

The Eternal Covenant

هو الخالق المهيمن القيوم

The Almighty has created all things, He is the Creator, the Sustainer, the Self-Subsisting. He created the heavens and the earth, and all that lies between them. He formed the mountains and valleys, forests and plains, meadows and deserts. He sent out the flowing streams and filled the basins with freshwater. And He set in motion the celestial bodies, each gliding smoothly within their own orbit.

هو البديع المصور البارئ

God Almighty has created all living things, He is the Originator, the Fashioner, the Maker. He has created from nothingness all living beings, whether in the heavens or upon the earth. He has brought forth fish and fowl, cattle and beast, creeping things and crawling things, herbivores and carnivores. Last but not least, He created Adam and determined an Eternal Covenant with Him.

Upon Adam, may the peace of the Ever-Loving God be upon Him, He has harmoniously infused the uniqueness of all the kingdoms. He is the ideal expression of the mineral, vegetable, and animal kingdoms. Evenmore, God, glorified is He, has engraved upon Him His image and bestowed upon Him the wondrous capacity to know Him through His Spirit and Manifestation. All praise and glory be to God Who has blessed humanity with this precious benefit and made Adam the reflection of His Light.

All praise belongeth unto Thee, O Ever-Abiding One, O Loving One, O Sovereign One!

For Thou art He Who hath demonstrated through the Primeval Point of creation the realities latent upon the Tablets of Pre-Existence and Whom hath written upon the heart of humanity the Mysteries of the Pre-Existent, Imperishable Domain of Reality.

Thou art truly the Knower and the Bestower of the Unseen!

Through the Revelation of the Beginning the End is made clear, and all that exists in between is made manifest. From the Primal Point of Existence the utterance of an All-Loving Providence is manifested within the mid-most heart of existence through the Luminous Book of Humanity. Upon this Luminous Book be glory, upon His descendents be peace, and upon His glorious Mission be success. It is He Who has been named Adam¹ in the Book of Names, and He is the Primal Point of Reality in the Sea of Light. He has been chosen and honored with the First Intellect and Wisdom, and it is He Who appears at the beginning and the end of each Epoch clothed with an ever-refreshed Raiment. This Adam stands as the Supreme Standard of God Almighty for His creatures for all time. He is the First Light to illuminate the dark recesses of the universe, the First Leader to guide His creatures out of the darkness of ignorance, and the First Counselor to Name the nameless within the New Creation of God Almighty.

O honored and esteemed friends!

“God is Love”² and God Almighty loves His creation. This love is the Source of creation and His love for us is the very reason for our existence. We must forever be conscious of this love which protects us, sustains us, and provides for us by filling us with the Breath of Life. In times of sadness or joy, difficulty or ease, we must call to mind and center our thoughts upon this love which is perpetually being poured out upon us. This love is the key to our relationship with the Creator, but it is only beneficial to us when we open ourselves up to it, turn our faces towards the Beloved One, and accept our share from the gift of His Wondrous Voice.

The Lord God will never infringe upon our free will, He loves us that much and He is the Best of friends. Good friends never impose themselves upon their loved ones. Rather, we are invited to commune intimately with Him through His Manifestation. The Lord has promised to never forsake us,³ and for the sake of this love that He holds for us and the friendship He has made with us, He has established an Eternal Covenant with us. According to this Eternal Covenant the All-Bountiful Bestower has promised to never abandon us to ourselves. He has promised to continually make Himself known to us through His Manifestation.⁴ He has also

¹ A reference to humanity in general, male and female, here and throughout. The ideal Adam is the Manifestation of God, His Maiden, and Their Offspring. The term 'Son of Adam' is here used synonymously as Adam.

² | John 4:7-21

³ Deut. 4:31 (cf. Jn. 14:1); 31:6, 8; Heb. 13:5

⁴ Qur'án 7:123

promised, according to this Eternal Covenant, to never allow us to destroy ourselves, and that He Himself would provide for a way in which we may live that would lead to peace and tranquility. For the Lord has said in His heart, “Never again will I curse the ground because of Adam, even though the heart of Adam pondereth evil from his youth; nor shall I destroy every living creature as I have done ever again.”⁵

A Covenant is a contract which is agreed upon by two or more parties, each of whom promises to act in a certain manner according to the contract. In the Eternal Covenant of God, His part is always fulfilled. The foundation of the Eternal Covenant calls upon us to recognize God and accommodate His favor. Only by recognizing Him and drawing near to Him can this Eternal Covenant have an effect in our lives. This means that we must play an active role and actively seek out this Promise, for the Lord God will never infringe upon our free will or force Himself upon us. We must be a willing participant in the Covenant. This is accomplished by recognizing the Adam in the age in which you live, He Who has fulfilled and ratified the Eternal Covenant for the age and world. Otherwise, one may be cut off from the benefits and blessings of the Covenant.

God fulfills and ratifies His Covenant through His Manifestation. This Manifestation reveals and sustains a more full measure of His Revelation which always elevates humanity to a higher level of material and spiritual existence, propelling Adam on into the future and into a New Week. The Eternal Covenant of God, each time it is fulfilled and ratified, always consists of the principles and aspects relative to the Day (time) and Place of its revelation. In order to fulfill this Promise and establish the balance of our material and spiritual existence, God Almighty perpetually ratifies and amends this Covenant which is as the life-giving breath to the world of existence.

For the most part, it is evident that humanity has forgotten and turned away from the Eternal Covenant of God. They are sporting about, laughing and playing, eating and drinking, marrying and giving in marriage,⁶ totally unaware that a flood of confusion⁷ and ungodliness⁸ is rapidly overtaking them. Most of the inhabitants of the earth are unaware that today, in this present age, God Almighty has fulfilled and ratified His Covenant and once again the outpouring of His Grace and Bountiful Kindness has been poured out upon humanity. How sad it

⁵ Gen. 8:21

⁶ Matt. 24:38-39; Luke 17:26-33

⁷ Qur’án 6:93

⁸ Ps. 18:4; I Tim. 6:9-10

is that some who hear of his Most Great Glad Tiding in this Day of Days turn away and continue on in their wickedness and imitation. How utterly dismal it is that most of humanity wishes to continue on in their traditions in derelict to the Renewed Covenant of God in our Day. They join hands with those who in every age have hoped for the coming of their Promised Redeemer but utterly failed in their duty, rejected His claim, persecuted Him and His followers, and, even more unfaithful to the covenant of God, while clinging to their own superstitions and suppositions, shed the blood of the servants of God.

We must take a stand, and without rest, ceaselessly endeavor to achieve that same station which the blessed souls of every age have attained, and rise above the ungodliness, marching forward, safe and secure, hoisting the Ark of Testimony! An endless, ceaseless, tireless search must be made of the Holy Scriptures,⁹ for the very life of our souls depends upon the acceptance or rejection of this Eternal Covenant.

The Revelation of this Eternal Covenant is the progressive unfoldment of the Kingdom of God. Through this pre-ordained and revealed plan God Almighty has provided the foundation for the progress and development of the spiritualization and perfection of human society. This Kingdom of God has been determined and ordained to be through a series of Divine Prophets and Messengers leading to a Universal Manifestation in our Day. They have all been sent by God to reveal and establish the principles of the Eternal Covenant. According to Their Words and Deeds these Prophets and Messengers have delivered the necessary information to us so that we may discover and ratify our side of the Covenant. The life of humanity has depended upon this delivery, and now depends upon this ratification.

Humanity is a living and growing entity which requires a balance of material and spiritual prosperity. This prosperity depends upon a system that is both continuous and progressive, the foundation of this system is the Wisdom of God which is ceaselessly being poured out upon the world of existence through the Pre-Existent and All-Pervasive Word of God. The creative and redemptive power of the Word is channeled into the world by the Eternal Covenant which provides the framework for the progressive nature of the Revelation of God to humanity. Through this Word humanity is able to draw near to the Threshold of God and enter into His Kingdom.

⁹ Acts 17:2

The progressive unfoldment of the Kingdom of God is realized and understood through the Divine Wisdom revealed in the Prophetic Utterance of the Prophets and Messengers of God. The Hidden Mystery and Buried Treasure of the Sacred Scriptures is concealed behind countless veils of cryptic parables and portentous historical events. The Key to unlocking this Mystery and exhuming this Treasure is in the unveiling and unfoldment of the Covenant of God. The parables and portents all point to the Revelation of the Covenant of God and are understood through the universal characteristics that are revealed in the very nature of creation itself. The more we peer into the Genesis of all things, the closer we will get to understanding this Covenant.

The Creation of God, or the 'Construct Reality,' is a reflection of the unseen world or the 'Abstract Reality.' It has been written, "For His invisibility is understandably perceived from the material creation that is constructed, which is the Eternal Power and Divine Nature, that they might be without excuse"¹⁰ The study and reflection of the universal characteristics of the 'Construct Reality,' otherwise known as nature, reveals a progressive and regressive process latent behind all phenomena. In the study of the life and history of Adam there is a certain process found of evolution and de-evolution which affects the spiritual and social aspects of His existence. The process of change, growth, and development has always been effected through the Revelation of the Prophets and Messengers of God. The opposite likewise has always been true. They appear in the corporeal world age after age in order to drive humanity through the course ordained by the Wisdom of God, just as the unseen power of nature propels the corporeal world forward. With each successive Messenger a New Day begins where the qualities, characteristics, and dividends of the previous Day accrue and bear fruit. Likewise, the social and material aspect of civilization develops and thrives alongside the relative spiritual development. As imbalances occur in either aspect of humanity's well-ordered life, the Lord God calls us back to the Eternal Covenant by revealing a fresh Revelation of the Spirit.

¹⁰ Rom. 1:20

This Eternal Covenant, which is ratified each time a Manifestation of God appears, consists of seven distinct and clearly established aspects (Jer. 31:31-40; cf. Mal. 3):

- I. Between God and Humanity-the Light: Concerning the Recognition of God and His Judgment on the Day of Resurrection;
- II. Between God and His Messenger-the Firmament: Concerning the Calling of the Manifestation of God and assigning His Mission;
- III. Between the Manifestation of God and the Disciple-the Dry Land: Concerning the calling, teaching, and ordination of the Disciple to spread the Message (the Bread from Heaven, the Manna);
- IV. Between the Manifestation of God and the Faithful-the Celestial Bodies: Concerning the moral Laws and Divine Ordinances;
- V. Between the Manifestation of God and the Faithful-the Sea Creatures/Birds- Concerning the promise and prophecies of the subsequent Adam;
- VI. Between the Manifestation of God and the Faithful-the Land Animals/Adam: Concerning the assignment of Inheritance and Successorship of the Manifestation of God;
- VII. Between the Successor and the Faithful-the Sabbath: Concerning the Institutions of Faith for the integrity and continued advancement of the Kingdom of God;

I. The first aspect of the Eternal Covenant is between God and humanity in general, and it concerns the recognition of the Almighty as the One and Only God. This aspect of the Covenant includes each and every human being's responsibility toward God for which they will be questioned about on the Day of Judgment. This relates to the recognition, acceptance, and upholding of the Eternal Covenant each time it is fulfilled and ratified. This Covenant has been made with all humanity and has been upheld since the beginning of creation, in all cultures, in every land, as attested by this Verse, "And as thy Lord brought forth the children of Adam from amongst their descendents, He made them testify concerning themselves, 'Am I not thy Lord?' They said, 'Yes!

We do testify!’ So that they may not say on the Day of Resurrection, ‘We were actually ignorant about that!’¹¹ All upon the earth who have reached the age of accountability have had the opportunity to confront One of the Manifestations of God, either in person or in a Holy Book. All have the opportunity to recognize, investigate, and be led by the Manifestation of God into the proper Day and Place. All cultures have passed on traditions that testify to the deeds and whereabouts of the Manifestation of God, and none are free from this obligation. To this truth attests this Verse, “For assuredly have We raised amidst every Community a Messenger, ‘Serve the Almighty God and avoid the Transgressor.’ So from them are some Whom the Almighty God has guided, and from them are some who are established upon a misguided way. So journey throughout the earth and see how the end came upon the beliers.”¹²

II. The second aspect of the Eternal Covenant is between God and His Chosen One. This aspect is the calling forth of the new Adam and assigning Him a Divine Mission. It is the destiny of the Chosen One to accept the Divine Summons and it is His duty to call humanity to the Mission with which He has been invested. Although this has been listed in the second place, it indeed takes precedence over the first, for humanity, that is, the children of Adam, receive the Covenant from the Adam that has received the Divine Summons from God.

The assignment of the Chosen One comes in three stages. First, a Messenger is sent with a Book of Clear Signs which includes Laws, Rites, and Prophecies which formulates a Community. The Community unfolds into a stable kingdom for a substantial period, and then declines. After a period of decline, a remnant forms around another Messenger with Scriptures containing Wisdom, Clear Explanations, and Admonishments which prepare the way for the sudden appearance of another Messenger. This third Messenger comes with a Book of Enlightenment which brings confirmation of the first Book, clears up any discrepancies that have appeared within the Community since the first Book, and makes any necessary changes in the Laws and Rites to sustain and expand the Community throughout the world. This process is known as the Covenant of the Prophets and is attested to by this Holy Verse, “Behold! The Almighty God has arranged the Covenant of the Prophets, ‘When I have given you a Book and Wisdom, then there shall come a Messenger confirming that which is with you. So

¹¹ Qur’án 7:172

¹² Qur’án 16:36

you should believe in Him and you should assist Him.”¹³ This process of the Covenant is affirmed in the portentous paradigm of the Kingdom of Israel, with the Advents of Moses, Elijah, and Elisha. And once again during the Second Temple period with Ezra, John the Baptist, and Jesus, may blessings and peace be upon Them.

III. The third aspect of the Eternal Covenant is between the Messenger and the Disciple. This aspect pertains to the calling forth, teaching, and ordination of the Disciple to spread the Message of the New Day, first to those Children of the previous Day, and then to rest at large, gathering together in one new body faithful members of the New Revelation. The importance of this aspect is attested by this Holy Verse, “You are to teach and admonish each other, for teaching and admonishment benefit the Faithful.”¹⁴

The duty of the Messenger is to proclaim the Word of God, call faithful witnesses to the new Name and Word of God, and fashion a Community of faithful Adherents that will arise to fill the world with the Name and Word of God.¹⁵ This process of calling, teaching, and ordination is a feature of every Revelation of God and is a weighty aspect of the Covenant. To those who have accepted the Message it has been said, “O ye who believe! Render assistance unto Almighty God. This is just as the saying of Jesus, the Son of Mary, to His Disciples, ‘Who shall render assistance unto Almighty God?’ The Disciples answered, ‘We shall render Almighty God assistance!’ Then a portion of the Children of Israel believed, but a portion disbelieved. So We handed over authority to those who believed over their enemies and they became the Companions of the New Day.”¹⁶

IV. The fourth aspect of the Eternal Covenant is between the Messenger and the Faithful and deals with Laws and Divine Ordinances concerning faith and obedience. Once the Message of the Renewed Covenant has been proclaimed and accepted by a body of believers it is necessary to teach them the moral Laws and Ordinances for the New Day. As the Days progress the natural pre-ordained Program of development and progress propel the body of Adam to new heights, and naturally certain social customs and Rites must transform. It has been said that, “For every Dispensation there is a Book”¹⁷ and with every Book there are

¹³ Qur’án 3:81 (cf. 35:25; 36:13-32)

¹⁴ Qur’án 51:55

¹⁵ John 17:4-11

¹⁶ Qur’án 61:14

¹⁷ Qur’án 13:38

certain Divine Ordinances and Judgments that must be adhered to. This Book ordains the parameters which are fixed until the Covenant is renewed once again.

There are two parts to this aspect of the Covenant, one is without alteration, and the other with alteration. The foundation of the Book is the moral Law and is unalterable. These Laws are spiritual and concern the morals and virtues of human life. They are never abrogated or repealed, but they are renewed and recast within each Day. Humanity resonates between morality and immorality and this aspect of the Eternal Covenant draws humanity toward the Eternal Verities enshrined within the Holy of holies which are reflected in the Ten Commandments, the budding Rod of Aaron, and the Bowl of Manna from heaven. These attributes of love, goodness, humility, kindness, patience, determination, purity, righteousness, trustworthiness, faith, knowledge, and justice are the spiritual truths enshrined in the heart of the Law of God and consist of the Truth, the Way, and the Life which the Manifestation of God insists we possess continually.

The second part of the Law of God is the House built upon the Eternal Foundation of transformation. These Laws are material in nature and pertain to the Rites and Customs of worship and legal processes such as fasting, prayer, marriage laws, monetary transactions, penalties, and inheritance. These Laws are modified according to the exigencies of the Day and are peculiar to it. The needs and remedies required for one particular Day can never be fully adequate to suffice the needs and provide the remedies for a previous Day, and fanatical adherence to forms of worship and legal processes of a bygone Day are the cause of many sore wounds inflicted upon the body of Adam.

This aspect of the Covenant is known as the City of God, or the New Jerusalem, which descends from heaven in each subsequent Day, and the adherence to old antiquated customs is known as Babylon the Great. It is referred to as the City of God because it is the outer expression of the Holy Shrine relative to the Outer Courtyard of the Temple which changes according to the condition of the people who gather around the Shrine, their particular needs and remedies, and their expressed aspirations. For this it has been said, "For every Community is a Dispensation. When their Dispensation is concluded, they will not remain for even an Hour, nor can they advance."¹⁸

¹⁸ Qur'án 10:49

V. The fifth aspect of the Eternal Covenant is between the Messenger and the Faithful and pertains to the Promise and prophecies of the next Adam Who will appear clothed in the Name of Almighty God. This is enshrined at the heart of every Revelation from God and is the Manifestation of His Name, “The One Who is, the One Who was, and the One Who shall be hereafter.”¹⁹ The Manifestation of this Eternal Name of God is confirmation by the One Who is of the One Who was and has the Promise of the One Who is to come. The Promise of another Manifestation is assured in this Holy Verse, “To every Community is a Messenger, so when their (ie. the subsequent Community) Messenger comes, He will judge between them (ie. the people of that time which is to come and the previous people) with justice and they will not be treated unfairly.”²⁰

VI. The sixth aspect of the Eternal Covenant is between the Messenger and the Faithful and designates to them His Inheritance and Successorship. This aspect of the Covenant guides the Community of the Faithful upon the Ascension of the Messenger to the heavenly Realm. After the Messenger has performed His duty of proclaiming the Word of God, calling and forming a Community of believers together, re-establishing moral Laws and Divine Ordinances, and promising the Advent of a subsequent Adam at an Appointed Time, it is His duty to provide for a Focal Point to act as the Center of the Covenant to guide and protect the Community, the Word of God, and the Covenant until the Community is established as the City of God upon the earth. This aspect of the Covenant inevitably becomes a test upon the Community in the absence of the Messenger. About this it has been said and prophesied, “When the Word is discharged upon them We shall bring forth against them a Beast from the earth, for humanity is not assured of Our Signs.”²¹ The Beast represents unruly kingship no doubt, which arises from a worldly desire for leadership and authority in the absence of faith and certitude in the Center of the Covenant. All shall be questioned about this aspect of the Covenant, “Behold! We have exacted from the Prophets Their Covenant, and from Thee, as from Noah, Abraham, Moses, and Jesus the Son of Mary,

¹⁹ Rev. 1:8; Qur’án 2:1-5

²⁰ Qur’án 10:47

²¹ Qur’án 27:82

and We exacted from them a Sacred Covenant. So that He may question the Righteous Ones about their sincerity, and He has prepared for the rejectors of Truth a painful punishment.”²²

VII. The seventh aspect of the Eternal Covenant is between the Guardian and the Faithful and refers to the establishment of an administration for the continued success of the Faith and until the realm is tranquilized by the Word of God. The life of the Community depends upon the Leadership and Guidance of Almighty God through the institutions provided for by the Eternal Covenant, this must be by Divine Authority or the Community will succumb to division and internal conflict. The Holy Spirit remains amidst the Community until the Institution is interdependently strong. Outwardly it appears that every Community has been divided and destroyed from within, but there has always remained a core remnant of those faithful to the Covenant and who withstood the onslaught of tyranny and division. This remnant has assured the true transmission of the Revelation to each Community and provided for the proper construction of the Temple of God upon the sure foundation of Divine Truth.

The true purpose of the Eternal Covenant is to establish an eternal fellowship of faith in the heart of humanity with the Almighty God. The Promises of God which are enshrined within the Holy Scriptures provide the details of the Eternal Covenant, when and where it will be ratified, and by Whom. With the Advents of Noah, Abraham, Moses, Jesus, and Muhammad the Eternal Covenant finds its fullest expression within the Bahá'í Faith which has established itself as the Kingdom of God upon the earth for the no less than the next one-thousand years.²³ The details of these Covenants can be ascertained for those earnestly seeking to truly know the Manifestations of the One True God.

²² Qur'án 33:7-8

²³ This dates from the Declaration of Bahá'u'lláh in the Garden of Ridván 19 BE (1863 AD/1279 AH) @ @.1

Adam:

- I. Gen. 3:8-13; Qur'án 7:172-174; 2:36
- II. Gen. 2:4-15; Qur'án 20:115; 2:37
- III. Gen. 2:18-25; Qur'án 2:33
- IV. Gen. 2:16-25; Qur'án 2:35
- V. Gen. 3:14-24; Qur'án 2:38
- VI. Gen. 4:1-15; 5:1-5; Qur'án 2:34
- VII. Gen. 5:6-6:8; Qur'án 2:30

Noah:

- I. Gen. 6:1-8; 8:20-22; 9:12-17
- II. Gen. 9:22; 9:8-11
- III. Gen. 6:18-22; 8:15-19; 9:1, 18-19
- IV. Gen. 9:2-6
- V. Gen. 9:7-11; 9:26-27 (He will be from the line of Shem)
- VI. Gen. 9:20-29 (vv. 25-29)
- VII. Gen. 10:21-32; 11:10-30

Abraham:

- I. Gen. 11:1-9; 12:9-20; 13:1-13; 14:1-24
- II. Gen. 12:1-8; 13:14-18; 15:1-21; 17:1-9
- III. Gen. 17:10-14; 22:15-19
- IV. Gen. 17:1-2; 22:1-14
- V. Gen. 15:7-17 (17:15-20; 21:9-21; 22:1-14)
- VI. Gen. 17:15-19; 18:9-15; 21:1-8; 22:1-14
- VII. Gen. 26:1-5 (Gen. 27:1-29; 28:10-22; 32:24-32; 37:1-11; 48:1-49:33)

Moses:

- I. Lev. 26:40-46; Deut. 30:1-20; (31:30) 32:2-44; 33:1-29
- II. Ex. 3:1-4:31
- III. Deut. 29:1-29 (cf. Numb. 15:13-16)
- IV. Ex. 19:1-Numb. 10:10; Deut. 4:1-26:19
- V. Deut. 18:15-22
- VI. Numb. 27:18-23; Deut. 3:28; 31:1-23
- VII. Josh. 24:1-33; Judg. 1:1-2

Jesus:

- I. Matt. 24:1-25:46; Mk. 13:1-37; Lk. 21:5-38; Jn. 14:1-4; 16:4-33
- II. Matt. 3:13-4:11; Mk. 1:9-13; Lk. 3:21-22; 4:1-15; Jn. 1:35-51
- III. Matt. 10:1-42 (28:19-20); Mk. 3:13-21 (16:15-20); Lk. 6:12-49; 10:1-24; 24:36-53; Jn. 13:1-20; 15:1-16:3; 17:1-26
- IV. Matt. 5:1-7:29; Mk. 1:14-10:52; Lk. 4:16-9:62; Jn. 13:31-35; 14:5-14
- V. Matt. 24:1-25:46; Mk. 13:1-37; Lk. 17:20-18:8; 21:5-38; Jn. 14:1-4, 15-31; 16:4-33; Acts 3:19-26
- VI. Matt. 16:13-20; 20:20-29; Mk. 8:27-30; 10:35-45; Lk. 9:18-27; Jn. 21:15-22
- VII. Acts 1:12-26; 2:1-3:26; 15:1-41

Muhammad:

- I. Qur'án 75:1-15
- II. Qur'án 48:28-29; 96:1-19; 73:1-20
- III. Qur'án 48:8-10; 61:14
- IV. 33:69-71; 2:219; 5:89-93
- V. 7:48-53; 10:47-53; 33:72-73; 72:24-28; 74:8-31; 75:16-19; 98:1-3
- VI. 33:4-6, 36-40; 42:23 (Bukharí Vol. 4 Bk. 52 #288; Vol. 5 Bk. 59 #700; Vol. 8 Bk. 82 #817)
- VII. 4:59 (Bukharí Vol. 4 Bk. 56 #661)