necessarily, the Holy Spirit maintains this knowledge since the time of the original autographs.

Throughout all of my theological writings I adhere to the following: As proposed by philosophers beginning after the death of Apostle John and who use forbidden methods of discourse (Col. 2:8), I and, indeed, no one should accept, that, throughout Biblical times, God deceives His followers and lies to them. The claim is that His ideas and concepts as originally presented within the Bible's pages are faulty. This is the claim that the literal or obvious nuances in meanings for the Biblical terms used therein are incorrect and have other meanings that have been hidden until revealed after the death of Apostle John. This claim must be rejected. That is, I reject various attempts to display a superior comprehension via any highly specialized analysis of Biblical terms that yields alterations in the original understandings. I reject the claim that these are the product of "revelation."

What do Biblical terms signify when they were first presented? Within the Bible, God specifically tells us when or where He employs a deception for some specific purpose. Hence, he does not hide from His created the correct meanings for the terms. He neither delays the "true" meaning until some future special nuance is applied nor allow it only to be known by a chosen few. Any alterations

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in the literal meanings or obvious nuances as understood during Biblical times would make the entire Bible untrustworthy and even contradictory and, hence, useless except for some historical information.

If specific scientific discoveries that have a preponderance of evidence clarify Biblically described physical concepts, then it seems reasonable to accept them. But, I reject any such assertions as Biblically meaningful if they alter basic Biblical concepts.

It is unnecessary that I quote the entire chapter. I present only those words and ideas required to comprehend this chapter. They may differ from those presented since the death of Apostle John and especially as presented today. It is also unnecessary that I compare these common renderings with other translations. The notation . . . . . indicates that the material not included essentially agrees in meaning with most of today's translations. The Genesis translations are from the "Concordant Literal Version" (Concordant, (1957)) with an additional analysis.

1. *Created by the Alueim (God) were the heavens and the earth.*
2. *Yet, the earth was a chaos and vacant, and darkness was on the surface of the submerged chaos.*

Such linguistic constructions indicate that the earth is in a state of confusion. Originally, this was understood as a type of confusion that results from no guidance. This indicates that physical regulations - the physical laws - are not as yet satisfied. The General Grand Unification Model (the GGU-model) (Herrmann (2013)) is a mathematical model for a cosmogony. It is used to show that each of the physical events stated within Genesis 1 and throughout the entire Bible are scientifically rational. This counters any statement that claims otherwise. The earth is a "concept" that exists in a sequential sense prior to being physically realized.

2. *Yet the Spirit of God is brooding over the surface of the water.*

Here the "Spirit," rûach, is indeed an invisible entity but, for comprehension, it always needs to carry the additional notion of being the "origin of God's mental actions, the origin of His thoughts." This is the needed comparison with the concept as related to the human being, where, in this context, it corresponds to our origin of mental action, our thoughts. ("Let us make man in our own image." This, of course, means aspects of God that are comparable.) I am very aware of the problem that develops when one attempts to understand clearly, via a translated word or phrase, what the early Hebrews understood the word "nepesh," the human soul, (some say spirit) to signify. One idea is that, in various verses, it means an "inner self," as compared with the "outer appearance." Certainly, one major aspect of our "inner self" are our thoughts, our thinking. This human aspect is often not revealed by our appearance. Further, from the GGU-model construction, all human thoughts are known to God. There is a predicted, not assumed, medium through which communication takes place,

and He and other entities influence human thoughts. Whether or not this includes an “everlasting” invisible human spirit as a major part of God’s creation has no affect upon the conclusions presented here.

The actual movement notion is next and it corresponds to how a bird prepares its eggs so that they will hatch. The “brooding” is usually translated as “moving, vibrating” and other such terms. However, these miss the mark since the term means doing such a procedure but with “tender loving care.” Thus, with loving care, God is preparing to “hatch” His creation.

The “first” heaven is physically created in Genesis 1:6. The controlling “second” heaven needs to appear as a substratum entity during this “day.” However, nothing is yet physically realized. Thus, no observer time transpires.

3. *And God said (thinks), “Let there be light!”*

In place of the verb “to say” (’amar), the verb “to think” is utilized. It is mostly translated “said” or “saying is God. . . .” The “saying is God . . . .” here signifies “thinking is God. . . .” or “God is thinking” or “God thinks . . . .” It appears that “thinking” carries, for our comprehension, the notion that this mental-like process sequentially occurs prior to the act of physical realization. It signifies the notion of “thinking within oneself” in Genesis 44:28. Hence, this concept was known at the time Moses transcribed Genesis. This meaning is an idiom peculiar to Hebrew. Thus, this meaning was not hidden during Biblical times.

For its creationary form and for comparison to the methods employed, this is how ’amar is translated here and elsewhere as noted by the underline. However, this special notion of “to think” needs additional strengthening. Relative to how the Holy Spirit communicates, via our thoughts, the translation “said” indicates the additional nuance that great authority is emphasized and that what is being mentally said will occur or will affect specific outcomes. Ignoring the basic meaning as here expressed, for thousands of years, individuals have tried to find actual spoken words that would lead to the creation of physical entities. Do they still continue this practice? God didn’t intend to foster such activities. “To think” is a “preparatory” process, as is indicated a little later in this chapter, and, in all cases, God describes what He is preparing to create as physical entities. For this and all other such preparatory statements, the actual creation of various physical entities is stated using the indicated repeated phrase. (See below for additional Biblical proof-texts.) Such statements are most likely presented to Moses as “I said (thought), . . . .”

This is the first mention of “light” (’ôwr). In approximately 1450 BC (this is an average of three published dates), this word takes on various known meanings. As in Job 28:11 “Bring hidden things to light,” one meaning is that it refers to “clarification,” “to bring clarity” to a concept. *For Genesis, it is obvious that this notion means that God will describe the results of His six-day creation activities in terms of the visual*

*experiences of those to whom He addresses Genesis 1.*

Then it also refers to the soon to be physical entity termed as “light.” As further described, it certainly indicates that this physical entity is of great significance. For this particular aspect, does this follow the GGU-model notion that God mentally conceives of all of the properties for this physical entity? Is there Biblical verification of this? God answers these questions in Genesis 1:4.

3. *And light is.*

This is not a physical realization statement. As indicated below, for this to signify physical realization, the (literal) “And coming it is to be so (ken)” (Began to be) needs to be stated at this point in this scenario. This is the repeated physical realization statement used for the days two-six physical realization. It is not stated at this point. Hence, in this significant physical case, it is emphasized that the property-list for “physical light” is completed.

4. *And seeing is God the light and it is good.*

The verb “to see” (rā’ āh) has a rather wide range of distinct meanings. Five times in the KJV, it is translated as “to perceive, to be mentally aware” as it should be in this case. This is not as we might perceive the light, but, as stated, it is how God perceives the light. It is a trivial implication that this should carry the “to be mentally aware” interpretation. God certainly perceives all properties of this entity since He has created them. Only a few of its properties are illustrated in Genesis 1.

At this point the word “good” has no deep moral context, as some claim. It means that “one is pleased within oneself.” This is a type of exclamation. “That’s great! That’s good.” It has this meaning throughout Genesis 1.

It’s remarkable that the physical light is introduced at this point. Physical light has very significant physical properties. It is an increase in knowledge that allows us to clarify the physical light concept and show that its major properties are shared by the planned constituents of God’s realized universe. We now know, light and light-like entities as well as the “particle” and “wave” behavior of other physical entities are exceptionally significant for the time-development of **our** universe. (This does not mean that imagined models for such behavior actually exist in reality. They may only predict behavior that we cannot otherwise comprehend.) Once again, the verse clearly indicates that God, at this point, only creates these physical concepts. (This is predicted by the GGU-model in that physical properties are created but they are not, as yet, physically realized.)

4. *And God is separating the light from the darkness.*

The obvious procedure refers to the physical concept and follows the GGU-model interpretation of first thinking sequentially prior to a physical event being realized. This procedure is followed many times in Genesis 1. One may ask, “What is ‘darkness’?”

God tells us what this is. It cannot be the absence of what He perceives as light or there is a contradiction when God describes some “nighttime” entities.

5. *And separating is the Alueim between the light and darkness. And God calls the light “day” and the darkness “night.” . . . .*

By immediate implication, this implies that Biblically the “physical light” is separated, for comprehensible physical realization purposes, into the light that streams forth from the Sun that, when created, is the light that we are able to see. Then there are the other physical components that we cannot perceive. As used throughout the Bible, for the physical world, the term “night” means the absence of day-light, direct sunlight, but it does not mean the absence of light. The Moon “for ruling the night” and “the stars” (1:17), as realized during day-four, supply light but not direct light from the Sun. If no non-sunlight component exists, then the “separation” concept has no logical meaning and, hence, such a linguistic construction is not an acceptable Biblical interpretation. Further, this separation is not a member of the property-list but merely gives two general names as to how direct sunlight is physically seen by humanity.

*And coming is it to be evening and coming to be morning. Day one.*

As mentioned, nowhere within the above description is the needed physical realization phrase “And coming it is to be so” used. Hence, no physical realization takes place during this description although there are significant creation events mentioned. The sequential “evening” followed by the “morning” trivially implies that the statement which translates literally as “And coming is it to be evening and coming to be morning. Day one” simply indicates a quick sequential process, a point-like interval in primitive time (Unger and White (1980, p. 89)). At approximately 1450 BC, individuals easily comprehend this notion.

Clearly, at the time when Genesis 1 is first presented to humanity, the concepts of the day, the week and the year are known by most individuals. For comparison and their further comprehension, the term “day” indicates that various sequentially realized physical events occur quickly over an ordinary “day” or less as they conceived the “day” notion. As mentioned in Genesis 1, it is clear that, for collections of specific physical entities, actual physical realization occurs during a short, bounded and most likely within a 24 hour time span.

6. *And God said (thinks), “Let there be a firmament between the waters and let it divide waters from waters.”* (The usual preparatory sentence.)

Creationary scientists have a “field-day,” so to speak, with the word translated here as “firmament” as well as other translations. For example, it is also translated as “expanse” or “atmosphere.” Its meaning when first written denotes a solid-like entity. It need not expand in the usual sense. Some attempt to show that this is an “expanding” substance. Others state that meanings for other terms that characterize this substance do not imply any type of expansion.

The “expansion” is introduced, by some, to correspond to models they present where expansion of such a medium is necessary. The term as used has no precise definition for this application that can be shown to be that as understood at the time first presented. But when originally presented it most likely means, until replaced, “a rather permanent, solid-like, hard” material if it were directly observable. That is, it most likely has such behavior and God uses it for various purposes although it cannot be directly observed. The GGU-model predicts that such a substance can expand, if this is a required characteristic, but not in the usual sense of this word. It can expand and move physical entities and yet retain the permanent, solid-like and hard characteristics. No matter how much it expands, it remains “infinitely dense.” This substance is modeled by a portion of a “properton field” that, at this moment in creation, is activated relative to His presently realized material creation. A major piece of evidence for the existence of this field is a new foundation for the Special Theory of Relativity that eliminates anomalies and provides an explanation for the dual particle and wave properties for photons (Herrmann, 1995).

6. *And coming it is to be so* (ken). (Physical realization takes place.)

Different translation locate this statement after the next statement. However, research indicates that they are not correct. It should appear here.

7. *And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament.*

The word (’āsāh) translated here as “made” has numerous many nuances. These nuances are strongly influenced by context. However, individuals tend to select the nuance that corresponds to their creationary model. One nuance is “to prepare.” Another nuance is the notion of “to bring forth.” The second one appears to me to be the best 1450 BC understanding for this term at this position in the Bible. Thus, we have “And God brought forth the firmament . . . .” In all such cases, it is an “informational” term used to indicate the source and the results produced after physical realization occurs.

*And coming is it to be so.* (LXX, Samaritan, Syriac reading.) (Physical realization takes place.)

8. *And God called the firmament heaven. . . .*

This is the first heaven. Some translate this as “sky.” It means, when first written in Genesis 1, the expanse above peoples heads, where God will locate or “hang,” more or less, the clouds, stars and the like. It is not itself “visible.” There has been considerable discussion about the Hebrew use of the words “on” and “in” relative to this firmament. Variations in meaning come about within creationary science since this firmament is used for conjectured purposes not stated in the Bible. Depending upon what is being stated, the GGU-model firmament allows both terms to be used. The GGU-model firmament has two 3-dimensional styled “faces.” One face is part of the physical world,

the first heaven, and the other face is part of the physical-like world - the second heaven. Indeed, it connects the two worlds.

8. *And God is seeing (perceiving) that it is good.* This verse should be located here rather than after verse 9. *The second day.*

9. *And God saying (thinks), "Flow together shall the water from under the heaven to one place, and appear shall the dry land."* (Again a preparatory statement.) *And coming is it to be so.* (Physical realization takes place.) This is followed by a statement that further describes what occurs. Hence, the dry land appears rather suddenly in mature and functional form

10. He calls *the dry part "land" and the confluence of the water He calls "seas."* *And God is seeing (perceiving) that it is good.*

One may ask, "the dry part of what?" Without unwarranted speculation, can water be "dry"? Further, the "waters" here and the "waters" mentioned a few verses before, where it states that they are under the firmament, must be the same waters. Within the Bible "water" is used as a transitional medium for certain significant physical and spiritual changes. Thus, it seems that when separated there are but two collections of waters, this one and the waters above. Portions of the waters above serve as a type of place holder where a transformation or replacement is applied that yields, at the least, the other described solar system objects. Part of water "from under the heaven" can be transformed into, but is more likely replaced by, the "dry land," where He emphasis that it is to be called "land."

11. *And God said (thinks), "Let the land produce . . . ."* (The preparatory statement.) *And coming it is to be so.* (Physical realization takes place.)

12. *The land produces . . . .* A further description of what is produced. *And God is seeing (perceiving) that it is good.* As usual, He is pleased with His work.

13. *And there was evening . . . . The third day.*

14. *And God said (thinks), "Let there be luminaries in the firmament of heaven. . . ."* (Preparatory statement.)

15. *And coming is it to be so.* (Physical realization takes place.) The Sun and Moon appear in mature and functional form, where the "waters above" are either transformed or replaced by the specifically mentioned "luminaries" and, most likely, other originally created solar system entities. This occurs in the same manner as the original "dry land."

16 - 18. *And God brings forth . . . .* A further description of what is produced. *And God is seeing (perceiving) that it is good.*

19. *And there was evening . . . . The fourth day.*

20. *And God said (thinks), "Let the water teem with . . . ."* (Preparatory statement.) *And coming is it to be so.* (LXX, Samaritan, Syriac reading.) (Physical

realization takes place.) This sentence probably does not appear in your Bible. But, for two witnesses, you will find it in the Septuagint and the Syriac reading.

21. *And creating is God . . . . A further description of what is produced. And God is seeing (perceiving) that it is good.*

22. *And God blessed them, and thinks be fruitful and increase . . . .*, an instruction.

23. *And there was evening . . . . The fifth day.*

24. *And God said (thinks), “Let the earth bring forth . . . .”* (Preparatory statement.) He then describes the land creatures that he intends to produce as physical entities. *And coming is it to be so.* (The first day-six physical realization takes place.)

25. *And God makes (brings forth) . . . .* This describes, as before. what is physical realized. *And God is seeing (perceiving) that it is good.*

26. *And saying (thinks) is the Alueim, “Make will we humanity in our image. . . .”*

The construction of the phrase “Make will we” is informational in content. In order to express the transcendent truth that one spirit of our God (Al) acts through several channels, yet is the same spirit of subjection, the plural form Alueim or Alueim (without the **m** in Hebrew) is often used. Over 200 times, in this plural form, it takes a singular verb” (Concordant, (1954, p. 25)).

God then gives a description as to what His preparation, His thoughts, are intended to accomplish relative to one significant described goal. This is the usual preparatory statement that accompanies “thinks.”

27. *And creating is God humanity in His image. In the image of God He creates it. Male and female He creates them.*

29 - 30. Except for the last phrase, God further describes His intentions relative to humanity.

30. *And coming is it to be so.* (This is the second time during day-six that physical realization occurs.)

31. *And God is seeing (perceiving) all that He has brought forth and, behold, it is very good.* That is, He is well pleased with His creation. Of course, later, in the appropriate place, the word “good” does refer to certain behavioral patterns. *And there was evening . . . . the sixth day*

2.1 *And finished are the heavens and earth and all their host.*

It is important that the plural “heavens” is used. For the Full GGU-model, this signifies that, over a primitive time interval between Genesis 1:1 and 1:2, God creates all the second heaven processes and entities He employs for the creation of the physical and the physical-like realities. If it were observable, then this time interval has zero observable time length.



2.8 *And planting is God a garden in Eden . . . .*

2.10 *And a stream in faring forth from Eden . . . .*

For this analysis, Eden is considered as the entire collection of all physical-systems that support eternal human life. Hence, such systems also need to be considered as eternal, that is, “everlasting.”

### **God’s Basic Mode of Communication and Creation of Physical Reality.**

The Hebrew ’amar, “to say,” used, in this article, to mean “thinking within oneself” is an idiom peculiar to the Hebrew and this would certainly be the case when it applies to God’s Spirit considered as the origin of His mental actions, His thoughts. It is stated throughout the Bible that God has thoughts and by such thoughts He nearly always communicates with humanity. This is how He speaks to us via our thoughts. God’s thoughts are also infinitely more powerful than those of His created and have other properties distinct from those of His created.

(1) “Remember me [Think on me] with favor, for all that I have done for these people.” (Nehemiah 5:10.)

(2) “. . . how profound are your thoughts.” (Psalm 93:5.)

(3) “. . . you perceive my thoughts from afar.” (Psalm 139:2.)

(4) “How precious to me are your thoughts, O God! How vast is the sum of them! Were I to count them, they would outnumber the grains of sand.” (Psalms 139:17-18.)

(5) “ ‘For my thoughts are not your thoughts, neither are your ways my ways,’ declared the LORD. ‘As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.’ ” (Isaiah 55:8-9.)

(6) “ ‘For I know the thoughts that I think toward you,’ saith the LORD, ‘thoughts of peace, and not of evil, to give you an expected end.’ ” (Jeremiah 29:11.)

(7) “I will put my law in their minds . . . .” (Jeremiah 31:10.)

(9) “ ‘At that time you will be given what to say, for it will not be you speaking but the Spirit of your Father speaking through you,’ ” (Matthew 10:19-20.)

(10) “ ‘. . . for it is not you speaking but the Holy Spirit.’ ” (Mark 13:11.)

(11) “. . . I see another law at work in the members of my body, waging war against the law of my mind . . . . So then, I myself in my mind am a slave to God’s law. . . .” (Romans 7:23,25.)

(12) “And He who searches our hearts knows the mind of the Spirit. . . . (Romans 8:27.)

(13) “For who has known the mind of the Lord that he may instruct Him? But, we have the mind of Christ,” (1 Corinthians 2:16.) Verses in (1) - (13) are mostly take from the NIV.

## Noah's Ark and GGU-model Processes.

Originally, with two exceptions, the GGU-model was not constructed by emulating human behavior. (It is a mathematical model that requires symbolic forms as representations for processes.) The two exceptions are two operators that tend to mimic human logical-deduction when these operators are restricted to a physical universe. Further, the GGU-model was not originally constructed for application to theology. It was constructed to solve the secular General Grand Unification Problem as presented to me, in 1979, by John A. Wheeler. Over the years, many illustrations have been devised that show that the foundations of the GGU-model, when restricted, also model the most basic of human endeavors. That is, the GGU-model is now considered as based upon observable physical hypotheses that lead, via prediction, to its conclusions. In February 2013, it was discovered that the Bible gives an explicit example as to the sequential application of the observed hypotheses. A clear and exact example of such restricted behavior is the construction of Noah's Ark.

First, a general description of the Ark is given in comprehensible terms. [Members of a developmental paradigm.] Then explicit instructions are given as to its construction. [The corresponding instruction-sets.] Noah obtains the necessary material for the construction. This is a "gathering" into explicit collections that contain specific sized material. [Application of the gathering operator.] These collections are then brought together physically to yield the finished product. [Application of the realization operator.] The actual building of the Ark corresponds to the application of the standard deduction algorithm that yields its step-by-step construction. [The algorithm **A**.] Thus, the restricted sequential application of the basic GGU-model operators satisfies an explicit mode of construction as Biblically described.

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