



Cover Page To:

Chapter

Fourteen
of 24 Chapters

The Creator's Window
Viewing Global Change,
Universal Timelines & The Promise

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Note, technological and political developments, among other topics, have undergone **recent change** and made stunning advancements that are yet to be captured here. For example, when this book project was started, the Internet was in its infancy. The rapid advances in the global communications systems alone is worthy of note in the Creator's Window. So, in some places you may fill in certain logical gaps as you read by simply thinking of and integrating your understanding of current events.

The purpose of the Creator's Window fits within the larger scope of WindowView.org. To better understand how all this fits within the window's holistic view, we encourage a visit to the WindowView web site. Moreover, an outline for the entire writing project, of which this document is only one part, can be best appreciated by reading the outline for the Creator's Window at the web site. Please reserve your assessment of this presentation until you examine the outline for its larger context.

WindowView.org is a thought resource that entertains a larger perspective based on **Origins (as related through scientific evidence and a look at the Scriptures that identify a beginning to our universe), to current **Global Changes** (which you are familiar from reading the nightly news), **Time Lines** (based on science, human history in general, and biblical projections), and finally the role of a specific **People Group** that has been an intended messenger... one group that is meant to shine a light on the path ahead of all humanity. Sounds like a tall tale? Well, you are living today with all the evidence that is used here... come see how it looks through the Window's View!**

Look, discern, then decide for yourself what it all means to you personally!

Thank you for downloading this work.

PART THREE -- THE PROMISE

"If I seem to boast more than is becoming, my excuse is that I brag for humanity rather than for myself; and my shortcomings and inconsistencies do not affect the truth of my statement. Notwithstanding much cant and hypocrisy, – chaff which I find it difficult to separate from my wheat, but for which I am sorry as any man, – I will breathe freely and stretch myself in this respect, it is such a relief to both the moral and physical system; and I am resolved that I will not through humility become the devil's attorney. I will endeavor to speak a good word for the truth."

-- from *Walden* by Henry David Thoreau

XIV -- CONSIDER THE COVENANTS

The hour has grown late and the full moon now produces shadows in the forest. My present dream state is riveted by repeating hoots of a night owl as I watch shadows dance on the foliage beyond my window. This misty scene captivates and mesmerizes my being. I think of imaginary spirits and human characters filling each dark shape—a cast of actors—all occupying this forested stage. A heavenly audience of sparkling eyes watches from above. The part I take comes to life with each breath taken. My personal recital continues on the flutter of a diaphragm and the beat of a heart's chamber walls. No guarantee is written concerning the length of my life's performance. I pick up my script, act out my part, and live through choice and experience. I consume and expend energy to maintain my physical presence—which is itself energy. I think now and I exist. Tomorrow all this may cease for me—leaving others to continue on in my absence. Humans seem to come and go on the mark, by some hidden plan, on promises unbeknownst to many. Are my thoughts simply a metaphor or is there more to reality, more to discover and understand?

From this window I have wandered afar, to ask questions about an ancient drama unfolding from a cosmic beginning to this place in time. There are changes everywhere—cosmic and global. Does everything exist in chaos, crisis, or does humanity see orderly answers? Out of the halls of academia, I hear voices say not to worry about changes here, while others, holding equally prestigious positions, base arguments on frightening scientific uncertainties. These may be the last days the earth can bear us. What's the least desirable: bad data, poor assumptions, or simply unknowing? I am watching the grand anthropocentric debate. Why do humans act as if creation depended solely on

them? Eons ago it knew no human.¹ Yet these creatures devise a fiction, a dependency, by their own being. How easily people forget their performance is suspended in space, on a speck, within a greater galaxy—one galaxy among thousands upon thousands—and this home is a long-shot favorite for being the only functional habitat for life.² Science has no hard evidence to the contrary. ***And if they were out there, would they be close enough to make a difference?***

Instead of hope for life elsewhere, I focus on life here on Earth. If this drama is known to a supreme Creator, then He already knows humanity, and only he is able to foresee our future disposition. If so, what promise does the future hold? I hear the biblical text is an inspired work written by humans in the presence of the Creator's spirit. How can science begin to accept such a notion? The Scriptures contain many ancient writings—some indeed foretell events to come. Are they true? Are there any substantive accounts to rely on? If valid, what a shame it is for humans to have this information and then ignore truths concerning tomorrow. What might this truth be, and how does it relate to global change or creation of the Universe? To find answers, I first introduce a book of covenants—promises—i.e. all Scripture. I next examine a

¹ Humanity does not appear in the creation sequence until the sixth day; long after the universe and other life forms (Genesis 1).

² The Bible refers to the heavens and the earth... not to heavens and habitable planets. See Genesis 1:1. Arguments may be raised on both sides of the issue for life elsewhere in the universe—but a lack of any such reference in the Bible merely puts the focus here on this planet. This perspective has a growing relevance as our population expands and as environmental issues become critical concerns to our continued survival. Even the possibility of life—previous to today—on Mars does not change the focus. Perhaps the reports in the August 16, 1996 issue of *Science* magazine will fuel the fires in some camps supporting evolution theory, but in practical terms proof of life on that planet does not change the storyline revealed through the Creator's Window. In fact life on Mars would be a wonderful addition science might one day confirm as a footnote to the Genesis account of creation.

covenant concerning personal creation—with its command to expand the human population and live upon the Earth. Later, a timeline presents both a riddle and solution revealing the Creator's personal presence and still other details concerning specific prophetic events—some now past and some yet in the future. The holistic view hints at answers describing an end to present trends and an end to this era of activity on Earth. The window now leads us to information building a scenario of *changes of another order of magnitude*—events well beyond what we know today.

The User Manual

Again, the Scriptures are not a science text. Elements of science do appear occasionally, but you must turn to other sources to discover the comprehensive nature of biology, quantum mechanics, etc. The biblical text concerns other specific aspects of life on Earth. These writings reflect history and human nature—here is a window on the psychology of life. Word pictures and stories in this text relate to historically accurate events and people. The Bible is a record of laws, history, genealogy, wisdom, and prophecies from God. The words are accurate, with correct references to times, places, events, and persons. Any reference to created life—plant or animal species—and archaeological sites, stand as a verifiable witness and a solid foundation to the truths provided in the text of the Bible.³ Some academicians argue Christians have altered the Bible by rearranging the order of the writings.⁴ However, if translations are faithful and the entire content is retained—with no deletions or

³ In this respect, this book only speaks of the Old and New Covenants. The book of Morman, for example, does not reflect such accuracy. For additional details and proof, request a copy of *A Biologist Examines the Book of Morman*, by Thomas D. S. Kelly; copies are available from: Ex-Mormon and Christian Alliance, P.O. Box 530, Orangevale, CA, 95662.

⁴ For example, see the writings of by D. Rosenberg and H. Bloom in their introduction to *The Book of J* (New York: Grove Weidenfeld, 1990).

additions⁵—then, everyone reads the intended meaning given by the Scriptures. If a scientist is to expect anything of the Scriptures, competence and accuracy come first.

At this juncture, I must briefly describe the structure of the Scriptures. Some see a gap between Jewish and Gentile peoples, and elsewhere a discontinuity between Old and New Covenants. I suggest a bridge exists here. If window view demonstrates the existence of the bridge, the question remains: Who will cross to the other side? For the Jewish or Gentile reader who has not yet found this bridge there is a surprise ahead. Furthermore, the biblical text is part of the world's history, literature, and heritage—and for this reason alone is worth our time and study.

The Old Covenant, or Hebrew Bible, contains Scriptures recorded by Jewish hands. The typical picture is that of large scrolls of Hebrew text. Interestingly, all but one section of the text is Hebrew. Writings by Daniel appear in both Hebrew and Aramaic.⁶ The latter was the common language of the Babylonian court—a political domain of a nation among Gentile nations. Perhaps Gentiles should be acutely aware of this part of the Scriptures for the words appear to speak to those inside and outside the Jewish population. For this reason, we will view a number of significant points made in Daniel's Hebrew and Aramaic text.

The Hebrew Bible—the Tanach—is comprised of several parts including the Pentateuch, Psalms, Proverbs and the Prophets. The Pentateuch are the

⁵ Revelation 22:18-19 warns of the consequence to anyone who adds or removes anything from the book of prophecy. In its entirety, the Bible's flow pours into the revelation of Messiah. The entire Hebrew Bible includes the Tanach, plus, and only, the New Covenant as prophesied by Jeremiah 31:30-34.

⁶ Chapters 1 and 8 to 12 of Daniel are written in Hebrew. Chapter 2 through 7 are in Aramaic.

writings of Moshe (Moses). Many know these first five books of the Tanach as the Torah—The Law. Within the Torah are 613 laws and ten commandments. These are the Scriptures written from about 1446 to 1406 BCE.⁷ The Tanach includes a collection of texts, the last of which was written by Malachi—between 440 and 430 BCE. Herein, 39 books make the entire Tanach.⁸ To consider the Tanach as a complete set of Scriptures is the subject of debate between some peoples. For example, in the Tanach, Jeremiah foretells new Scriptures—a New Covenant—that by default add to the former Scriptures found in the Hebrew Bible. Jeremiah wrote these words between 626 and 585 BCE:

'Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah--not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law *in their minds*, and *write it on their hearts*; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for *they all shall know Me*, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and *their sin I will remember no more.*' (Jeremiah 31:31-34, NKJV, emphasis added).

The New Covenant must be something different, for as Jeremiah indicates, this new step requires both knowledge in the *mind* and involvement of one's *heart*.

Four centuries after Malachi, newer writings appeared. These, like the previous Scriptures, were also penned by the hands of Jewish people—all with the exception of Luke, a Gentile proselyte to Judaism. All of these Scriptures

⁷ BCE: Before Current Era—dates are estimates given by the NIV Study Bible.

⁸ Hebrew Bible: a) Torah (first five books), b) Nevi'im ('Prophets': the historical books, 3 major prophets, 12 minor prophets), and c) K'tu-vim ('writings': Psalms, Proverbs, Job, 5 scrolls including Daniel).

were written within the first century CE. These now form the 27 books of the *B'rit Chadashah* or New Covenant.⁹ To many people the newer Scriptures are not aligned with the words found in the Tanach. But as you will see here, this is not the case—and in recognition of this fact I quote Scriptures from one New Covenant translation called the Jewish New Testament (JNT; see References). To many Jews and Gentiles, this presentation of Scripture may represent a new twist to one's thinking. The issues concerning the coming of an Anointed One—as discussed with regard to a number of Old Covenant verses—are all answered, or concluded, by events recorded in the newer Scriptures. In fact, the New constantly refers back to the Old, and many prophecies and other references in the Old are made complete in the New.

The Scriptures are the *user manual* which guides and instructs the reader concerning the nature of the Creator. Major themes relate to his relationship with humanity. A small subset of the world's population, the Jewish people, are his specific focal point and for this reason *he calls them* to be a Chosen People. The full role for the Chosen People, as you will see in Part Four, has yet to be realized. The Jewish people are not merely an example. They are part of humanity as a whole. However—as an example—one can examine how the Creator relates to all humanity through his interactions with the nation of Israel. His joy and anger are expressed in numerous ways. Human sin and God's judgments are also essential themes appearing throughout Scripture. We will review some of these themes, especially in regard to global change and environmental issues, in Part Four.

⁹ The New Covenant Scriptures are divided into: Gospels, the first four books; Acts of the Apostles; Epistles, or letters of the Apostles; and Prophecy, specifically that presented as a culmination of all previous prophecy as presented in the book of Revelation.

Most of all, the Bible is a user manual with laws—binding legal covenants—and many conditional promises made to humanity by the Creator. You literally hold a universal legal document when you read the Scriptures. Here one finds a testimony serving as evidence in support of a fact or statement. However, there is a catch, for if anything is conditional about the document, human acceptance becomes the key issue. In a universal sense, from the Creator's perspective, every promise carries certain inescapable considerations. On the human side, two parties are always required to agree before any contract can be completed. This requires trust, belief, and good faith, based on understanding of factual concepts which only humans—among all life forms—have the power to process by intellect. The covenants bind those who accept them. They also promise judgment for those who do not accept this testimony or its promises. If you don't read the manual you can't possibly understand how the system works. I suspect most put off the reading until something needs to be fixed. Ironically, the manual does describe general preventative maintenance as well as trouble shooting.

Covenant of Creation

The first statements in the Bible, in Genesis, provide both promises and fulfillments all at one time.¹⁰ The Creator promises that he made the Universe and everything in it. If you believe this, then his promise is complete because he satisfies the need for proof by your existence. This is not to suggest that the scriptures by themselves stand alone as a proof of their validity.¹¹ However

¹⁰ The book of Genesis is called bereshith, in Hebrew, which means 'in [the] beginning.'

¹¹ Proofs, logical arguments, facts, and other supporting information assure that the Hebrew scriptures are truthful. See: Geisler, N.L., and R.M. Brooks. *When Skeptics Ask*. (Wheaton: Victor Books, 1990).

working from the covenants, the Creator of all—including the substance of science, philosophy, and religion—is God.

Time and human activity now wear away at the Earth.¹² But long before humans arrived, the Universe was set on a course providing conditions appropriate for life. The order of the Scriptures' events does not violate scientific knowledge.¹³ The biblical language may be symbolic, but as indicated by the following annotations, developments in the cosmos and on earth correspond to creation's sequence of events as given in Genesis chapter 1:

- 1:1 - creation, the Big Bang
- 1:3-5 - night and day—Creation Days—photons released
- 1:6-8 - sky above and water below
- 1:9,10 - sky, seas, land emerges from the waters
- 1:11,12 - vegetation upon the land
- 1:14 - celestial relationships established or refined
- 1:16 - Sun and Moon control day and night on Earth
- 1:20-22,24,25 - creatures occupy the sea and land
- 1:26 - humans

The Universe started from a point—then exploding outwardly opened a window to life. Humans entered after all other elements and creatures were put in place. Evolutionists and Creationists may argue their points, but remember that science also describes a detailed but similar, undeniable, sequence of events leading to the present. The biblical text skips the explicit biological details to specifically focus elsewhere—on mankind. Science poses no real opposition to the Creator, but instead provides a looking glass to observe all the Creator has left to explore. As noted previously, one day, favorable conditions must expire and life's window will close. Stars and galaxies will dissipate because of entropy. But biblical promises state there will

¹² Isaiah 51:6

¹³ Specific biblical verses are explained with regard to science by Geisler, N., and T. Howe. *When Critics Ask: A Popular Handbook on Bible difficulties*. (Wheaton: Victor Books, 1992).

be a new beginning—before the Universe or Sun disintegrate.¹⁴ This puts a wrinkle in conventional thinking. The Creator's timeline abides by his will, not entropy's ultimate end point.

Humanity Enters the View

Adham—Hebrew for man and woman—is the principle part of God's purpose through creation.¹⁵ Adham was made from *Adhamah*—the ground. The word implies humanity is of the redness of the earth. Adam may have reflected the color of his blood which is symbolic of life itself. After further consideration, you may see humans—the last of creation—are the ultimate object of God's attention. The Bible, the world's most widely published book—now translated into nearly every known language—requires well over one-thousand pages to detail the God-human relationship. As contracts go, this is a long and detailed document. Our ultimate disposition is therefore of his making. All this is easily found in the covenant's small print.

That humans are made in his image is, itself, a promise.¹⁶ The nature of the statement suggests a kinship, a basis for family, belonging, and even a similar nature in thought. Indeed, in Jeremiah's words, God is a husband to a people. If nothing else, our sensitivity toward others, the ability to love, our sense of humor, joy, sadness, and anger are all reflections of a universal father figure. That link is most important to understanding the biblical promises and timelines. Genesis states:

'...male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.' (Genesis 1:27b-28, KJV)

¹⁴ 2 Peter. 3:13 and Revelation 21:1

¹⁵ Adam and Eve. Genesis 2:7-22.

¹⁶ Genesis 1:27

The footnote for verse 28, in the NIV Study Bible, states:

'As God's representative in the creaturely realm, he is steward of God's creatures. He is not to exploit, waste or despoil them, but to care for them and use them in service of God and man.'¹⁷

There are two keywords here: *fruitful* and *multiply*. Fruitful refers to a number of biblical themes including: planting, harvests, festivals, and thanksgiving. God's ordinances are to be observed by Jew and honored by Gentile.¹⁸ The *original world order* was founded on God's Law, which is relevant to everyone.¹⁹ In this regard, all are to be fruitful, to *multiply*, and *replenish* or *fill* the earth. In an environmental sense, the Divine decree encourages building constructive life styles for those who participate in a *continual*, ever developing, *creation process*. Creation includes each birth and each life cycle. An expanding creation is thus God's will aligned with multiplication of persons and the expansion of the Universe. Perhaps there is a conceptual problem here, in that both population and Universe expand, but the Earth remains the same size. Somehow this is not fair play, after all, it's getting a bit tight on the planet! As time and change progress, humanity must confront its own problems—many of which come from our self-centered nature. The unpleasant prospect of encountering ourselves leads to many earthly battlegrounds.

¹⁷ Quote used by permission of Zondervan Publishing House. Copyrighted © 1973, 1978, 1984 International Bible Society.

¹⁸ Leviticus 16:29. The NIV and New King James use the terms "aliens" and "strangers who sojourn among you" to describe peoples apart from the Jews. These terms are inclusive of the Gentiles from all nations.

Gentile is defined as one among Jews who is not Jewish. There are other definitions for Gentile according to personal belief; furthermore, I use the terms believer and unbeliever for both Jew and Gentile in relation to their recognition of the God of Israel.

¹⁹ Leviticus 24: 22.

Parents producing one, two, or more children contribute to a worldly problem and to a heavenly cache of souls. God said multiply, and as described previously, human numbers now grow in an expansion of logarithmic proportions (Chapter IV, Figure 3). When problems are perceived, humanity attempts to control itself by legislation. Is it not ironic that the original covenants are replaced with a ***new world order***—one that requires thousands upon thousands of other laws! To the consternation of many policy-makers and scientists, the Bible rests upon choice, but makes no mention of controlling human numbers. The reason for this may be difficult to understand unless one accepts God's desire for a growing family. His will is to share creation with all who are created. Taken literally, Adam and Eve started a numeric expansion leading to a population in the billions. The concept of an Earth overflowing with humanity starts with a decree for a blessed progression leading to heaven-centered events many humans freely choose to ignore. Inherent within all humans is a basic respect for life, the concept of right and wrong—morality—and the ability to yield to temptation. Herein reside seeds for conflict within each human. The user manual first describes all this in terms of a ***conflict of interest*** in Eden.²⁰ Those who believe, and those who choose for themselves, will therefore find opposing stands on most every issue. The coincidence of being, and consequence of choice, make for an age-old debate on truth.

In spite of numerous social policies, the world's population climbs to new heights with an ever increasing rate. The momentum from this growth fuels concern for the global driving forces described earlier. Religion, as an institution, appears to contradict logic where science and population control are concerned. When religious leaders discourage birth control or abortion,

²⁰ i.e. Adam and Eve in the Garden of Eden; Genesis 3.

they do so to uphold biblical principle. Understandably, with population pressures rising, resistance mounts in opposition to such a view. But, the focus here is not on the science of biological control, contraception, nor abortion—for these are concerns at another level of consideration. I wish to look **beyond** the issue of family planning on Earth. There is nothing in the Bible that tells us to counter God's command to multiply. Of course one can also choose to not have children. Biblical truth promises to transcend the apparent problems humans encounter—even as the population grows. Here, science and human will recede from such promises in anger, for the uncertain threat of global factors converging to a crisis point seems too close, too real, for comfort. The covenant concerning population growth relates to God's timetable. Thus, there is a universal timeline and a universal driving force. In this context, each new individual is a blessing to God's creation.

The Scriptures tell of the special nature of our personal creation:

- God's will precedes time and his wisdom installs our being before our entrance into the world:

'Listen to me, you islands; hear this, you distant nations: Before I was born the LORD called me; from my birth he has made mention of my name.' (Isaiah 49:1, NIV)

- Of a man's destiny God has *a priori* knowledge, and thus told Jeremiah that his role would be that of a prophet to **all humanity**:

'Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.' (Jeremiah 1:5, NIV)

- Who are we to challenge his purposes? Indeed, we are earthy vessels made by him for his purposes:

'You turn things upside down, as if the potter were thought to be like the clay! Shall what is formed say to him who formed it, "He did not make me"? Can the pot say of the potter, "He knows nothing?"' (Isaiah 29:16, NIV)

'Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand.' (Isaiah 64:8, NIV)

- Birth completes a process of personal creation:

'For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.' (Psalm 139:13-16, NIV)

- Physically, we enter and leave life in similar fashion. What we profit in our time comes through life and must represent a gain beyond material wealth:

'... Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; ...' (Job 1:21, KJV)

The Scriptures favor life, multiplication, and everyone born into the world plays a part. In this respect, you may search your life experience to define your role. The womb is the place for his work and for fruitful purposes. Conception is thus an earthy and heavenly event. We need not breathe one breath yet he already knows us. A birth is a gift from Him.

I ask you to consider the biblical text in relation to a world struggling with the politics of global change, population, and personal rights. I must deal with these issues because I am part of humanity on Earth. Now that I have the gift of life what do I do? I believe answers come to those who look outside the self to see life's big picture.

Other keywords, along with fruitful and multiply, are *replenish* and *subdue*. Humanity always encounters the choice to be stewards of the Earth, its creatures, and our own kind—all this *as humans multiply* and are fruitful. The Scripture commanding us to replenish and subdue implies God's foreknowledge of humanity's influence over the Earth. To date, humanity exhibits behaviors that take from the biosphere through careless exploitation of

resources. Will there always be indigenous peoples to show humanity their wisdom? Stewardship and a sustainable future are not forgotten concepts. But sometimes these are principles drowned by a sea of human desires. Humanity's growing demand on non-renewable resources is *converging* upon the reality of limitations! Clearly, neither replenish nor subdue means to deplete or drive to extinction. But, with each passing day, bytes of genetic information and bits of biological diversity vanish through extinction's door. We scarcely know what to call our co-inhabitants before they are gone.

Humans are increasingly left to themselves as global carrying capacity shifts in response to the activities of one species. This begins a process forcing choice with increasingly limited options. Meanwhile, if I am not a chance aberration of space and time, then perhaps there is something to acknowledging God and considering his commands to multiply, be fruitful, replenish, and subdue—all at the same time. Impossible? What I read says: 'what is impossible for man alone,' 'is possible for those with God.'²¹ He knows both consequence to overpopulation here on Earth and the fruit of our souls which he promises to seed into eternity. Hard as this is to believe, this too—life beyond life—is a covenant. What then is there in other dimensions unknown to humankind? My curiosity is aroused! I suggest global changes of today are merely part of a greater evolution of events set forth from the very first instant of creation. Today, humans are preoccupied by economics, politics, and environmental issues, for these are a product of time and circumstance. Am I resigned to be a cynic, or might I recognize other possibilities offering salvation and hope? Do the Scriptures say anything about mankind saving the Earth, thus saving the human race? Is the environment mentioned? Will science save us? Can humanity leave well enough

²¹ Mattityahu (Matthew) 19:26 and Mark 10:27 & Mattityahu 17:20, 19:26, and Luke 1:37.

alone—letting the meadows go wild—and thus begin to redeem humankind?
What is the biblical view on redemption?

'This is what the LORD says—your Redeemer, who formed you in the womb:
"I am the LORD, who has made all things, who alone stretched out the heavens, who spread out the earth by myself, who foils the signs of false prophets and makes fools of diviners, who overthrows the learning of the wise and turns it into nonsense, who carries out the words of his servants and fulfills the predictions of his messengers, who says of Jerusalem, 'It shall be inhabited,' of the towns of Judah, 'They shall be built,' and of their ruins, 'I will restore them,'" (Isaiah 44:24-26, NIV)

Along a universal timeline, he builds the theater, constructs the stage, and forms each actor. But choice belongs to those who roam the stage. The director appears to have only one means for intimate interaction with this cast of characters:

'My righteousness is near, My salvation has gone forth, And My arms will judge the peoples; The coastlands will wait upon Me, And on My *arm* they will trust.' (Isaiah 51:5, NKJV, emphasis added)

'The LORD has made bare His holy arm In the eyes of all the nations; And all the ends of the earth shall see The salvation of our God.' (Isaiah 52:10, NKJV)

'He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him.' (Isaiah 59:16, NKJV)

Who or what is his arm? The answer to this question is very important and offers humanity a physical manifestation—his arm—representing God's presence among people on Earth. The director seems to vicariously walk among us! How so? Is there some user-friendly interface between God and man? To discover how this works requires reading the user manual to find both promise and proof of an answer.

T h e P r o m i s e

By some estimations there are nearly 40,000 promises written in the Old and New Covenants. I think of the Scriptures as a yardstick measuring promises kept and those as yet unfulfilled. Among these are a promise of a

Messiah;²² a savior that many of the Chosen seek to identify. This figure is promised as a star coming out of Jacob—found in the book of *bemidbar* or Numbers (24:17).²³ At first interpretation the star might be David—who also serves as a foreshadow of the Messiah—but the Messiah is a descendant of both Jacob and David.²⁴

There are at least 48 specific citations in the Old Covenant that promise and identify the Messiah. First, the birth of this figure is associated with the seed of a woman. When speaking to the serpent in the Garden of Eden, God says:

‘And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.’ (Genesis 3:15, NKJV; seed: offspring)

Elsewhere, in the words of Isaiah, the Hebrew, ‘*almah*, identifies the woman as betrothed, implying a young unmarried woman, and one who has not had intimate relations with any man:

‘Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.’ (Isaiah 7:14, NKJV)

²² This promise is undeniably a focal point within Judaism. Maimonides, one of two greatest rabbis of the medieval period, expounded the chief principles of Judaism and then summarized them in thirteen articles of faith. These thirteen articles are a cornerstone of Orthodox Jewish faith. Three that are specifically important to the Messiah are as follows: a) I believe with perfect faith that all the words of the prophets are true, b) I believe with perfect faith in the coming of the Messiah and, though he tarry, I will wait daily for his coming, and c) I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.

²³ The Hebrew name for the book of Numbers is *bemidar*, ‘in the desert,’ which describes the content of the text.

²⁴ Isaiah 11:1,10; also see the genealogy in Mattityahu (Matthew) 1.

The above translation of '*almah*, virgin, implies the Messiah is born of a virgin birth. As the verse notes, the birth itself constitutes a sign. A normal birth event would signify nothing special, but the Scripture requires a sign, something extraordinary. Present day usage of '*almah* may only imply a young woman, but in the former period the Hebrew is correctly interpreted—the woman is unmarried, betrothed, and therefore chaste. Interestingly, 70 top Jewish scholars—who translated the Old Covenant, or Tanach, from Hebrew into Greek—used the Greek word '*parthenos*,' which is virgin, for the Hebrew word '*almah*. One must therefore accept that this translation originates with the work of Jewish biblical scholars.

The birth takes place in Israel, specifically in the town of Bethlehem:

"But you, *Bethlehem* Ephrathah, Though you are little among the thousands of Judah, Yet *out of you shall come forth* to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting.' (Micah 5:2, NKJV; emphasis added)

The Messiah would be a descendant of King David—a descendant of Jesse, who is David's father:

'There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.' (Isaiah 11:1, NKJV)²⁵

'And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious.' (Isaiah 11:10, NKJV; Gentiles: (H) gowy {go'-ee} or Goyim)

Of interest to me is the fact that within the *Goyim*—the nations—many Gentiles will recognize this Jewish Messiah.

²⁵ For confirmation in the New Covenant refer to Mattityahu (Matthew) chapter 1. This section of the Scriptures provides a detailed genealogy from Avraham to Yeshua. Jesse is the father of King David.

'The LORD has sworn in truth to David; He will not turn from it: "I will set upon your throne the fruit of your body.'" (Psalms 132:11, NKJV; fruit of thy body: descendants)²⁶

He will be one of the Jewish tribe of Judah:

'The scepter will not depart from Judah, ... and the obedience of the nations is his.' (Genesis 49:10, NIV)

Messiah will speak as a prophet, like Moses, with Divine, or kingly, authority:

'The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him. For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die." The LORD said to me: "What they say is good. I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.'" (Deuteronomy 18:15-19, NIV)²⁷

He will be a counselor of the covenants, the attorney, the court, and a governing King. The Messianic figure grows from a child to the stature of the Almighty. The Arm is inseparable from that which it grows:

'For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.' (Isaiah 9:6,7, NKJV)

The Messiah is the son of the Creator and the scriptures ask us to discover his name:

²⁶ 'He will be great, he will be called Son of *HaElyon*. *Adonai*, God, will give him the throne of his forefather David' (Luke 1:32, JNT; *HaElyon*, the Highest, i.e. God; *Adonai*, God)

²⁷ Acts 3: 22, 23 are quotes from Deuteronomy made by the New Covenant author to confirm the fulfillment of a prophetic statement given in the Torah.

'Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know?' (Proverbs 30:4, NKJV).

To identify the time of Messiah's ministry—in fact to *identify the Jewish Messiah by name*—I next turn to an historical timeline found in the writings of an Old Covenant author—Daniel.