

Messianic Expectations in Nineteenth Century Christian and Islamic Communities

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- • Introduction
- Baha'i explanation of Daniel's prophecies
- Messianic expectations in:
 - Early Christianity
 - 18th and 19th century West
 - 19th century Iran and vicinity
- Selected sources for study of messianic expectations

Introduction

- The first half of the Nineteenth Century was a period of tremendous excitement in all religious communities of Europe, Americas, and the Middle East.
- In the West, reading of the Bible that previously was limited to the clerical class, became a widespread phenomena and a large percentage of population was absorbed in biblical prophecies and their interpretation.

Introduction

- Among them, tens of thousands of people, from all walks of life, young and old, were absolutely convinced and would openly proclaim the near occurrence of a great event - the appearance of the Promised One of their Faith.
- Some of them predicted the time of the Manifestation of the Bab and Baha'u'llah with remarkable clarity and exactness, while others anticipated the general period.

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An extract from Some Answered Question

- In the eighth chapter of the Book of Daniel, verse thirteen, it is said: “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Then he answered (v. 14): “Unto two thousand and three hundred days; then shall the sanctuary be cleansed”; (v.17) “But he said unto me... at the time of the end shall be the vision.” That is to say, how long will this misfortune, this ruin, this abasement and degradation last? meaning, when will be the dawn of the Manifestation? Then He answered, “Two thousand and three hundred days; then shall the sanctuary be cleansed.”

- Some Answered Question, pp. 41-42

- Daniel refers to the third of the 4 edicts. The date of this edict is given in Ezra 7, where King Artaxerxes, in 456 BC, issued an edict for the reconstruction of Jerusalem.
- **2300 + (456BC) = 2300 - 456 = 1844 AD**
- Matt 24:3, Christ clearly identifies Daniel 8:14 with the signs of His coming and “the abomination of desolation”.
 - In Matthew, chapter 24, verse 3, Christ clearly says that what Daniel meant by this prophecy was the date of the manifestation, and this is the verse: “As He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?” One of the explanations He gave them in reply was this (v. 15): “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).” In this answer He referred them to the eighth chapter of the Book of Daniel, saying that everyone who reads it will understand that it is this time that is spoken of. Consider how clearly the manifestation of the Bab is spoken of in the Old Testament and in the Gospel. SAQ p. 42.

An extract from Some Answered Question

- In Daniel, chapter 12, verse 6, it is said: “And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and a half; and that when He shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

- Some Answered Question, p. 43

- Daniel 12:6, “... How long shall it be to the end of these wonders? ... It shall be time, times, and half, ... all these things shall be finished.”
- **3.5 years = 3.5 x 12 mon. = 42 mon. = 42 x 30 days = 1260 days**
- The Bab appeared in 1260 from Hejira of Muhammad (by lunar calendar).

- Daniel 12:11, “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolation be set up, there shall be a **thousand two hundred and ninety days.**”
- The beginning of this lunar reckoning is from the day of proclamation of prophethood of Muhammad, 10 years before Hejira.
- **1290 + (10 BH) = 1290 - 10 = 1280 H
(or 1863 AD)**
 - **Some Answered Question, p. 43**

- Daniel 12:11, “Blessed is he that waiteth and cometh to the 1335 days.”
- Muhammad’s Hejira = 622 AD
- **622 +1335 = 1957**

- In 1957, Shoghi Effendi cabled that the Faith of Baha’u’llah has circled the globe.

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Messianic Expectations in Early Christianity

- Immediately after the crucifixion of Christ, a strong belief in His imminent Second Coming grew among some Christians. They believed that He would reappear so that those that were not a believer would have a second chance.
- This strong expectation persisted for three centuries of Christianity and the Book of Revelation is the finest expression of such imminent messianic expectations.

Messianic Expectations in Early Christianity

- By the time of appearance of Muhammad, messianic expectations had died down.
- During 3rd to 18th century, only a handful of theologians and seers offered specific predictions about the timing of the Second Appearance.

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Expectations in 18th and 19th Century of Christianity

- By the late 18th and early 19th century, a renaissance of messianic expectations had erupted all over the Christian world:
 - all countries of Europe and North America
 - Involving all denominations of Christianity
- Severe censorship and persecution was launched by Church authorities

Expectations in 18th and 19th Century of Christianity

- Thousands of theologians continued to proclaim imminent appearance of the Father and, with varying degree of precision, anticipated this occurrence to take place in the mid 19th century.
- An alphabetic list of some of the more prominent of these individuals will follow with brief biographical info and selected references.

Pierre Agier, 1748-1823

- A French lawyer, elevated to judgeship of the Appeal Court in 1802, and author of many books.
- Through reading the writings of Manuel Lacunza, he was convinced that Christ's appearance was near.
- After extensive research, he concluded the Second Coming would occur between 1838 and 1848.
 - “Prophecies about Christ and Church in the Sacred Scripture”, Paris, 1820
 - “Interpretation of John's Revelation”, Paris, 1823
 - Vaucher, I Passion, Paris, 1823

Amzi Armstrong, 1771-1827

- Born in New York, he was a pastor in New Jersey.
- In 1815 organized a series of conferences on John's Revelation and in these lectures predicted demise of the Papacy, establishment of Israel under the sovereignty of the Second Messiah.
 - “The Last Trumpet”, New York, 1824
 - Froom, pp. 194-201

Ferdinando Arrivabene

- An Italian priest, wrote a book on the Second Coming of Christ, which later greatly influenced the discoveries of other theologians.
 - Vaucher, p. 86

John Bacon, 1738-1820

- From Massachusetts, a very important figure in political and judicial circles.
- He had two different ways of computing the year of the Return.
 - He considered 1260 to have commenced from the beginning of Islam and establishment of Papacy:
 $606+1260 = 1866$.
 - Computed prophecy about 2300 from the Persian conquest of Alexander and arrived at 1926.
- He wrote: "*Conjectures on the Prophecies*", Boston, 1805.
 - Froom, pp 72-75

Joseph Bates, 1792-1872

- Marine officer of the British Navy.
- Spent a long time studying Bible and prophecies.
- Wrote extensively on biblical interpretations
- Predicted the time of Second Coming at:
 - 12 October 1844
- Since appearance of Christ did not materialized, became a member of Sabatien (the Seventh-Day Adventist) sect
 - “Autobiography of Elder Joseph Bates”, 1868.
 - Froom, pp. 409-413

John Bayford

- At the beginning of the 19th century was a member of the group that began teaching Christianity to Jews. He organized many conferences for this purpose.
- Predicated 1844 as the year of appearance of Christ.
 - Bayford, John, "Messiah's Kingdom", London, 1820.
 - Froom, pp. 409-413

Joseph Baylee, 1808-1883

- Author of a number books.
- He urged people to prepare themselves for the Coming of Christ and establishment of His Kingdom. He also predicted the ruin of kingship, especially the rule of Islam (Ottoman Empire) and the Papacy.
- Became famous through his many confrontations with the Vatican church.
 - J. Baylee, "Principles of Scripture Interpretation", London, 1844.

Abbrech John Bengel, 1687-1752

- A great German scholar of the Pietistic sect.
- Studied and taught at Stuttgart and became the Denkerdrof Professor of Divinities. He had immense influence in shaping the religious scholarship and divinity studies of the period.
- Wrote extensively and his books have been reprinted many times.
- One of his books is devoted to summary of his research on the Book of Revelation. In this book, he anticipated the year of appearance to be 1836.
 - Bengel, Abbrech John, "A Memoir of the Life and Writings of J. Bengel", London, 1837.

- A Baptist minister, in a letter dated 2 Jan 1843, wrote: “With certainty, the fulfillment of the prophecy about 2300 will be witnessed at the end of 1843. Also, the Revelation’s prophecy about 1290, which commenced in 508AD will be in the year 1798 - which indicated that readiness of the world to receive its Messiah. I am certain that I have committed no errors in my calculations and eagerly long for their fulfillment.”
 - “Letter of David Bernard of the Second Coming of Christ”

James Bicheno, ?-1831

- He became a minister in England and through many writings considered the French Revolution as a sign for the Second Coming.
- He also stated that Daniel's prophecy about "2300" commenced at 418BC and hence anticipated that 1811 events would lead to the reformation of the world.
- Bicheno predicted that the Second Coming will take place in 1864.
 - "The Signs of Times", 1793, Brooks publishers
 - "Restoration of the Jesus", 1800

Edward Bickersteth, 1786-1850

- Head of the Biblical Church of Waton and the secretary of Society of Heralds, he wrote 16 books, all reprinted several times.
- In all his writings, he predicted the commencement of Daniel's "2300" prophecy from 446BC, hence 1854 as the year of Christ's Appearance of.
- He also anticipated major events in 1868.
 - "A Practical Guide to the Prophecies", 1852, 8th edition.

Elias Boudinot, 1740-1821

- A well-known lawyer and member of Congress, he was born in Philadelphia, and was one of the signatories of the Peace Treaty with England after the war of Independence. At one time he was considered a potential Presidential candidate.
- Author of many books, he predicted the Second Coming to occur in 1844 based on Daniel's prophecy of "2300", commencing from 456BC, the year of Daniel's statement.
 - "The second advent or coming of Messiah in glory: shown to scripture doctrine and thought by divine revelation from beginning of the world"

Charles Bowles, ?-1843

- Born in Boston; his father was of African ancestry.
- First became a Protestant, and later converted to the Baptist Church and in 1816 became a high-ranking official of the Church. He was a popular speaker in the “Free Will” movement, and despite opposition to his race, progressed in the Church.
- In his talks, he always spoke of 1843 as the year of the appearance of the Promised Messiah.
 - Froom, p. 705

Joshua William Broocks, 1790-1882

- A high-ranking member of the Church of England and writer of numerous books.
- He compiled an encyclopedia of the names and details of all people that have predicted the Second Coming. In this book, he points that due to exceptionally large number of diverse predictions during the 19th century, the Day of Judgement will be then.
- Based on Daniel's prophecy, he specifically points to 1844 as the time of return of Christ.
 - “A Dictionary of Writers on the Prophecies”, London, 1835
 - “Elements of Prophetic Interpretation”, London, 1835

Emile Broussais, ?-1855

- A Frenchman, in the year 1842 predicated that near appearance of a “New World Order” which will in turn commence a new order to be realized in the future centuries.
 - Broussais, Emile, “La Regeneration due Monde”, Paris, 1842.

John Aquila Brown

- In a book published in 1810, he predicted that the greatest historical event of all times will occur in 1843.
- In the course of this event, all people, from all races, sects, backgrounds, will be united under one Tabernacle. He based his arguments on Daniel's vision.
 - “The Even Tide”, London, 1827

Charles Buck, 1771-1815

- A well-known theological scholar, author of useful divinity dictionary which has been reprinted numerously.
- He writes that the sixth trumpet blast is Islam which will be concluded in 1844, and then the period of the seventh and final trumpet blast will commence and will last 1000 years.
- He writes a great deal about the glory of this final period, including participation of the tribes of Israel, establishment of the Kingdom of the Kingdom of God and world-encircling of the Word of God.
 - “Theological Dictionary”, London, 1802.

Adam Hood Burwell, 1790-1849

- Was born in England, became an evangelical teacher of the Protestant Church and went to Canada.
- In a book titled, *News about the End of the World*, he analyzed how Jews had failed to understand Daniel's statement on the 70 weeks. He further predicts that 1844 would witness the realization of Daniel's prophecy about 2300.
 - “A Voice of Warning and Instruction Concerning the Signs of the Times and the Coming of the Son of Man to Judge the Nation and Restore All Thing”, Canada, 1835

Alexander Campell, 1788-1866

- In 1807 he and his father, Thomas Campell, left the Presbyterian Church. He anticipated the descent of the Daniel's "New Jerusalem" to be fulfilled in 1830.
- Campell wrote many articles and assembled a group of disciples known as "Jesus' Students" who are still active in various parts of the world.
- Robert Owen was one of the great scholars of the Baptist Church and debated Alexander Campell extensively on his understanding of these prophecies. Owen considered 1866 to be the year anticipated and left his church to preach this truth.
 - Alexander Campell and Robert Owen, "Debates on the evidence of Christianity", Bethany, 1829

David Chytraeus, 1530-1600

- A great scholar and author of many books.
- One of the founders of Lutheran Church and assisted in establishing several universities in Germany.
- One of his books is about John's prophecies in the Book of Revelation. In there, he predicts that "1260" prophecy will be fulfilled in 1676 (using 416BC as the beginning) and that would be the year of the Second Coming. However, he goes on to say that the Divine Will is to be fulfilled in 1866 as the Day of Judgment. This day, he states, is the 1000th week of the Second Coming.
 - Johannis Rostock, "D. Chytraus Auslegung der Offenbarung", 1572.

Adam Clarke, 1762-1832

- A famous preacher of the Methodist Church from Ireland, he labored hard and mastered many of Middle Eastern and ancient languages.
- His best known work is a series of commentaries on the Old Testament, published from 1810 to 1826.
- Like many other commentaries, he considered the establishment of Papacy as the beginning of “1260” in Daniel’s prophecy.
- He further points to the French Revolution which greatly undermined the authority of the Pope as a major signpost.
- He concludes that in 1844, the “2300” day prophecy will be fulfilled and the Second Coming will be realized.

John Cook, 1784-1854

- Born in New Jersey, he was first without a religion and then became a Christian, enrolled in the Baptist Church.
- In 1842 studied Miller's work and a year later wrote a treatise to the Church that in 1844 the Second Coming of Christ will take place. He stated that if the Church remained heedless, similar to what the Jews did 2000 years ago, would take place once more.
- He also warned the Church that if they ignored this Coming, a great retribution awaited them.
 - “A Solemn Appeal to Ministers and Churches Relative to the Speedy Coming of Christ”, Boston, 1843.

Edward Cooper, 1771-1833

- Finished his studies in Oxford University and was eventually elevated to the Head of the Stafford University.
- From various numbers and prophecies in the Bible, he compiled a table and offered a very detailed analysis.
- According to his calculations, the year 1867 was to witness the establishment of the Kingdom of God on earth and the world will be filled with majesty and glory of God.
 - “The Crises”, 1825

William Cunnighame, 1776-1849

- Born in Scotland, he traveled extensively throughout the world, especially in India and in 1804 settled in his native land.
- He devoted the rest of his life to the study of Bible and prophecies and education of a number of disciples.
- Cunnighame concluded that Daniel's prophecy will be realized in 1843 but also warned that one must wait until 1867 to see it's full glory.
 - “Nomenclature des oeuvres de W. Cunnighame”

John Nelson Darby, 1800-1882

- From an Irish family, he was born in London. First became a lawyer and then a Minister in the Anglican Church. After a while, greatly concerned with the chaos and ungodliness in the Church, he left it and began a life of seclusion.
- During this period, he intensely studied and understood that the time of Appearance was near. He then undertook close association with the Polymuth Brethern, whom were also anticipating the Second Coming, and began to travel extensively and preach this message.
- His talks are focused on preparing the Christian community to accept the new Messiah and predict that the time is all too close for His Coming. He was a man of truly unique spiritual insights.

- Darby, John Nelson, "John Darby's Collected Writings",
London

William Cummins Davis, 1760-1831

- He left the Church early on to devote his time to the study of prophecies about the Second Coming.
- In a book published in 1808 about the commencement of the 1000 year Kingdom of Christ, he predicted 1847 as the beginning of this great enterprise. He emphasized the same point in another book written in 1827.
- He also pointed to 1867 as the conclusion of the anticipated 1290 years and 1922 as the termination of 1335 years and elevation of the banner of Word of God in all parts of the world.
 - “The Millennium or a Short Sketch of the Rise and Fall of Antichrist”, Workington, 1818
 - “A treatise on the Millennium”, Workville, 1827.

William Digby, 1783-1866

- Born in Dublin, was elevated to Archbishop position.
- Wrote a lengthy book on the subject of 1260 Daniel's prophecy and in there considered 1792, the year of French Revolution as an important beginning for momentous events, but stated that 1844 will witness the Second Coming.
 - Digby, William, "A Treatise on the 1260 Days of Daniel and St. John", Dublin, 1831.

Henry Drummond, 1787-1865

- A very wealthy man and a significant political figure, had a magnificent home in Albury Park, England. He undertook organization of a series of conferences, seminars and debates about the imminent appearance of the Savior of the World.
- He eventually compiled a dissertation, summarizing these discussions.
 - “Introduction to the Study of the Apocalypse”, London, 1830.

George Duffield, 1794-1868

- Lived and worked in Pennsylvania, and wrote a book in 1843 about the nearness of the Second Coming. This book was ridiculed and severely criticized by the Church leaders.
- He then wrote a second book with much greater details about his analysis of Sacred Scripture and the question of the Savoir. In this book he explained that a new world order was to commence in 1844 and would continue evolving until 1847. He considered this later date to be the fulfillment of Daniel's prophecy and 1260 anticipated in the Book of Revelation.
- Duffield also pointed out that disunities and conflicts would continue to remain for some time and that Papacy will be greatly weakened by 1910.

Edward Elliott, 1793-1875

- A Presbyterian Minister, wrote a huge book of interpretation on the Book of Revelation. In this book he gives references to well over 10,000 documents.
- According to his understanding, the year of Appearance is 1866. However, he points that according to the “1335” prophecy one must wait until 1941 to witness a blissful joy.
 - Elliott, Edward, “A Commentary on the Apocalypse”, 5th edition, 1844.

Joseph Emerson, 1777-1833

- Studied in Harvard and became a Church leader in Beverley.
- In a series of lectures on prophecies, considered the beginning of a Thousand Years of the Kingdom of the Savior to commence in 1866.
- However, he also concluded that this Kingdom will in reality commence in 1941 when the Bible's "1335" prophecy is realized.
 - Emerson, Joseph, "Lecture on the Millennium", Boston, 1818.

Stanly Georges Faber

- Finished his studies in Oxford University and in 1803 became a minister in the Salisbury Church.
- In 1842 wrote a book which received intense criticism from the Church leadership. In this book, he points to the year 606AD as an important year which witness the commencement of Islam and establishment of the Church. He therefore uses this year to begins the count down on prophecies and arrives at 1866, which is the end of the old world and the beginning of the new world.

Benjamin Farnham

- During the later part of the 18th century and the beginning of the 19th established a number of schools in Connecticut.
- In 1800 wrote a book that in it points to 1864 as the year of fulfillment of John's prophecy and coming of the Savior.
- He also anticipated that the Turkish rule and emancipation of the Israelites to take place in the same year.

James Ferguson, 1710-1776

- A well-known astronomer and a student of Newton.
- He firstly used the “70 weeks” statement of Daniel, which points to the Crucifixion of Jesus in the year 33AD.
- He then used the same basis (ie. 33AD) to figure that Daniel’s statement about 2300 commenced in 457BC and hence must be concluded in 1843, which must be the year of reappearance of Christ.
 - “An Astronomical lecture on Eclipses of the Sun, Moon, the rue year of our Savior’s Crucifixion, the Supernatural darkness at the time of the Prophet Daniel Seventy Weeks”, Bristol, 1775.

John Fry, 1779-1849

- Graduated from Leicester University in England, he devoted the period 1822 to 1835 to the subject of prophecies in the Bible and wrote several books on his research findings.
- He anticipated 1844 as the year of the Second Coming.
- He further believed that the “2300” prophecy began in 457BC and therefore must be concluded in 1892 - the Day of a Great News!
 - “Observation on the Unfulfilled Prophecies of the Scripture which are yet to have their Accomplishment before the Coming of the Lord in Glory or at the Establishment of Everlasting Kingdom”, London, 1835

Henry Gauntlett, 1762-1833

- A high-ranking member of the Anglican Church.
- In 1821 published an extensive commentary on the Book of Revelation and explained that of all prophecies, only three remained unfulfilled: the ones associated with 1260, 1290 and 1335.
- He considered the commencement of 1260 to have taken place in 606AD - the year that witnessed the emergence of Islam and establishment of Christian Church - and it's realization to occur in 1866.
- He also anticipated that in 1896 and 1941 great events would occur, including abolishment of the Islamic Empire and the rule of the Church. For 1000 years, Satan will disappear.
 - “Exposition of the Book of Revelation”, London, 1821.

Francois Samuel Robert Louis Gausсен, 1790-1863

- Born in Geneva, he became a university professor in his native town and due to religious conflicts, undertook a series of travels and a manner of seclusion.
- He organized a group expecting the return of Christ.
- Gausсен pointed to a number of conditions for Christ's appearance, including emancipation of Israel and removal of Turkish rule over Jerusalem. He predicted this return would take place between 1839 and 1849.
 - “Les Juifs evengelises enfin et bientot retablis”, Paris 1843
 - “Daniel le prophete ezpose dans une suite des lecons our une ecole de Dimanche”, Paris, 1850.

John Gill, 1690-1771

- A Baptist minister, fluent in a number of Eastern languages, and author of several books, including a well-known commentary on the Book of Revelation.
- Considered 1866 to be the year of appearance and said this date concludes the 6000 years of world's age and beginning of the Seventh Day and establishment of a new order and a new Tabernacle. During this period, church will be cleansed and purified.
 - “Exposition of Revelation of St. John”, London, 1776.

William Girdleston

- A minister of the Anglican Church, author of a number of commentaries on prophecies.
- He is among the few that understood that “1260” prophecy has to do with the length of Islamic Dispensation. However, he based his calculations on the solar years, and hence anticipated the Messiah in 1890.
- He also concluded that “1335” prophecy will be realized in 1965.
 - “Observations on the vision of Daniel and on part of the Book of Revelation of St. John”, Oxford, 1820.

Samuel Gobat, 1799-1879

- Born in Switzerland, studied Arabic first in Paris and then in London and went to become Archbishop of Jerusalem. He stayed in Ethiopia and eventually settled in Malt Island.
- He wrote and translated a number of books about prophecies.
- His research indicated that in 1866, the Promised One will appear.
 - “Bishop of Jerusalem: His Life and Work”, London, 1884.

Edward Dorr Griffen, 1770-1837

- A famous preacher in Philadelphia, who enjoyed a great following.
- Based on Daniel's vision, he anticipated the coming of Christ to occur in 1847.
- He further explained that "1260" will be realized in 1866, and "1290" in 1896 and "1335" in 1922.
 - "The Kingdom of Christ: A Missionary Sermon", Philadelphia, 1805

Mathieu Habershon, 1789-1852

- An engineer and famous architect, he made an extensive studies of Daniel's and John's prophecies, and published seven books on this subject, always referring to 1844 as the year of the appearance of Christ.
- In 1842 he went to the Holy Land to teach Jews and constructed a large Anglican Cathedral.
 - “A Dissertation on Prophetic Scriptures Chiefly those of Chronological Characters showing their Aspects on the Destinies of the Jewish Nation”

John Haywood, 1826-1853

- A lawyer, writer and historian in North Carolina, he was appointed to the Supreme Court of the State of Tennessee.
- In his writings he concluded that 1260, 1290 and 1335, corresponded to 1844, 1874 and 1919, respectively, and in these years great and momentous events would occur.
 - “The Christian Advocate”, Nashville, 1819

G.W. and Christof Hoffmann

- In 1819, G.W. Hoffmann inaugurated the Korntalite sect in Wuriemberg, Germany. This group encouraged people to go to Jerusalem to wait for coming of Christ. The central core of his teaching was the need to raise a large Temple in honor of Christ, hence called Templers.
- In 1854, his son, Christof, took over the affairs of the group and together with a large number of his followers went to Haifa to witness the coming of Christ.
- Baha'u'llah has stayed with them on two occasions and has revealed a Tablet in honor of their chief.
 - F. Gruenzweig, "Dfe Evangelische Bruder - Gemind Korntal Metzigen Wortemberg", 1858, Blunt

Samuel Hopkins, 1721-1803

- Born in Connecticut, became a great biblical and divinity scholar.
- In course of his research and writing, he says that although it is not possible to establish the exact date of Christ's return, but according to Daniel, one must anticipate Him in 1866, at which time His Kingdom will envelope the earth.
 - “The System of Doctrine Contained in Divine Revelation and the Treatise on the Millennium”, Berton, 1793.

James Russel Lowell

- Famous poet wrote verses in 1844 which became a popular hymn when set to music by Ton-y-Botel. This poem captures the challenge of Millerites.

Once to every man and nation comes the moment to decide,

In strife of truth with falsehood for the good or evil side

Some great Cause, God's new Messiah, offering each the bloom or blight,

And the choice goes by forever, 'twixt that darkness and that light.

Rev. William Miller, 1782-1849

- He was born in Massachusetts and married in 1808, then settled in Vermont. The lack of enthusiasm in the Christian community greatly disheartened him and caused him to start his study and investigation of its cause.
- During this time he enlisted in Army and resigned his commission in 1816 and returned to his native home.
- While in Pennsylvania, on 22 October 1832, he had a vision and an inspiration. This presented by far the most dramatic scenario, as he predicted that 1844 would witness the Second Coming of Christ, along the Day of Judgment and the Day of Resurrection.
- A large following gathered around him. However, at the appointed year the promise of the Second Coming was not fulfilled.
- He dies in 1849 still believing the near advent.
- In a later decade his disappointed Millerites became the Seventh Day Adventists, a branch of Protestant Church.
 - “W. Miller’s Apology and Defense”, Boston, 1845.

Wolaston William Pym, 1782-1852

- An English priest and author of numerous books.
- He writes (translation from Persian by AR): Predictions by Daniel and the Book of Revelation requires considerable interpretation, but Daniel's prophecy about 2300 days and nights is so clear that even a child can figure that it refers to the Appearance in 1844.”
 - W.W. Pym, “Thought in the Milleranism”, London, 1829.

Emmanuel Swedenborg, 1698-1772

- A great Swedish writer and scientist.
- In 1744 began preaching nearness of descent of the New Jerusalem. He predicted that in exactly one century - in 1844 - the truth of his words would be established.
- In 1757 underwent a spiritual experience and left behind all material attachments and began writing many books, which attracted immense following. However, this followers soon became disillusioned and scattered.
- Abdu'l-Baha has compared him to Shaykh Ahmad Ahsa'i.

Joshua Lacy Willson, 1774-1847

- A high-ranking government official in the State of Cincinnati, he established a school and taught philosophy and moral conduct. He also had started a newspaper and regularly contributed columns.
- Willson thought that the “2300” prophecy would be completed in 1847 and would refer to the cleansing of Jerusalem. He also thought that the period of anti-Christ would last 75 years and the advent of the New Day would occur in 1922.
 - Froom, p. 227-237

Joseph Wolf, ?-1862

- He was Jewish who converted to Christianity, first Catholic and then Protestant. He knew 14 languages and traveled widely.
- In a letter dated 20 April, written from Jerusalem he wrote (translation from Persian by AR):

“Dear Friends,

After passing through Egypt, my wife and I arrived in the Holy Jerusalem. It is now two months since we are engaged in teaching the Jews of this area in that Jesus of Nazareth first appeared on earth but was treated most disgracefully. He sacrificed Himself for the sins of the people. It will be in 1847 when He will appear for the second time, and this time in full glory and majesty. He will unite the scattered tribes of Israel. Almighty God, in the temple of a Man, will rule the earth. I, Joseph Wolf, will see Abraham, Isaac and Jacob with mine own eyes...”

- Introduction
- Baha'i explanation of Daniel's prophecies
- Messianic expectations in:
 - Early Christianity
 - 18th and 19th century West
 - 19th century Iran and vicinity
- Selected sources for study of messianic expectations



Early Islamic Messianic Expectations

- Much like Christianity, from early on, a number of mystics, poets, philosophers and thinkers predicted the advent of the Promised One:
 - Muhammad Shalmghani (killed in 933AD)
 - Attar Nayshaburi (1145-1221)
 - Shah Na`matu'llah Vali Kirmani (d. 1329)
 - Jamal Ardistani (d. 1474)
- In His Writings, including the “Seven Proofs”, the Bab names some of these expectants:
 - Siyyid Husayn Akhlati
 - Mirza Muhammad Akhbari
 - Shaykh Ahmad Ahsa'i (mentioned many times)
 - Siyyid Kazim Rashti (many references)

19th Century Messianic Expectations in Iran and Vicinity

- While messianic expectation was a theme referred to by a number of mystics and poets, this issue picked up momentum in the late 18th century and was focus of intense speculation in many areas of Iran, the holy cities of Najaf and Karbala in Iraq, and other regions.
- The most intense of this expectants belonged to the Shaykhi school of thought, but there were a number of others who will be briefly listed in the next several slides.

Mulla Sadiq Urdubadi

- In the early 19th century, Mulla Sadiq resided in Qafqaz, in the vicinity of river Araxes, in the province of Asharbayjan.
- He constantly taught the nearness of the advent of the Qa'im and gained over 10,000 following.
- When this issue became a cause of disturbance, the Russian Emperor exiled him to Warsaw where he spent the rest of his days.

Mulla `Abdu'l-Karim Urdubadi

- He was a disciple of Mulla Sadiq Urdubadi (previous slide) and followed the teachings of his master and informed great many of the advent of the Qa'im.
- He suffered imprisonment, exile and great many other forms of persecution, yet remained constant in his belief and prepared the way for a large number of people.
- Baha'u'llah has immortalized his name in a Tablet addressed to the believers in Qafqaz (see *Hadrat-i Bab*, p. 101)
 - Ishraq-Khavari, *Rahiq-Makhtum*, v.2, pp 888-9
 - Fadil Mazandarani, *Asraru'l-Athar*, v.4, p. 504

Haji Asadu'llah Saysani, ?-1842

- A farmer in the village of Saysan, near Tabriz, Adharbayjan. Outwardly he was unlettered, but righteous and God-fearing.
- He spent a number of years as a ascetic in Sahand Mountain, and afterwards traveled extensively until he attained the presence of Shaykh Ahmad Ahsa'i and was greatly influenced by the latter.
- Upon return to his native town, he began to prepare the people of the region for the advent of the Bab.
- When the Bab came through Tabriz, great many were already ready to accept Him and through the labors of Haji Asadu'llah readily embraced the new Call.
 - Fadil Mazandarani, *Zuhur'l-Haqq*, v.3, pp 44-6.
 - Haji Mu`inu's-Saltanih, unpublished history.

Mirza Aqa Jan Munajjim Isfahani

- He lived in Nasrabad, near Isfahan, and served as the astronomer and fortuneteller of Manuchihr Khan, the Governor of Isfahan.
- Mirza Aqa Jan advocated that soon a Personage would appear that like Moses, Christ and Muhammad would inaugurate a new Dispensation with a new system of laws and administration.
- He predicted that this great Person would appear in 1260H/1844.
 - *Abdu'l-Baha, Memorials of the Faithful*, p. 169
 - *Mirza Abu'l-Fadl, al-Fara'id*, p. 555

Muhammad-Baqir Jawhari, ?-1834

- In the last year of his life, he wrote a book titled, *Tufanu'l-Baka'*, which was not published for another 77 years.
- In this treatise, he argued that the Promised Qa'im would appear after 1000 years of occultation, which would be realized in 1260H, or 1844.
 - *Ishraq-Khavari, Qamu Iqan, v.4, p. 1535*

Haji Mulla Iskandar Khu'i

- He was among the well-known clerics and preachers of the nineteenth century Adharbayjan and would tell his congregation of the nearness of the advent of the Promised Qa'im.
 - Haji Mu`inu's-Saltanih, unpublished history.

Haji Mulla `Ali-Akbar Maraghiyi

- A native of Maraghih, he ranked among the leading clergies and preachers of the province of Adharbayjan
- He successfully prepared a number of inhabitants of the region for the acceptance of the Qa'im, and when the Bab came through the area, a large number embraced His Call.
 - Fadil Mazandarani, *Zuhur'l-Haqq*, v.3, p. 52.

Karbala'i `Ali and Karbala'i Abu-Muhammad

- In Sang-Sar two brothers, Karbala'i Ali and Karbala'i Abu-Muhammad, both known for their piety and spiritual insight, strove to prepare the people for the acceptance of the promised Revelation, the advent of which they felt was fast approaching.
- In 1847, they announced that in that very year a man named Siyyid `Ali would, preceded by a Black Standard and accompanied by a number of his chosen companions, set forth from Khurasan and proceed to Mazandaran. They urged every loyal adherent of Islam to arise and lend him every possible assistance.
 - “The standard which he will hoist, will be none other than the standard of the promised Qa'im; he who will unfurl it, none other than His lieutenant and chief promoter of His Cause. Whoso follows him will be saved, and he who turns away will be among the fallen.”
- Both brothers became faithful followers of the Bab and their sons attained martyrdom in Shaykh Tabarsi.
- The two brothers died in the spring of 1847.
 - Nabil, *The Dawnbreakers*, pp 405-6

Mirza Muhammad Akhbari, 1783-1816

- One of the leading Akhbari clerics of his age and a major opponent of Usulies, he was eventually killed through the instigation of the latter.
- Nabil reports that in his poems relating to the year of the Manifestation, makes the following prediction:
 - "In the year *Ghars* [=1260] the earth shall be illumined by His light, and in *Gharasih* [=1265] the world shall be suffused with its glory. If thou livest until the year *Gharasi* [=1270], thou shalt witness how the nations, the rulers, the peoples, and the Faith of God shall all have been renewed."
- The Bab confirms Mirza Muhammad's insight in the "Dala'il-i-Sab'ih"
 - Nabil, *The Dawnbreakers*, p. 49-50

- Well-versed in the Science of Letters, he possessed incredible spiritual insights and with complete clarity had anticipated the Bab by His name, `Ali-Muhammad, and told others.
- Haji Siyyid Javad Karbala'i reports that using letters, he had communicated, "Mihdi [is] present, `Ali-Muhammad [is] the Lord"
- The Bab refers to him in "Dala'il-i-Sab'ih"
 - Mirza Abu'l-Fadl, *Kashfu'l-Ghata*, pp. 76-7

Haji Mirza Hasan Nayini

- Nabil reports that while in his youth visiting Kashan, he met a certain old man by the name of Mirza Mahmud Qamsari (d. 1857), who told him that in his youth he had met Haji Mirza Hasan in Nayin.
- The latter had foretold of the appearance of the Qa'im and marked the exact day and time of Baha'u'llah's birth. Years later, this led Mirza Mahmud to the Faith.
 - Nabil, *The Dawnbreakers*, pp. 8-9

Mirza Ja`far Munajjim Tabrizi

- He foretold of the appearance of the Promised One years before His Manifestation, and later, when the Bab had declared would tell, “The Cause of this young Siyyid would embrace the world!”
- Mu`inu’s-Saltanih also tells of another old Tabrizi man, whom walked the streets and without ever talking to anyone would write on walls, “Zh 1260” (manifestation in 1260 [1844])
 - Haji Mu`inu’s-Saltanih, unpublished history

Shaykh Ahmad Ahsa'i, 1752-1825

- Born in 1752 in Mutayrafi, in the province of Ahsa of Bahrain, he was the most important expectant of the Twin Manifestations.
- Founder of the Shaykhi School within the Shi'i fold, he was the author of over 100 books and manuscripts, and teacher to hundreds of students, whom went on to proclaim the nearness of advent of the Qa'im.
 - More details on a separate handout

Siyid Kazim Rashti, 1794-1843

- The heir to Shaykh Ahmad Ahsa'i, he was the teacher of most of the Letters of the Living, whom formed the first and the most important circle of the Bab's disciples.
- Residing most of his life in Karbala, he authored great many books and treatise and the Bab attended his classes for some six months.
 - More on this in a separate handout.

- Introduction
- Baha'i explanation of Daniel's prophecies
- Messianic expectations in:
 - Early Christianity
 - 18th and 19th century West
 - 19th century Iran and vicinity
- • Selected sources for study of messianic expectations

Selected Sources, Persian and English

- Misbah, Aminu'llah, *Mubashsharin-i-Gharbi*, Iran, 131 BE
 - Brief discussion of some 97 western anticipants in 17th-19th century.
- Muhammad-Husayni, Nusratu'llah, *Hadrat-i Bab*, Canada, Persian Baha'i Studies Institute, 1995, pp 92-133
 - Discussion about 25 western and eastern expectants.
- Leroy, Edwin Froom, *The Prophetic Faith of our Father*, Washington
 - Extensive, 4 volume study on messianic expectation in Christianity, perhaps the best source for this topic.
- Brooks, Joshua William, *Dictionary of Writers on the Prophecies*, London.

Selected Sources, French

- Henri, Des Roche, *Dictionnaire des Messianismes et Milleranismes de l' Ere Chretienne*, Mouton, Paris, 1969
- Vaucher, Alfred Felix, *Une celebre oubliee: Le pere M. de Lacunza Y Diaz 1731-1801*, Collogness sous salve Fides, 1941.
- Simpkin, *Petites Eglises de France*