

## Origins of Religion

Abrahamic religion is a term commonly used to designate the three prevalent monotheistic religions, Christianity, Islam, and Judaism, which claim Abraham (Hebrew: Avraham; Arabic: Ibrahim) as a part of their sacred history. Other, smaller religions that identify with this tradition such as the Bahá'í Faith and Druze faith are sometimes included. Abrahamic religions account for more than half of the world's population, today; there are around 3.8 billion followers of various Abrahamic religions. Eastern religions form the other major religious group, encompassing the "Dharmic" religions of India and the "Taoic" East Asian religions both being parallels of the "Abrahamic" category.

In theology, monotheism is the belief in the existence of one deity, or in the oneness of God in contrast with polytheism, which is the belief in, or worship of multiple gods. The term "religion" refers to both the personal practices related to communal faith and to group rituals and communication stemming from shared conviction.

Christianity is centred on the life and teachings of Jesus of Nazareth as presented in the New Testament. The Trinity is often regarded as an essential doctrine in Christianity and is held by many to be a complex concept. The most common understanding of the Holy Trinity, as espoused in the Nicene Creed, is one God that exists as three persons, "Father, Son and Holy Spirit" representing both the immanence and transcendence of God. God is believed to be infinite and his presence may be perceived through the actions of Jesus and the Holy Spirit.

Muslims share the belief in God's (Allah's) transcendence, but emphasize it in a manner, which does not invite the contrapuntal accent on the immanence in Christianity. For a Muslim, divine transcendence must be protected, and all talk of incarnation or even attempts at figurative artistic representation of the divine, or even of holy persons, are culpable detractions from God's absolute unicity, supremacy and transcendence.

Jewish theologians, especially since the middle Ages, have described the transcendence of God in terms of divine simplicity, explaining the traditional characteristics of God as omniscient, omnipotent, and omnipresent. Interventions of divine transcendence occur in the form of events outside the realm of natural occurrence such as miracles and the revelation of the Ten Commandments to Moses. Divine immanence, in contrast, describes the Godliness suffused within all of creation, celebrated and recognized through the practice of Sabbath observance.

Baha'is believe in a single, imperishable God, the creator of all things, including all the creatures and forces in the universe. God is a personal God, unknowable, inaccessible, the source of all revelation, eternal, omniscient, omnipresent and almighty. God is nevertheless seen as conscious of his creation, with a mind, will and purpose.

Druze consider themselves "an Islamic Unit, reformatory sects". They call themselves Ahl al-Tawhid (people of unity) or al-Muwahhidūn (Unitarians). Druze are not considered Muslims by other Muslims because they address prayers to the Fatimid caliph Al-Hakim bi-Amr Allah, whom they regard as a manifestation of God in his unity.

Each of the various Indian religions emphasize Dharma as the correct understanding of Nature (or God, as the origin of nature) in their teachings. In these traditions, beings that live in accordance with Dharma proceed more quickly toward Dharma Yukam, Moksha or Nirvana (personal liberation). In traditional Hindu society Dharma constituted the religious and moral doctrine of the rights and duties of each individual. Some view transcendence in the form of God as the Nirguna Brahman (God without attribute, indeed even without "god-ness"), transcendence being absolute.

God, called Waheguru, is the central idea of the Sikh faith. In this faith, Guru Nanak described God as being transcendent, and is known as the creator. God can create any mountain, lake, etc with no effort and is also known as an eternal being living outside this universe. Ik Onkar, meaning "One God" is a transcendent being, without fear, without hate, he is the water, the air, and he is in our hearts.

In the various forms of Buddhism transcendence is more difficult. The notion closest to transcendence is perhaps that of shunyata (emptiness, void) suffice to say that one of the marks, which set Buddhism apart from Hinduism in the beginning, is its reluctance to allow language to approach or speak of transcendence.

East Asian religions, Chinese religions, or Taoic religions form a subset of the Eastern religions. This group includes Taoism, Confucianism, Shinto, Yiguandao, Chondogyo, Caodaism, Jeungism, Chen Tao, and elements of Mahayana Buddhism. These traditions or religious philosophies focus on the East Asian concept of Tao, by definition Tao is a Chinese character commonly translated as a path or a way.

**Table of prophets of the modern Abrahamic religions.**

<b>Judaism</b>	<b>Christianity</b>	<b>Islam</b>	<b>Bahá'í Faith</b>
Abraham	Abraham	Abraham ( <i>Ibrahim</i> )	Abraham
Isaac	Isaac	Isaac ( <i>Is'haq</i> )	Isaac
Jacob	Jacob	Jacob ( <i>Yakub</i> )	Jacob
Joseph	Joseph	Joseph ( <i>Yusuf</i> )	Joseph
Job	Job	Job ( <i>Ayyub</i> )	Job
Aaron	Aaron	Aaron ( <i>Harun</i> )	Aaron
Moses	Moses	Moses ( <i>Musa</i> )	Moses
King David	David	David ( <i>Dawud</i> )	David
King Solomon	Solomon	Solomon ( <i>Süleyman</i> )	Solomon
Elijah	Elijah	Elijah ( <i>Ilyas</i> )	Elijah
Isaiah	Isaiah/Isaias	Isaiah ( <i>Ishaia</i> )	Isaiah
Jeremiah	Jeremiah/Jeremias	Jeremiah ( <i>Armya</i> )	Jeremiah
Ezekiel	Ezekiel/Ezechiel	Ezekiel ( <i>Dhul-Kifl</i> )	Ezekiel
	Adam	Adam	Adam
	Enoch	Enoch ( <i>Idris</i> )	Enoch
	Noah	Noah ( <i>Nuh</i> )	Noah
	Zachariah ( <i>the Priest</i> )	Zacharias ( <i>Zakariya</i> )	Zachariah
	Daniel	Daniel ( <i>Danya</i> )	Daniel
	John (the Baptist)	John (the Baptist) ( <i>Yahya</i> )	John (the Baptist)
	Jesus of Nazareth	Jesus of Nazareth ( <i>Isa</i> )	Jesus of Nazareth
	The Spirit of God ( <i>Paraclete</i> )	Muhammad	Muhammad
Elisha	Elisha	Elisha ( <i>Al-Yasa</i> )	
Jonah	Jonah/Jonas	Jonah ( <i>Yunus</i> )	
Samuel	Samuel	Samuel	
Joel	Joel		Joel
Ahijah HaShiloni	Ahijah HaShiloni		
Ahiyah	Ahiyah		
Amos	Amos		
Azariah	Azariah		
Baruch ben Neriah	Baruch ben Neriah		
Deborah	Deborah		
Eliezer	Eliezer		
Esther	Esther		
Gad	Gad		
Habakkuk	Habakkuk/Habacuc		
Haggai	Haggai/Aggeus		
Hanani	Hanani		
Hosea	Hosea/Osee		
Huldah	Huldah		
Iddo	Iddo		
		Ishmael ( <i>Isma'il</i> )	Ishmael
Jahaziel	Jahaziel/Chaziel		
Jehu	Jehu		
		Jethro ( <i>Shu'aib</i> )	Shu'aib
Joshua	Joshua		
Malachi	Malachi/Malachias		
Micah	Micah/Micheas		
Micaiah	Micaiah		
Miriam	Miriam		
Nahum	Nahum		
Nathan	Nathan		
Neriah	Neriah		
Obadiah	Obadiah/Abdias		
Oded	Oded		
Phinehas	Phinehas		
Seraiah	Seraiah		
		Shaloh ( <i>Saleh</i> )	Salih
Shemaiah	Shemaiah		
Uriah	Uriah		
Zechariah	Zechariah/Zacharias		
Zephaniah	Zephaniah/Sophonias		
Abigail			
Amoz			
			Bahá'u'lláh
			The Báb
Beor			

Judaism	Christianity	Islam	Bahá'í Faith
Bithiah			
Eli			
Eliphaz (the Temanite)			
Elihu (the Buzite)			
Elkanah			
Hannah	Ezra/Esdras		
Kenan	Hezekiah		
Sarah	Nehemiah/Nechemia	Lot ( <i>Lut</i> )	
Zophar (the Naamathite)			
<p>Jews classify some people as Prophets who are not explicitly called so in the Bible. Jews also use religious texts other than the Bible. Moreover, Jewish Rabbis use different criteria for classifying someone as a Prophet, e.g. Enoch is not considered a Prophet in Judaism. Also, the New Testament may call someone a Prophet even though they are not so classified in the Hebrew Bible; for example, Abel, Daniel, Enoch, and John the Baptist are described in the New Testament as Prophets.</p>			

In the first section of the table above the Prophets are common to all, the following sections show how only some are common to one another.

In all the many religions practiced on Earth the common assumption in each and every one is the belief in a greater power or higher being. Given the free will to choose how you perceive that being or power is of no importance, the practice behind the reason in that belief, the faith and the love of some power or person besides ones self, can be the simplicity of it all.

Maccello teaches us to “worship your God however you conceive him to be. In the lands of Silver Waters for instance, they see their God Manitou as a great white warrior Father, in the lands of Kim Su San they see him as a Buddha who is the Father of all. It is each for the understanding of those of that faith and culture, God interprets his law according to the cultures of man and he interprets his image according to the way they can identify best with this. So this sets up perhaps, as you have said quite truly, a barrier between the one walk of life and another but the Father in his wisdom has placed these things here in fervent prayer and hope that man will search his heart and eventually find the truth and the proof of his love by allowing man to see him however he may conceive him to be in his heart, but you see whatever man conceives the Father to be, the one great important and most beautiful thing of all this evolves that, he is a God of love, he is a creator of all things and the Father of mankind and it is this love which we have for him which one day will bridge over these misunderstandings and misinterpretations, which only man alone has put there, then we will come to a universal truth and a universal understanding one with another”.

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