

ALL ARE CREATED BY GOD

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Introduction

Today the world is caught in a stranglehold war over oil and religion. In the same way that territory is invaded and hijacked so war-mongers can loot and control oil, territory and power, the religions of God as well have been systematically invaded and hijacked from within, by the perpetrators of these wars. Thus the so-called “clergy” form the corruptors and usurpers of God’s faith in every day and age, which invade the new faiths as they arise – systematically “theologize” them, so to speak, and swerve them away from the intent of God – away from the true successorship explicitly revealed in the His Covenant – into the waiting arms of warlords and fanatics alike who in the name of nationality and “religion” eternally battle for control of war-ravaged the planet earth. Yet the books of God Himself state there is a prophesied time in which this viscous cycle will end. That time is NOW and that end is described in this short booklet: ALL ARE CREATED BY GOD!

This booklet was originally prepared for a basic course in college history – but due its theme concerning the current war on (of) terror today it worth publishing for general readership to offer insights into the true nature of the current problem and solutions to the ills that today afflict mankind. Baha’u’llah has stated that there will come a time, when world affairs and local circumstances will reach such a dire and daily situation, that then the Cause of God will reach prominence and have a great projection in the minds of all the people of the world as well as in the minds the world leaders themselves:

Once Varqa asked Baha’u’llah: “How will the Cause of God be universally adopted by mankind?”

Baha’u’llah answered: “First the nations of the world will arm themselves with infernal engines of war, and when fully armed they will attack each other [without mercy] like bloodthirsty beasts. As a result, there will be enormous bloodshed throughout he world. Then the wise from all nations will gather together to investigate the cause of such bloodshed. They will come to the conclusion that prejudices are the cause, a major form being religious prejudice. They will therefore try to eliminate religion so as to eliminate prejudice. Later [about this time now] they will realize than man cannot live without religion. Then they will study the teachings of all religions to see which of the religions conforms to the prevailing conditions of the time. It is then that THE CAUSE OF GOD will become universal.” (Baha’u’llah, cited from Memoirs of Varqa)

This booklet exposes that the war of the people has been being waged for thousands and thousands of years between the East and the West and has its origin in the animal and lower natures of man long before the coming of Moses, Jesus and Muhammad. God’s role in this war which predates the coming of these three great faiths of Judaism, Christianity and Islam,, was to send revelators to all the people of the world (in sending

His mouthpieces of Adam, Buddha, Krishna, Zoroaster, Moses, Jesus, Muhammad, the Bab and Baha'u'llah) for the purpose of spiritualization of the human race by creating greater and greater unities – until finally East is only divided by West and as these two final parts of one whole UNITE, and ONE WORLD is formed in which justice and peace shall reign eternal and the love of God and the knowledge of God shall shine for evermore in the hearts, minds and souls of every man, women and child regardless of age, creed, nationality or color on this earth.

Read this book, and ponder the Wisdom of God. For what man plans for evil God has planned for good so that many people shall be saved!

I. Civilization, Religion and Warfare – the Beginning

Down through the ages until today many historians have spent their time considering the rise of civilization and empires. Religion is considered an essential element in the development of civilization providing a cohesive force for the peoples of belief. (Speilvogel, 2006, p. 5) Indeed, as we examine civilizations and empires as they rise and fall we recognize the associated religion of each. We see how the environments of early civilizations influence the inhabitant's concepts of gods, values, and ethics.

In this light we have decided to examine the current War on Terror – to see if it is a war based on a continuing war between Islam and Christianity, or if it is a purely secular war based on concepts of justice and law (a war over oil and global domination). As I set out to write on this topic, thought about the subject more deeply, I began to wonder whether the war was even preexistent to the rise of Christianity and Islam mostly because of the common textbook portrayal of our evolution from one war and civilization to the next. What I began to see was a development of civilization into two main factions (of course this is simplifying matters): the East and the West.

In college history class, we studied the first civilization in Mesopotamia, which essentially became modern day Iraq, later we read about the rise of Israel and, even later, we studied the rise of the great Zoroastrian Empire under Cyrus the Great around 550 B.C. As the lands under the empires remained the same, the empires themselves changed through warfare, education and leadership. During this time, it appears the war was primarily based on the struggle for land and leadership rather than a quest to spread religion. However, we see the beginnings of this trend as early as 1000 B.C. with the rise of the nation of Israel and later with the Persian Empire. The war between Cyrus and Babylon was essentially a battle over the land of the East and a battle over the city of Babylon (modern day Baghdad) which has political significance even today. Parallel to this war, we have the rise of the West in the great Greek civilization. Here is where our world becomes essentially polarized between the West of Greece and the East of the Persians, and indeed these two great cultures fought their wars with every bit as much religious fervor as later when the battle cry turned to Jesus and Muhammad under the names of the Roman Empire and the Islamic Empire.

In this regard we can see the same groups of people fighting between East and West which predates the rise of Christianity and Islam. Through the later adoption of these religions, more cohesion was given to the military of the empires of east and West, but the people themselves remained fighting one another yet under new banners. It may be argued that in essence they had not converted all from their warlike state, as per the instructions of Jesus and Muhammad, but found that utilizing the power of “unity” inherent in these great faiths was easily manipulated to fit their own ends in the further promotion of the same age old war. It can be further argued in fact that the original pure faiths of God given through Jesus and Muhammad were subsequently hijacked away from their God given intent – to spiritualize these warlike and barbarian peoples of the East and West – and were instead corrupted by military dynasties of usurping warlords to suit their own ends and the original spirit of God was supplanted with a wholly different faith than ones the Jesus and Muhammad truly espoused. Yet the original purity of the spiritual rests beneath the outward hijacking by warring dynasties and both faiths contain the body of future prophecy for the coming of the one and same Kingdom of God spoken of in the Bible and the Koran. Thus God has left a solution for unification of the East and the West if these war-like leaders and their followers were to shirk off blind imitation and superstition and instead using their intellects to see the truth be educated to the true purpose of the Revelations, East and West would be untied as one people. Thus God’s role in sending these great faiths was for the unification and salvation of all humankind – though usurpers hijacked these faiths and used them for their own material ends for a short while over the last two millennium.

II. Background: The West of Greece and Rome – The East of the Persians

Alexander the Great of Greece was the leader who finally conquered the enormous Persian Empire which spread Hellenistic culture throughout the East and the West. After Alexander’s death, four kingdoms arise as his successors (Speilvogel, 2006, p. 89). In the East, we see the rise of the Seleucids which later becomes the Parthian Empire. This Empire became so large in the East that it was considered to counterbalance the Ptolemies and Greeks in the West, which later became the Roman Empire . Again during this time frame, we see a pattern of East verses West— Parthia verses Rome (c. 247 B.C. – 228 A.D.). These wars were fought primarily with political conquests in mind, later we see these political and empirical desires manifest themselves with religious clothing. With the decline of the Roman Empire, we see the Christianization of the West; while Parthia (later the Sassanid Persian Empire), with Baghdad (then called Ctesiphon) as its major city, becomes Islamic.

III. The Battle over Jerusalem as a “Holy” City and the Rise of Islam

These two sides were at war way before the introduction of Christianity and Islam. Control of Jerusalem became important to both sides as early as Shalmaneser V in the 8th century B.C. when Israel fell to the Assyrians in 722 B.C, and the ten northern (lost) tribes were taken into captivity. Later in 606, 597 and 586 B.C., Nebuchadnezzar of the Babylonian Empire (which succeed the Assyrians) scattered the entire population which remained in captivity until Babylon was conquered by Cyrus, the Persian King, 200 years

later. Cyrus, who held that the Jews espoused the same God as the Persians, allowed the Jews to return and rebuild Jerusalem and their Temple. The battle over Jerusalem between the East and the West ensued. The West had control of Jerusalem from 63 B.C. until Chosroes, the Persian, sacked Jerusalem in 614 A.D., taking with him the holy cross of Jesus into the city of Baghdad (Babylon/Ctesiphon). Heraclius, of the Roman Byzantine Empire, retook Jerusalem in 627 and recaptured the cross from Baghdad (then called Ctesiphon). A quote from a seventh century poet also demonstrates a religious motivation to the war: "Trusting in your command [Christ's], the emperor arrayed himself for the struggle with the lawless barbarians for whom it lawful to adore creation rather than the creator." (Cited from Krausmüller, 2004) Before the rise of Islam, Christians clearly believed that killing for God was expected from them. Justified in their interpretation of the Old Testament directives to Moses, Joshua and David, they spread the faith through the sword, even as Jesus said, "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword." (Matthew 10:34)

These wars were being waged prior to and during the life of Muhammad. Muhammad lived on the Arabian Peninsula right between these two great kingdoms of the East and the West and from here we see the emergence of the Arabic civilization. The ongoing quest of control for Jerusalem finds its latest expression in the current conflict of the Israelis (supported by the West) and the Palestinians (supported by Islam). No one denies the religious component of this conflict; however, the conflict existed before the emergence of Christianity and Islam. The coming of Christianity and Islam provided the ongoing war and its usurping dynasties with a new reason for battle, a new excuse for the war. Thus these religions that God sent to great greater and greater unites amongst the people, were repeatedly usurped away from the appointed successorship of the true faiths by independent and warring dynasties who then perpetuated the same old war by invading the new faiths and hijacking them from within. The people remained in their ignorance and fanaticism, unconverted to the spiritual, and the war rages on.

After Muhammad died, Abu Bakr declared offensive war (which Muhammad had forbidden) on both the Persian and the Roman Empires. His successor, Omar, immediately toppled the entire Persian Empire and retook Jerusalem. In a political move in the guise of a religion, against the wishes of Muhammad (as Muhammad had changed the direction of prayer from Jerusalem to Mecca leaving the city in control of the Jews and Christians) Omar built the Mosque of Omar over the holy temple site of the Jews. Omar did this politically following the explanations of Muhammad that whoever controls Jerusalem controls the world. This created the dire religious situation that exists today in Jerusalem. Islam controlled Jerusalem for more than a thousand years and destroyed the church of the Holy Sepulchre, so revered by Christians, which in turn provided the reason needed by Pope Urban II for the Crusades in 1096.

"When Pope Urban II called for the First Crusade in a speech before a French crowd at Clermont, he demanded that Christians reestablish their claim to the Holy Land and to the most sacred sites of the religion-- Bethlehem , Golgotha and the Holy Sepulchre. These sites had been under Islamic control for more than 400 years, and Urban chastised his audience for allowing this religious injustice to continue for so long." (Renick, 2005)

IV. Christian and Muslim Attitudes Toward War and Murder

A review of literature during the Crusades from both Muslim and Christian scholars by Dirk Krausmüller (2004) reveals that both Christian and Muslim attitudes towards killing were identical both during and before the Crusades. He examines the writings of Byzantium Christian, Nikitas Byzantios, and clearly demonstrates that both sides believed that killing is legal when done on behalf of God. Krausmüller examines the writings of St. John Chrysostom as well as the writings of Islamic scholars which expound the religious ideal that killing on God's behalf is good. These attitudes of killing have their origin not solely in the interpretation of religious texts but politically as well. The motivations of people might differ from the leaders. The leaders may use religion or political means to spur the people to war. Typically, political control is the main goal, even as Constantine seized on the new religion of Christianity to attain his political aspirations. Thus the spiritual of Christianity was supplanted in the Council of Nicea (c. 325 AD) by the fallacious creeds of men. Christianity didn't conquer paganism, but Paganism conquered Christianity. In fact, Constantine seized on the idea of using Christianity to unite his empire and army during the Battle of the Mulvian bridge. In this same way Oman and Abu Bakr and later the usurping dynasty of the Umayyads saw the hijacking of Islam as means for controlling a vast army for warfare. God intended neither of these faiths to be the agents of war. "What man plans for evil God plans for good so that many people shall be saved" (Genesis 50:20 KJV).

V. Today's War on Terror

Today, there is no question of whether Islam's motivations are religious or not, for the leaders of organizations such as Al Qaeda outwardly say they are on behalf of God (in the name of Allah) and in retaliation for religious wars of Christendom such as the Crusades. An article on war between Islam and Christians by Professor Johnson states: "The enemies of the church are to be coerced even by war" wrote the theologian St. Augustine in the fifth century. Although it seems ironic, in the quest to justify war humans often look to the same religious doctrines that exalt love and peace." (Johnson, 2000)

Johnson's article goes on to explain the deep theological beliefs of both Christians and Muslims that include a coming time of peace when the entire world is aligned with God. Of course, both sides believe that their God is separate from the other's God, and this is where the conflict ensues. Christians believe that those who believe solely in Jesus as the Son of God will be saved while Muslims believe that those are saved who submit to God (in the name Allah) and Muhammad. Johnson demonstrates that in both the works of St. Augustine and the works of Muslims authors, there are two cities – one of God and one of man, the city of God to win in the end resulting in peace. Theologians refer to this concept as a "Theodicy". A "theodicy" is a "story" (a myth) that explains (or give an excuse for) the reason evil exists and provides for its end in salvation of earth and her inhabitants. This is used for an excuse to war to motivate those under the thought-control of the myth (theodicy). This concept was significant in spurring on the Crusades as well as the Renaissance and the Reformation. Europe took to the seas of expansion not

only for political and economic gains but also for religious purposes as well – anticipation of New Jerusalem, the return of Christ, and conversion of the “barbarians”. (An interesting book on this topic is Columbus’s “Book of Prophecy”). The concepts of God, the Kingdom of God, and the future of God is completely entangled in our nation, the Islamic nation, the Jewish nation of Israel, indeed, every nation so heavily involved in the current war. Thus God gives a way out – if the people were to get to the root of the promise of the Kingdom, they would be able to be educated to the spiritual foundation and see it is one and same Kingdom, that they are all brothers in faith, and the war which had been going on long before the rise of Jesus and Muhammad would immediately cease. Thus God was smart in that He outsmarted the warlords that usurped His faiths, for the faiths themselves, which served the warlords for a short time to rally those to war in corruption, in the end serve to unseat the usurpers and restore the true Kingdom of peace, through education to the truth. In reality when we read the prophecies of the book of the explicit texts we see they promote the same universal fellowship, which now has arisen to triumph in the final ending of the war and the ultimate establishment of justice and thereby peace upon the earth. This is why it is related as the final battle – Armageddon – it is final for the true religious component in the end will shine through and all people will see they are one race, one family under one and the same Invisible God that created the universe and everything in it. The war is destined to end in this way.

The religious component therefore is exposed, for good and for evil. Professor Renick writes a fascinating article comparing the Crusades to the current war today. He begins his article:

“THE LEADER OF the Western world stands before his compatriots and outlines a list of atrocities allegedly committed by a demonic and militaristic Muslim power. He warns that even more horrendous crimes are imminent, perhaps this time to be committed on home soil. Sketching the conflict as a battle of good against evil, he calls for a preemptive strike against the foe. As public passions mount; more than 100,000 soldiers embark for the Middle East, confident of a swift and easy victory. But the enemy is persistent and fierce, the war bogs down and longstanding Western alliances are strained to the breaking point. Eventually the leader's original accusations are revealed to be false—even fabricated-- conjured to rally support for a war that, critics suggest, was motivated by politics and economics more than by a concern for security and justice.

“Although this scenario might sound painfully familiar, the year in question is 1095, not 2004; the leader is Pope Urban II, not President George W Bush; and the call to arms initiates not a war in Iraq but the long and bloody conflict between Islam and the West known as the Crusades.

“Most contemporary pundits reject comparisons between the war in Iraq and the Crusades. Granted, President Bush did make a public relations misstep in the days immediately following the 9/11 attacks when he called the coming U.S.-led war against global terrorism a ‘crusade’ and promised that terrorists would face the ‘full wrath’ of the U.S. ‘A lot of people think that America is out to get Islam, anyway’ Joshua Salaam,

director of the Council on American-Islamic Relations, warned at the time. 'We've got to be very careful of the words we use.'

“The president immediately heeded such warnings. Within days he was visiting mosques and calling for religious unity, and had permanently retired the word "crusade" from his public addresses.” (Renick, 2005)

In an article by A.J. Grant (2005), concerning a 2002 issue of Time Magazine, he examines certain religious and patriotic symbols appearing in America's culture after 9-11 and draws the following conclusion:

“But can there be peace? It seems unlikely from this perspective, if TIME's presentation of the events following 9/11 is at all expressive of political realities and perceptions. Many US citizens have rediscovered an end-times patriotism and resurrected and recycled ultimate terms like freedom, liberty, and America. Images of the Statue of Liberty and the flag abound. Moreover, a new set of devil terms has emerged: Al Qaeda, bin Laden, the Taliban. And some old devil terms are back: Saddam, Iraq, Palestinian, and Arafat. And, if Lifton is right, the United States is infected with an apocalyptic superpower syndrome and is bent on securing the “ownership of death and history”—but the same can be said of radical Islamist groups whose apocalyptic vision drives them to annihilate the great Satan, the infidel nation itself, the United States.” (Grant, 2005)

Grant draws the definite conclusion that today's war is religiously motivated while finding some of its expression in patriotism.

Considering the past, and the evidence at hand, I've come to the conclusion that the War on Terror is both politically and religiously motivated and is a continuation of the war between East and West that began before the coming of Christianity and Islam. These two religions, however, have provided an excuse for war, a reason for killing. These religions unify a greater number of nations around a belief system which adds to our current situation of global war. It appears even without religious motives, mankind will fight - over land - over leadership - over patriotism - over men and women. Religion at its core asks mankind to be spiritual, kind, and loving to one another. Perhaps we are working towards the best in all of us.

VI. Conclusion and Discussion

I personally believe that in every faith and in every community there are people that are pure in heart but are stuck in the current circumstances of global war and confusion. One of the things we realized when I was studying the history that brought about that article was the TRUTH that religion is not bad and it NOT causing the war. In so many of the circles of "education", religion is disregarded as one of the main problems causing the current global problem. The educated of our society think that our world would be much better off without religion. If there was no religion and we were all secular humanitarians invested with upright moral standing (as Kant put forth as possible without religion), then we would have peace. This is a concept that is embraced all over in the universities and

colleges. What's wrong with this idea? It sure is enticing. Here's the problems - 1) the reality - God really does exist in reality! Therefore being free of a belief in Him is not in line with reality. Can we truly have peace and justice on earth if we are not in line with the reality of what is? I don't think so. 2) There is a moral and ethical fiber that is produced in the human being that truly has a relationship with God and follows His laws. This creates a better world. The problem is that the current people espousing religion and killing in the name of religion are not truly believers - otherwise, they would be following his commandments. If George Bush were really a believer, then he wouldn't be massacring other groups in his quest for oil and power. No! He would be behaving (perhaps) more like Cyrus the Great, who, though he was a ruler was hailed a a kind, just and benevolent man. Thousands of years ago, he was already upholding principles of religious toleration. Religion also produces a spiritual condition that lifts people beyond morals and ethics to an even higher standard of living and thinking.

I was just reading a very interesting article on CNN concerning the upcoming program called "God's Warriors". In this article, they interview Madeline Albright (who was personally served the official copy of the Indictment by Dr. Jensen in Aspen a few years ago on behalf of al the world leaders). In this article, now she really seems to be sobering up. She is coming out saying that religion is good and needs to be considered as an essential element to solving today's problems. Here's a snippet:

Albright: As a practitioner of foreign policy, I certainly come from the generation of people who used to say, "X problem is complicated enough. Let's not bring God and religion into it." But through my being in office, and as I explored the subject much further in writing "The Mighty and the Almighty," I really thought that the opposite is true. In order to effectively conduct foreign policy today, you have to understand the role of God and religion. ... My sense is that we don't fully understand, because one, it's pretty complicated, and two, everyone in the U.S. believes in a separation of church and state, so you think, "Well, if we don't believe in the convergence of church and state, then perhaps we shouldn't worry about the role of religion." I think we do that now at our own peril. Religion is instrumental in shaping ideas and policies. It's an essential part of everyday life in a whole host of countries. And obviously it plays a role in how these countries behave, so we need to know what the religious influence is.

CNN: We interviewed a human rights lawyer in Jerusalem, Danny Seidemann, who has on occasion helped peace negotiators in Israel get ready for talks. He said one of the main problems with President Clinton's Camp David [talks] was that a lot of the preparation was done by "yuppies in Ramallah, yuppies in Tel Aviv and yuppies in the Beltway." And that they didn't really understand the religious people who in the end would have to buy into the results of the negotiations in order for them to succeed. He said without that understanding the agreement was doomed.

Albright: Well, I can't say I fully agree with him. I've talked about what I think we did right and what we did wrong at Camp David. I think that there was a mistake made, which was not understanding how difficult the issue of Jerusalem and the holy places

would be. If Jerusalem was just a real estate issue, we would have resolved it a long time ago. But because the parties believe that God gave them that piece of land, then obviously there's another presence in the room that we needed to take into account. I disagree with the statement because President Clinton knew a great deal about the religious background. I had the honor of working for two democratic presidents, President Carter and President Clinton, and they're both very religious and both very knowledgeable about the religious backgrounds of the Middle East.

CNN: The fate of Jerusalem seems to be a particularly tricky issue.

Albright: Anybody that can really solve that issue is a Solomon. With this being holy to all three of the Abrahamic religions, it's very difficult. And religion, rather than bringing people together on this, is driving them apart, which ... I don't think [is] what is intended. It's so interesting; we're talking about the whole issue of sovereignty here. Because the parties both believed that God gave them that little piece of land, we started playing with a term, which was that it belonged to God. Divine sovereignty. Anybody who's been to Jerusalem can see why it is so complicated. Physically, religious holy places are completely intertwined, one on top of the other. So in many ways, there's great appeal to saying it belongs to God, and then trying to figure out how it [is] administered, maybe through some international group of some kind.

CNN: Is Jerusalem a place where we could have this kind of utopian area, where the three faiths could all live peacefully together?

Albright: Well, ideally, though it certainly doesn't seem that way at this point. And while the United States or the [Mideast] Quartet needs to play a key role in what to do with Jerusalem, ultimately the parties there in Israel are the ones that have to make the hard decisions. If there ever is a will to do this, just think about the incredible opportunities here. People would be able to learn about all three of these great religions in the same place. They'd be able to see how they relate to each other. It does sound a little utopian, well, very utopian at this point, but Jerusalem is an incredible place.

I found the first time I went to Jerusalem, my initial reaction was, people are arguing over all this all the time, it made me think, well, there can't be a God, why would God put up with this? And then I had the total opposite reaction. One that stays with me, which is that there are so many holy places and symbols there, and all anybody talks about is their relationship to those symbols and to God, and therefore the power of God must be so strong there. I just think that it would be much better if people could figure out ... how to agree about it.

CNN: So, therefore, how to figure out the fate Jerusalem is the perfect example of why we need to include religious understanding in our foreign policy.

Albright: Definitely. I am not a theologian, and I have not turned into a religious mystic, but I am a practical problem solver. So I'm looking at religion from the perspective of how knowledge about what people believe in can be useful in terms of trying to resolve the most serious disputes..... ..

She practically says in there, and I don't know if she intended this, that it's going to take a Davidic King (like Solomon) to solve the problem! The leaders are starting to realize that the religion is essential to really solving the problems. Now, I don't know if she really wants the problems solved in her older age or if she still has ulterior motives. As all of this progresses, God will somehow lift up the true representatives of His Truth to help ameliorate the problems of humanity. This is one of the reasons that the sans-guardians, though they are at the UN, though they have followers all over the world, though they hold positions in high places, can have no real impact on the global situation. They don't have the Davidic Kingship. The writings say that without it, the faith would be totally "mutilated" (Shoghi Effendi, World Order of Baha'u'llah, p. 148). They didn't heed the warnings of Shoghi Effendi. When we went to the sans-Guardians in Pennsylvania, we confronted one of their ring leaders with that quote of the full passage from Shoghi Effendi and she practically called Shoghi Effendi a liar! She said something like, "That's not true, our faith isn't mutilated, we've accomplished so much all over the world!" However, she's wrong, their faith is mutilated and they've truly accomplished nothing other than dancing troops and coffee clubs! Anyhow, even here, we have a classic example of people really not being believers but just taking over a religion in order to gain power. If they truly would have been believers, they never would have dared go against Shoghi Effendi, Abdu'l-Baha and Baha'u'llah! !! Thus their "faith" has become nothing more than another hijacked creed that fits into the war. Recently I found a T-shirt for sale that was camouflage green on it and said "rmy Baha'i". Anyhow, I do believe that God's creation is essentially good and that there are people out there in all walks of life that are pure of heart and susceptible to the message. Because they've used God's religion to subdue the masses and lead global affairs, they've unwittingly created a good situation for the rest of us! The majority of people in the world have a book from God - because these controllers couldn't keep these books out of the hands of the people, they have them. These books are the KEY. In these books, there are the prophecies to prove, beyond a shadow of doubt, the truth of the message of Baha'u'llah established by Dr. Jensen. The pure in heart that have and believe in these books will use their intellect to see their reality. God's plan sure is marvelous!

VII. Seven Graces of God

"Therefore, in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, that indispensable forces of the divine existence must be potentially obtained in this world.

What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need for spirituality, faith, assurance, knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him.

That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, or perfections, must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. This is the Kingdom of everlasting life; it must be obtained from this vanishing existence.

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness." (Abdu'l-Baha, *The Promulgation of Universal Peace*, pp. 225-26)

Afterword

Baha'u'llah fulfills prophecy for the second coming of Christ in the potency of the Everlasting father seated upon King David's throne. The Baha'i Covenant is the peace plan – the medicine for this sick world. The Will and Testament of 'Abdu'l-Baha is the sacred Charter for this future global spiritual civilization on earth. In full knowledge of this, it is our job if we are to claim to be loyal and faithful and true to go out and teach to help to educate the people out of the problem, not to condemn, but to save.. Those who condemn and put themselves on a pedestal as "spiritual" "holy" and "saved" above those who are not yet educated, have no place in the scheme of God, other than fuel for the fire. Our role, if we are to be faithful to the Divine Being, and loyal to His Covenant is to teach, teach, teach!

"In these days, the most important of all things is the guidance of the nations and peoples of the world. TEACHING THE CAUSE is of utmost importance for it is the head cornerstone of the foundation itself." (Will and Testament of 'Abdu'l-Baha, p. 10)

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