

A dramatic landscape at sunset or sunrise. The sky is filled with dark, heavy clouds, with a bright, glowing sun partially obscured by a large, billowing cloud. The sun's light creates a shimmering path of reflection on the water below. In the foreground, the dark silhouette of a hillside or mountain range is visible. A single bird, possibly a seagull or similar large bird, is captured in flight in the center of the image, its wings spread wide. The overall mood is somber yet hopeful, with a sense of divine presence.

— *As it was* —  
IN THE DAYS OF NOAH

So Unfolds the Surprising Fulfilment  
of Biblical Foresights of the 'Return'

BY DON DAINTY

*"But as the days of Noe were, so shall also  
the coming of the Son of man be." (Matthew 24:37-39)*

AS IT WAS IN THE DAYS OF NOAH

ISBN 978-0-9811591-0-2

© 2009 E. Don Dainty, All rights reserved.

This essay has been reviewed and approved by the Literature Review Committee of the National Spiritual Assembly of the Bahá'ís of Canada, 2008; and many thanks are due to Linda O'Neil for the editing process, and to Del Carry for the cover art and book design.

Unless otherwise indicated, biblical quotations are taken from the King James Bible.

————— *As it was* —————  
IN THE DAYS OF NOAH

So Unfolds the Surprising Fulfilment  
of Biblical Foresights of the ‘Return’

By Don Dainty

*“But as the days of Noe were, so shall also  
the coming of the Son of man be.” (Matthew 24:37-39)*



## TABLE OF CONTENTS

	Preface . . . . .	vii
I	Interpreting the Mysteries of Biblical Scripture . . . . .	1
II	Prelude to the ‘Glory’. . . . .	4
III	Biblical Foresights Become Both Bahá’í History & Future . . . . .	7
	Figure 1 – The Shrine of His Holiness The Báb. . . . .	10
	Figure 2 – Map of The Mt. Carmel Vicinity . . . . .	13
	Figure 3 – Carmel, Sharon, Haifa and Akka . . . . .	14
	Figure 4 – Buildings of The ‘Arc’ on Carmel . . . . .	15
IV	The Blueprint of The ‘Kingdom’ Biblically Foreseen . . . . .	16
V	The Flood, Archeology and Genesis . . . . .	17
VI	‘Eating, Drinking and Marrying’ . . . . .	18
	Figure 5 – Time Scales (see folded insert at the back of the book)	
VII	‘The Days of Man Shall Be 120 Years’ . . . . .	20
VIII	‘For Yet Seven Days’ . . . . .	25
IX	Rain For ‘Forty Days and Nights’. . . . .	28
X	‘Decreed’ Vs ‘Conditional’ Events . . . . .	31
XI	The Waters Prevail and Abate . . . . .	33
XII	History & Traditions Support Such Timing . . . . .	34
	Figure 6 – The Rise and Fall of Civilizations . . . . .	37
XIII	Two Preludes to The ‘Most Great Peace’ . . . . .	38
XIV	‘Twelve Fruits’ For The ‘Healing of Nations’ . . . . .	38
XV	‘Thrones Are Cast Down’ and ‘Kings Lose Life’ . . . . .	44
XVI	‘I Will Establish My Covenant’ . . . . .	51
XVII	‘All Things Made New’ . . . . .	52
XVIII	Reprise and Concluding Comments . . . . .	54
Appendix I -	Abbreviated Biblical Text From Genesis Describing The Flood of Noah . . . . .	59
Appendix II -	‘Twelve Fruits From The Tree of Life’. . . . .	61
References and Notes . . . . .		63



## PREFACE

The writer's personal interest in matters biblical began at an early age in the 1930s. My family then lived in the southern Forest Hill Village section of Toronto. It was a blessed location, as just up the street was the beautiful Anglican Grace Church On-the-Hill. There, encouraged by my parents, I so enjoyed being a choirboy for five years until my voice broke. I warmly remember singing in the chorus of the truly uplifting 'MESSIAH', written by Handel in the 1700s. It incorporated a biblical text written by the prophet Isaiah around the year 800 BC, revealing a most weighty and sublime foresight which stated: "*And the Glory, the Glory of the Lord, shall be revealed, and all flesh shall see it together*" (Isaiah 40:5). What a very succinct and inclusive statement of an exalted but distant future to be ushered in by that 'Glory of the Lord'. Not too much later, not coincidentally in my view, I discovered that this phrase is the very meaning of the Name of the Founder of the Bahá'í Faith (Bahá'u'lláh) Whose mission includes the unification of all the world's peoples! After knowing something about the Bahá'í Faith from Bahá'í neighbours for many years, I investigated it seriously during my university years and embraced it as an adult in 1954.

Previously, from my early teens I was a member of the Anglican Young Peoples Association (AYPA) ending at the age 17. During that time, biblical studies were included in our activities, and I still have my Bible from that time. It's now rather badly worn because of the years of use, particularly after retirement in 1991. Then I had more time to savour the entrancing details of fulfilment that both Bahá'u'lláh and the Báb (the 'Forerunner' of Bahá'u'lláh) represent with respect to the Judaeo-Christian foresights in the Bible. At this time of writing (2008), I have written some 66 documents showing this astonishing and most absorbing relationship.

As a scientist, I have concluded that when numerous predictions are made and then fulfilled, even thousands of years later, abstruse theory becomes scientific fact — what an amazing story, laden with weighty conclusions requiring beliefs including the very existence of the Creator! For Whom else other than God can indeed know the future, and graciously tell us about it, so that we can discern His reality on fulfilment of those promises even millennia later? Such a matter seems, at the very least, to be worthy of everyone's interest!



The first inspiration for this flood-associated essay was provided by a well-known Bahá'í leader called a 'Hand of the Cause', who expressed this concept to a close friend at a Bahá'í Summer School in the 1960s. Specifically, that concept is that the Bahá'í Faith develops as anticipated by the story of Noah's flood found in the Book of Genesis and stated as follows: "*But as the days of Noe were, so shall also the coming of the Son of man be!*" (Matthew 24:37). In 1965, I became a member of the Bahá'í National Pioneer Committee, an arm of the National Assembly of Canada. When that Committee consulted on a subject on which to make a presentation on pioneering to the October 1971 Canadian Regional Bahá'í Conventions, the idea of relating the 'Flood' to the plans of the Canadian Bahá'í Community was chosen. As a result of a subsequent animated discussion and study among several friends, my wife Diana and I included, the light truly dawned — the Bahá'í Faith was indeed unfolding just as the Bible described it would! Further examination of the flood story in the Qur'an added other important details. All those involved were astonished that our Bahá'í activities had been anticipated some 6,000 years ago! A two-page first iteration was prepared, approved by the National Assembly, and sent to the Regional Conventions for presentation.

Subsequent to these events, I became aware of additional flood analogy references from the Bahá'í Writings, particularly from those of Bahá'u'lláh. Thus began a systematic assembly of such Writings and the formulation of this essay evolving through several iterations over a period of several decades. Finally, the sixth iteration was completed, including two important and relevant matters forwarded to the writer by noted Bahá'í author Robert Riggs. These inclusions were two biblical foresights, one found in Daniel 7:9-14, and the other in Revelation 22:1-2. For these suggestions I remain most grateful.

Don Dainty, Ottawa, Ontario, October 2008.

# AS IT WAS IN THE DAYS OF NOAH

## I - INTERPRETING THE MYSTERIES OF BIBLICAL SCRIPTURE

This essay deals with the astonishing fulfilment of biblical scripture about which most people are unfortunately presently unaware. One reason for this is that the ancient scriptures are frequently expressed in mysterious language and images, so that the meanings associated with this fulfilment are often 'clouded'. For example, biblical scholars G. J. Spurrell and C.C.H. Wright have observed that in the book of Revelation, while some chapters are comparatively easy to understand, "... the intermediate chapters are full of dark visions, the exact meaning of which we are not likely to discover until the Lord comes..." (1)

The Bible itself infers that 'mysteries' do indeed exist. St. Luke states, for example, that:

*... Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. (Luke 8:10)*

The Writings of Bahá'u'lláh, founder of the Bahá'í Faith, Who is introduced in Part III, both confirm and amplify the expression of spiritual truth by the Prophets of God as being obscured by 'veils and clouds'. Bahá'u'lláh provides the reason for doing so:

*... He [Jesus], Who in the realms of glory gave utterance to these words [the Book of Revelation], wished to describe the signs of the One Who would appear by means of symbol and allusion lest the worldly should perceive His meaning.(2) And, Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books. (3)*

It has long been expected that future revelations of the Holy Spirit will provide needed clarification of the past teachings as well as those new principles required for human advancement from infancy to maturity in the 'Kingdom'. For, as St. Paul said:

*... we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*  
(I Corinthians 13:9-12)

Both the Judaic and Christian Testaments foresee the following intriguing outcome resulting from and clarified by the 'Coming of the two Promised Ones' (Bahá'u'lláh as the 'return of Christ', and the Báb as the second 'return of Elijah'), as elaborated in Section III. The Old Testament reveals:

*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end... Go thy way Daniel: for the words are closed up and sealed until the time of the end.* (Daniel 12:4)

In the New Testament, the Book of Revelation of St. John the Divine states an interesting related fact:

*And one of the elders saith unto me, Weep not: Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.* (Revelation 5:5)

Thus it's clear that we are to expect authorized, clarifying interpretations of past scripture with the promised 'Coming' of those two Promised Ones, as stated in the fifth chapter of Revelation, i.e., the 'slain Lamb', the Báb, Forerunner of Bahá'u'lláh, and 'He Who sits on the Throne', Bahá'u'lláh Himself! Regarding 'removing the seals', Bahá'u'lláh proclaims:

*Say: This [the Revelation of Bahá'u'lláh] is the sealed and mystic scroll, the repository of God's irrevocable decree, bearing the words which the Finger of Holiness hath traced, that lay wrapt within the veil of impenetrable*

*mystery, and hath now been sent down as a token of the grace of Him Who is the Almighty, the Ancient of Days.* (4)

Such clarification of true meanings by the ‘removal’ of ‘seals’ is designed to assist the healing of the extensive, hurtful, sectarian and religious divisions spawned by faulty scriptural interpretation.

The systematic investigation of the meanings of ancient scripture by individuals is encouraged within the Bahá’í framework (5). ‘Abdu’l-Bahá, designated by Bahá’u’lláh as the ‘Interpreter’ of the Bahá’í Writings, also pointed out that the intention of one of his explanations was “...to show that the Words of God have innumerable significances and mysteries of meanings...” (6). Therefore, more than just a single interpretation is often possible for each verse.

Regarding this matter of interpretation, the Supreme Institution of the Bahá’í Faith, the Universal House of Justice, has written:

*The existence of authoritative interpretations does not preclude the individual from engaging in the study of the Teachings and thereby arriving at a personal interpretation or understanding. A clear distinction is, however, drawn in the Bahá’í Writings between authoritative interpretation and the understanding that each individual arrives at from a study of its Teachings. Individual interpretations based on a person’s understanding of the Teachings constitute the fruit of man’s rational power and may well contribute to a greater comprehension of the Faith. Such views, never-the-less, lack authority. In presenting their personal ideas, individuals are cautioned not to discard the authority of the revealed words, not to deny or contend with the authoritative interpretation, and not to engage in controversy; rather they should offer their thoughts as a contribution to knowledge, making it clear that their views are merely their own.* (7)

In the Bahá’í Writings, Bahá’u’lláh clearly emphasizes the use of symbolic rather than literal interpretation in (8), as follows:

*As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity [the Prophets of God]... they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God.*

‘Abdu’l-Bahá, son of Bahá’u’lláh and His appointed Successor and Interpreter of His Revelation, also underlines...”

*... The divine Words are not to be taken according to their outer sense... the Revelations of St. John are not to be taken literally, but spiritually. These are the mysteries of God. It is not the reading of the words that profits you; it is the understanding of their meanings... All the texts and teachings of the holy Testaments have intrinsic spiritual meanings. They are not to be taken literally. (9)*

This guidance suggests that numerous, current interpretations of scripture, such as a literal ‘end to the world’ at the ‘Return’, or the ‘Rapture’ when those saved by belief in the ‘Return’ are raised bodily to heaven, now require reinterpretation to become relevant to our time, a time which numerous Christians now publicly affirm to be the ‘time of the end’. Discussion of such issues, however, is beyond the scope of this essay, the purpose of which is to examine the development of the Kingdom during the promised Millennium using the flood analogy. Accordingly, throughout, the author has employed relevant citations directly from the Bible and authoritative Bahá’í texts. Those interpretations not directly addressed in the Bahá’í Writings are appropriately ascribed. Thus, this essay is a suggested Bahá’í approach.

## II - PRELUDE TO THE ‘GLORY’: WE SHOULD BE VIGILANT!

There are many important biblical ideas regarding an appropriate mind-set for each of us who revere Jesus Christ when we encounter the astonishing proclamation that the Second Coming of our Lord, with all its attendant implications, has in fact already occurred. These include:

### A) THE PROMISE OF THE ‘RETURN’:

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations (Matthew 25:31); and... unto them that look for him shall he appear the second time... (Hebrews 9:28), etc.*

B) THE NUMEROUS RELATED BIBLICAL INJUNCTIONS to believers in Christ to be vigilant, watchful and anticipate the fulfilment of that pre-eminently important promise at the 'end time'. Among the many preparatory injunctions we find:

*Watch therefore: for ye know not what hour your Lord doth come.*  
(Matthew 24:42),

*Be patient therefore, brethren, unto the coming of the Lord* (James 5:7), and

*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man* (Luke 21:36), so that

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations.* (Matthew 25:31)

Further, one can readily conclude that, in accordance with the tradition that the Promised One would come as a successful 'thief in the night' (1 Thessalonians 5:2; 2 Peter 3:10; Matthew 24:43), He will therefore have already come, completed His Mission, and departed before we awake and become aware of Him. This thought and other abundant promises have indeed come to pass in the Person of the Prophet-Founder of the Bahá'í Faith — Bahá'u'lláh!

Both the Judaic and Christian foresights regarding the 'Return of the two Promised Ones' at the 'time of the end', are astonishingly extensive in number. The Rev. Billy Graham has stated that there are many more biblical references related to the 'Second Coming' as there are to the 'First'. These hint at the glorious nature of the much-anticipated 'New Jerusalem', the new 'Word of God' to unfold during the 'Millennium', to ultimately establish the promised 'Kingdom of God on Earth' for which Christians have so long fervently prayed.

This study describes one of these 'Latter Day' promises not frequently discussed. It involves one of those many intriguing promises which Jesus made to His Disciples on the Mount of Olives in Jerusalem when, at their request, He listed numerous signs of His

Second Coming (Matthew Chapter 24). This particular promised sign is stated as follows:

*But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And they knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (Matthew 24:37-39)*

Note that the ‘coming’ aspect is repeated twice in these verses, presumably to emphasize the importance of this particular feature of fulfilment by the promised ‘glorious Return’.

The biblical narrative of the flood of Noah in Genesis is extensive. Accordingly, the fulfilment of this promise involves much detail regarding the trials that humanity must undergo in order to awake, and then participate in the establishment of this promised ‘earthly Kingdom’.

The system used to interpret the biblical time prophecies outlined in this essay is based on commonly-used Christian practice in which each ‘day’ equals 1 ‘year’ (stated in Numbers 14:34, Ezekiel 4:6), and 1 month equals 30 days (5 months = 150 days — Genesis 7:11 & 8:4 — see Fig. 5). In section XV, this relationship suggests that a ‘season’ of 3 months is 90 days or 90 years in length. Thus, a full year is equal to 12 months of 30 days each, and a biblical ‘time’ is accepted as 360 years.

Before beginning this journey through the flood analogy, it is important that the reader be acquainted with a brief history of the Bahá’í Faith, featuring biblical citations regarding the Coming of these two ‘Promised Ones’ at the ‘end time’, as well as the subsequent development of this Faith in our time.

### III - BIBLICAL FORESIGHTS BECOME BOTH BAHÁ'Í HISTORY AND FUTURE

The Writings of the Bahá'í Faith clearly affirm that the Bible is the 'Word of God'. Specifically regarding the Gospels, Bahá'u'lláh states:

*We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist among the Christians... How grievously have they erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence. (10)*

Thus the fact that the flood story is biblical requires that it be given due consideration.

The analogy of the flood of Noah both reflects Bahá'í history and provides some surprising foresights of its future as well. Before outlining the flood analogy however, the following is a brief biblically-derived introduction to the inception of the Bahá'í Faith and its Central Figures. These are followed by pertinent biblical references, considered applicable in the opinion of the writer, to the panorama of fulfilment by the promised 'Returns' of the Spirit.

Pre-eminent among the Central Figures of the Bahá'í Faith, are the two 'Promised Ones' of the 'time of the end', that is, the 'slain Lamb' (Revelation 5:6) and He seated 'on the throne of his glory' (Matthew 19:28). They both are both uniquely invested with 'blessing, honour, power and glory' (Revelation 5:13). The first Holy Figure ('Prophet' in biblical terms, and expressed in Bahá'í terms as a 'Manifestation of God'), is the Báb. This is a title meaning the 'Gate' (see Ezekiel 43:1-5), just as 'Christ' is a title meaning the 'Anointed One'. He was the promised second return of Elijah who 'must first come before the great and dreadful Day of the Lord' (Malachi 4:5), that is, 'the time of the end'. Thus, He was to 'prepare the way' for the second Promised One, Bahá'u'lláh, a title meaning the 'Glory of God' (Ezekiel 43:1-5). He was also styled the 'Everlasting Father' (Isaiah 9:6), 'Christ Returned in the Glory of the Father' (Matthew 16:27), 'Lord of Hosts' (Isaiah 9:6-7), etc.



The Báb publicly declared His Mission five months **into the year 1844 AD** (1843+ yrs AD — see equation below). That year was of great importance to expectant Christians because it was widely announced by at least 59 prominent souls (11), including William Miller, founder of the Millerites, that ‘the Gospel had then been preached to the entire world’. Accordingly, Christ’s ‘Return’ was due (Matthew 24:14)! Clearly, they saw through the ‘clouds’ of biblical mystery to correctly understand an important biblical time prophecy regarding that ‘Return’. The prophet Daniel foresaw that the ‘cleansing of the sanctuary at the time of the end’ (Daniel 8:14-17), that is, the renewal of the ‘Word of God’, would occur some 2,300 years after the ‘Third Edict’ to rebuild Jerusalem and the Temple. The Persian King Artaxerxes declared that Edict during 457 BC (12), as also stated by ‘Abdu’l-Bahá. Thus, the term 456 complete years, plus some months BC (456+ yrs BC), begins the following equation:

$$\begin{aligned} & \mathbf{[(456+) \text{ years BC plus } (1843+) \text{ years AD]} \\ & \mathbf{= (2299++) \text{ years total or } 2,300 \text{ years as prophesied!}} \end{aligned}$$

The year 457 BC was chosen for this prophecy because, by hindsight presumably, Christians had also applied that date to the well-known ‘70 weeks’ prophecy, again as foreseen in Daniel 9:24-27. This foresight describes the length of Christ’s earthly life. And so: [(70 weeks) X (7 days per week) X (1 year per day) — as in Section 2 above] = 490 years. Thus,

$$\begin{aligned} & \mathbf{[(456+) \text{ years BC plus } (33+) \text{ years AD]} \\ & \mathbf{= (489++) \text{ years total or } 490 \text{ years as prophesied!}} \end{aligned}$$

Thus, after a lapse of 490 years from 457 BC, the prophesied period ended in the 34th year AD, the traditionally accepted year of Jesus’ crucifixion, when He was thought to be 33 years old. This interpretation is also confirmed by ‘Abdu’l-Bahá (12). Thus, the Báb inaugurated the ‘Bahá’í Era’ (hereafter abbreviated BE), and began the acclaimed Millennium, during which the ‘Kingdom of God on earth’ would be established (Revelation 20:2-3; Matthew 6:10 & 25:31-34). Thus will that cherished biblical dream of unity among ‘all nations, tongues, and peoples’ become a reality.

The Báb's mission as 'the Gate' echoes that of John the Baptist, the first Return of Elijah, in that the Báb was to 'prepare the way' for One much greater than He. This Person He styled as the 'Glory of God', a title frequently foreseen biblically (Ezekiel 43:1-5, Revelation 15:8; 21:23). The Báb announced that this 'Glory' would declare Himself 19 years after His own Declaration, which took place in 1844. Like Christ's, the Báb's mission was brief. After its completion, He was cruelly martyred in 1850 AD, in a fashion similar to the crucifixion of Jesus. His mortal remains now rest in His shrine in the 'midst of Carmel', God's Holy Mountain, seen in Figure 1 (page 10). This site is biblically forecast and described further on. The Báb was indeed that 'slain Lamb' in the 'latter Day' (Revelation 5:6,12), whose death was accompanied by an astonishing 20,000 martyrs among His early believers.

Unfortunately, all this unfolding tragic drama was missed in the West as the expectant seekers failed to 'look toward the East' of the Holy Land (in this case Persia) as advised by the prophets (Ezekiel 43:1-5). The outcome, labelled 'the Great Disappointment', arose from the expression 'He shall come as a thief in the night' (Revelation 3:3 & I Thessalonians 5:2), indicating eventual recognition but regrettably long after His Coming.

In this life, the Báb never met the 'Glory', Bahá'u'lláh, of Whom He was the Forerunner. As promised, in 1863, 19 years after the Declaration of the Báb, Bahá'u'lláh, a prisoner of the Ruler of Islam in Baghdad (in ancient 'Assyria' to the east — Micah 7:12), declared that He was the Promised One, not only of Judaism and Christianity, but indeed of all faiths. In biblical terms, He is the 'shepherd of all the folds of sheep' (John 10:16), the 'Return of Christ in the glory of His Father' (Matthew 16:27), the 'King on the throne of glory' (Matthew 19:28; Revelation 5:1). He revealed the extensive New Gospel, the 'New Jerusalem descended from heaven' (Revelation 21:1-5), which contains 'all things made new' (Revelation 21:5), and 'removes the seals from ancient books' (Daniel 12:4), at the 'time of the end'. This action enabled Him to clarify the true meanings of scripture, notably in His 'Book of Certitude', in order to promote sectarian and religious unity, and to build the spiritual and social foundations of the promised 'Kingdom of God on Earth'.

Figure 1 \*

The Shrine Of His Holiness the Báb  
 The 'Gate' of Bahá'u'lláh And  
 The 'Return of Elijah In The Great and  
 Dreadful Day of The Lord'



\* [photo by Marco Abrar - Bahai Pictures.com]

*“Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east... and the earth shined with his glory... And the glory of the Lord came into the house by way of the gate whose prospect is toward the east...”*

(Ezekiel 43:1-5)

Judaic/Christian prophecies stated that a descendant of Jesse and King David would perform this 'removal of seals' from the Book (Revelation 5:5). Independent Christian and Muslim scholars (13), affirm that Bahá'u'lláh was indeed descended from Jesse and David, through their descendant Salathiel (Matthew 1:5-12). While in captivity, Salathiel's daughter, Rahab Bin Pinchas, married King Cyrus the Great of Persia. They begat Sasan, founder of the Sasanian Dynasty of kings, from whom Bahá'u'lláh was directly descended. Accordingly, Bahá'u'lláh stated:

*Ere long will God sail His Ark upon thee, and will manifest the people of Baha who have been mentioned in the Book of Names. The Most Great Law is come, and the Ancient Beauty [a title of Bahá'u'lláh] ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related.* (14)

Bahá'u'lláh spoke the renewed 'Word of God' (Revelation 19:13) via inspiration from the Holy Spirit. The appointed revered figures that followed Him functioned under His sovereignty, and did His bidding in service to Him and to His Cause. Bahá'u'lláh, by the time of His biblically-forecast departure from this life to the heavenly Kingdom in 1892, after a 40-year Ministry (Amos 2:10; Micah 7:15), had already appointed His son, 'Abdu'l-Bahá, whose name means 'servant of the Glory', as the 'Centre of the Bahá'í Covenant'. While neither Prophet nor Manifestation of God, it was 'Abdu'l-Bahá's function to: lead the faithful; interpret scripture without error; educate the believers regarding the 'returned Christ'; and maintain the unity of the Bahá'í Faith without serious schism. Bahá'u'lláh promised Him divine assistance to perform these awesome tasks, and 'Abdu'l-Bahá was eminently successful in doing so — the unity of the Faith has been essentially preserved after the demise of its Founder for the first time in religious history. He passed on in 1921, having appointed his grandson, Shoghi Effendi Rabbani [whose name means the 'zeal of the Lord'(15)], as the 'Guardian' of the Bahá'í Faith. His primary duty was to build the now world-wide governance framework of the Bahá'í Faith 'on the shoulders of Bahá'u'lláh', in accord with Isaiah's vision (Isaiah 9:7). He successfully accomplished this task before his death in 1957.

The crown of that governance structure is named: the ‘Universal House of Justice’, the senior world institution of the Bahá’í Faith. It was foreseen to be located on scripturally-blessed Mount Carmel (Micah 7:14), located in the Holy Land. Carmel means the ‘Vineyard of God’ which was destined to see the ‘Glory of the Lord’ (Isaiah 35:1-2). Its geographic location, shown in a simple regional map (Figure 2), is a truly surprising outcome considering Bahá’u’lláh’s origin in the ‘East’ (Persia, now Iran). As a prisoner of the Sultan, Bahá’u’lláh was forcibly moved from imprisonment in Baghdad (in the ‘east’) ultimately to the prison city of Achor (now called Akka), in this Carmel region of the Holy Land (Micah 7:14; Hosea 2:15). God’s guiding hand was indeed at work!

Figure 3 (page 14) provides an impressive panoramic view from the peak of Mount Carmel showing the City of Haifa situated on the Plain of Sharon, as well as the adjoining Bay of Akka. In modern times, Carmel has certainly become one of the most beautiful regions in Israel.

The Institution of the Universal House of Justice was first elected through a system of universal suffrage at the grass roots in 1963. This was in accord with biblical prophecy, as detailed below in Section VII, and confirmed by Bahá’u’lláh.

The Seat of the Universal House of Justice is depicted on Mount Carmel in Figure 4 (page 15), with several of its auxiliary institutions, including the International Teaching Centre and the Centre for the Study of the Sacred Text, all arranged in a formation called the ‘Arc’. This body will continue to expand the rule of ‘justice’ (Isaiah 9:7) while establishing the elements of the ‘Kingdom of God on Earth’ (Matthew 6:10), characterized by unity and peace. This process is to last at least to the end of the Millennium after which a further spiritual renewal is promised (Revelation 20:3) and affirmed by the Revelation of Bahá’u’lláh. Its outcome is summarized by Bahá’u’lláh:

*... Verily, this is that Most Great Beauty, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested... (16).*

Figure 2

**Map of The Vicinity of Mount Carmel  
The Location of The World Centre  
of The Bahá'í Faith**



*“The excellency of Carmel and Sharon,  
they shall see the glory of the Lord,  
and the excellency of our God.”*

(Isaiah 35:1-2)

Figure 3 \*

**Down The Slopes of Mount Carmel  
Past The Shrine of The Báb  
To Haifa on The Plain Of Sharon  
By The Bay of Akka (Achor)**



\* [photo by Marco Abrar - Bahai Pictures.com]

*“Therefore, behold, I will allure her and  
bring her into the wilderness, and speak  
comfortably to her. And I will give... the  
Valley of Achor for a door of hope...”*

(Hoseah 2:14-15)

*“As I live, saith the king, whose name is the  
Lord of hosts, Surely as Tabor is among the  
mountains, and as Carmel by the sea,  
so shall he come.”*

(Jeremiah 46:18)

Figure 4 \*

The Seat of The Universal House of Justice  
and  
Two Adjacent Administrative Buildings



\* [photo by Marco Abrar - Bahai Pictures.com]

*“Call out to Zion, O Carmel, and announce  
the joyful tidings: He that was hidden from  
mortal eyes is come!”*

(Bahá'u'lláh)



The Bahá'í Faith, with its more than five million members, is the most widespread religion in the world next to Christianity. Its continuing development is the result of a process directed by the Universal House of Justice despite, regrettably, the severe religious persecution of Bahá'ís in Iran, the land of its birth.

The flood and ark analogy discussed in the following sections adds to the numerous biblical foresights regarding the development of the Bahá'í Faith and the Kingdom it is designed to establish, the 'Ark of Deliverance' for humankind.

#### IV - THE BLUEPRINT OF THE 'KINGDOM' BIBLICALLY FORESEEN

The following narrative describes how the Báb, Bahá'u'lláh, His appointed successors, and their early believers have marched along the path of establishing the 'Kingdom of God on Earth'. A most important ancient blueprint affecting this process of advancing toward the Kingdom in this Day, is found in three verses in the Gospel of Matthew (Matthew 24:37-39), a chapter in which numerous other 'signs' of the 'time of the end' are also listed. These verses, however, are not often discussed. This is presumably because the keys to understanding their fulfilment are not generally known. This 'sign' enlarges from the very few words of Christ into a magnificent panorama illuminated by the Genesis chronicle of the Flood of Noah:

*But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And they knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (Matthew 24:37-39)*

Thus, the flood of Noah is like a blueprint, somehow to be revisited at the time of the coming of the 'Son of Man', that is, at 'end of the world' as the disciples phrased it (Matthew 24:1-3). One Covenant expressed to Noah was:

*... neither shall all flesh be cut off any more by the waters of a flood... This is a token of the Covenant, which I have established between me and all flesh that is upon the earth. (Gen 9:11 & 17)*

Thus, a literal revisiting of the flood is evidently not intended, and the end of the flood is not the ‘end’, but rather a new beginning for humanity as it descends from the ark. Similarly, no other literal matters such as the immense age of the Prophet Noah are addressed here. Evidently a metaphorical, not a literal, explanation is best for understanding Christ’s meaning.

## V - THE FLOOD, ARCHEOLOGY AND GENESIS

At least in part to confirm the validity of the history of the flood of Noah that the Book of Genesis recounts, archaeology has estimated the date and extent of a pervasive flood in the Middle East at approximately 4000 BC (17). Many consider that that ancient flood covered an immense region called the Tigris-Euphrates river basin, the cradle of ancient civilizations like Sumeria, now approximately corresponding to Iraq.

The imprint of that flood catastrophe must have been indelibly implanted in the minds of our early forbears there. The saga took on specific forms when their traditions were committed to writing as that art developed, an example of which is the Epic of Gilgamesh of the Sumerians. When Hebrew copper miners in the Sinai developed early writing around 2000 BC, they were able to write a record of the tribal memories of the descendants of Abraham, perhaps including the description of the flood of Noah, ultimately described by Moses in Genesis. Biblical scholars, including Warner Keller, point out that the Sumerian and Hebraic versions are surprisingly similar (18). Although opinions vary, Keller, in “The Bible As History” also indicated that Abraham was probably a citizen of the Kingdom of Mari on the north-western edge of the area covered by the flood. He likely left the City of Haran in Mari around 1900 BC. Evidently, life had been restored there in the subsequent 2100 years after that flood. The biblical narrative is extensive — three full chapters of the Book of Genesis. An excerpted version is reproduced in Appendix I.

The reader is invited to scan this abbreviation before continuing with this study of the analogy of the flood of Noah. Time scales for the analogy are given in Figure 5 (see folded insert at the back of the book). These time scales are derived from the frequently quoted age of the Prophet Noah at significant points in the Genesis narrative. They also include descriptions of some events and matters from other biblical sources, particularly the Books of Daniel and Revelation, as these contribute significantly to the unfoldment of the Kingdom during the much anticipated Millennium of Bahá'u'lláh. The entire story features Bahá'u'lláh appearing as the modern Noah, Whose ministry is to be patterned on that of the 'Saviour' as outlined in Genesis.

## VI - 'EATING, DRINKING AND MARRYING'

What was Noah's mission? The Bible tells us that He saved all flesh from extinction, so being a Saviour was certainly one aspect of his mission, but that was not all. Noah, being a Prophet, had to perform a Prophet's duty, that of calling the people back to belief in God and obedience to His Word, including warnings to turn from materialistic ways so as not to suffer the inevitable consequences of the 'Judgement'. As Genesis recounts:

*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (Genesis 6:5)*

Evidently, Noah's warnings went unheeded and the flood ensued. This rejection of Noah is affirmed by Bahá'u'lláh:

*Among the Prophets was Noah... He prayerfully exhorted His people and summoned them to the haven of security and peace. None however, heeded His call. Each day they inflicted on His blessed person such pain and suffering that no one believed He could survive. (19)*

The rejection of Noah and His warnings is one example of what appears to be a universal experience among the Revelators of God's Will. Bahá'u'lláh comments on His own similar experience:

*So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. The allusions made in the scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised. And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness! Witness how the world is being afflicted with a fresh calamity every day. Its tribulation is continually deepening... neither hath the world been tranquillized, nor have the hearts of its people been set at rest. At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen victim to inveterate diseases. Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician [Bahá'u'lláh] is debarred from administering the remedy, whilst unskilled practitioners are regarded with favour, and are accorded full freedom to act... Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. (20)*

Several of the 'signs of the end' described by Bahá'u'lláh mirror those in Matthew Chapter 24, including wars, tribulation, salvation for the heedful and punishment for the heedless. An interesting modern parallel to Noah's time is that, in addition to saving the people, the animals were saved. This might appear as quaint in the Noah story, now often told to children as a fable, but it is fraught with foreboding meaning in our time, substantially due to 'global warming'. It can be inferred that a pre-eminent purpose of the modern Noah, Bahá'u'lláh, is not only to 'save' the people as Noah did, but also to save the species in existence at the time of His return. That is, He would establish by grace, the structures and spiritual approaches necessary for a serious world-wide attack on the uniquely modern problem of a deteriorating world environment, global warming, and the consequent threatened disappearance of numerous species of life.

These, then, are major aspects of the 'time of the end', reflecting an overriding concern with material affairs 'eating, drinking and marrying', while being offered the 'cup of life indeed', the new 'Glad Tidings'.

## VII - 'THE DAYS OF MAN SHALL BE 120 YEARS'

The reference to 120 years in Genesis, brings into focus the element of time related to the period for construction of the 'Ark' and 'warning the people'. God spoke to Noah, saying: "... *his days* (those of man) *shall be 120 years...*" (Genesis 6:3). Notice that 'days' is spoken of as 'years'. That 'respite' period for humankind provided Noah, the ancient Saviour, and those close to Him, with time to construct the ark of salvation for the believers, the means of security from the ravages to come. Failure to become heedful of the warnings and guidance within that time (and thus miss becoming dwellers within the Ark), meant that dramatic human suffering would inevitably result.

Bahá'u'lláh, as the modern Noah, confirms this process both in general and for our time:

*We have fixed a time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold upon you, and will cause grievous afflictions to assail you from every direction. Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. (21)*

The flood analogy gains additional metaphorical strength when one realizes that Bahá'u'lláh, the modern Noah, by revealing the spiritual truths and principles for the new age of the Kingdom, and defining its administrative structures (symbolized as the new 'ark of salvation'), started a building process that took 120 years from its initiation on May 23, 1844 AD, when the Báb announced that the new Day of God had begun, and heralded the Advent of Bahá'u'lláh, the Promised Return of the Christ, only 19 years from the date of His own declaration.

The advents of these two Manifestations of the Spirit signalled the beginning of that agonizing period of 'time of the end' or 'end of the world' trials as biblically foreseen. The Revised Standard Version of the Bible translates such phrases as the 'end of the age' (Matthew 24:3), thus casting a rather different, non-literal meaning on these amazing historical processes. Further, Revelation 20:2-7 mentions

that the famous period called ‘the Millennium’ follows the ‘Return of the Son of Man’. So the ‘end’ was not really the end, but rather, the end of one Age, and the beginning of a new Age of fulfilment for all humankind.

Near the beginning of this age, the Báb revealed a Tablet to make clear the meanings of a portion of scripture. He did this as the expected Manifestation of ‘the Lamb that was slain’, Who in Revelation 5:9, begins to remove the ‘seals from the books’. In this Tablet, the Báb praised the inhabitants of the Ark in glowing terms, and styled them as “the companions of the Crimson-Coloured Ark” (22). This is likely the earliest reference to a symbolic ‘Ark’ in the Bahá’í Writings.

It bears repeating, however, that not all the efforts of the Saviours are devoted only to the necessary warnings. The element of joy in renewal, and of revealed guidance, is foremost, a guidance that outlines in each instance, “the very pattern of divine civilization” (23).

Bahá’u’lláh, continuing the ‘Ark’ metaphor, proclaims:

*Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! ... Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark on thee, and will manifest the people of Baha who have been mentioned in the Book of Names. (24)*

It is important to note that in this citation, Bahá’u’lláh has intimately linked ‘Carmel’ with ‘Zion’. This is not an unimportant matter because Isaiah foresaw that (emphasis added):

*... it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob [Yahweh]; and he will teach us his ways, and we will walk in his paths: for*

*out of Zion will go forth the law, and the word of the Lord from Jerusalem.* (Isaiah 2:2-3)

There are several possible meanings for ‘Zion’ as outlined in extensive commentaries published in the Oxford Companion to the Bible (25). These assist us to realize the mystical and intriguing connection between Carmel and Zion. These commentaries explain, for example, that ‘Zion’ can be identified as the Jewish Community (Zionists) in the Holy Land (Isaiah 51:16), thus indicating the entire land of Israel. Further, one theological interpretation of Zion is ‘Yahweh’s Holy Mountain’, Yahweh or Jehovah being the Hebrew name for God. Mount ‘Carmel’ literally means the ‘Vineyard of God’ — they are both, evidently, metaphors for the same reality — the ‘Throne of God’, as Bahá’u’lláh refers to Mount Carmel (26). ‘Zion’ is also considered to mean the ‘City of God’, the ‘New Jerusalem’, that is, the ‘Word of God’ that is to go forth from Zion (Isaiah 2:3) in the ‘last days’, thus from Carmel, from which mountain Bahá’u’lláh announces His new ‘joyful tidings’, the ‘New Jerusalem’ and the new ‘Word of God’!

Regarding the significance of Carmel, around 850 BC the Prophet Elijah demonstrated to the Jewish people the concept of the supremacy of the one God (Yahweh) over false gods like Baal. He did this with a manifestation of the ‘fire of the Lord’ on Mount Carmel (I Kings 18:38). This was an early witness to the one and only ‘true’ God, a matter also emphasized by Bahá’u’lláh: “... *there is none other God but Thee, the Help in Peril, the Self-Subsisting.*” (27)

Returning to the flood theme, Bahá’u’lláh continues with the ‘Ark’ analogy:

*Know thou that the souls of the people of Baha, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings, as to be even as one soul. They are indeed the ones who are well informed, and who are endued with understanding. Thus hath it been decreed by Him Who is the All-Knowing, the All-Wise.* (28)

The ancient ark's construction was long and laborious, and few labourers were involved. By analogy, the challenge of building the institutions of the divine 'Ark', the 'Kingdom on earth', i.e., the institutions of the Bahá'í Commonwealth, was and continues to be a laborious yet glorious one. This task was completed within the 120-year period, by a small 'army' of friends with ultimate faith in the future.

The Bahá'í Calendar began on March 21, 1844 AD. All subsequent dates refer to the Bahá'í Era or 'BE'. One month into BE 119, April 21, 1962, there was great excitement among the dwellers of that Ark. They had just succeeded in establishing the requisite number of institutions (56 national Bahá'í communities) around the world to ultimately establish the Universal House of Justice. This important preliminary step had been accomplished by the determined efforts of the believers to disseminate the teachings of Bahá'u'lláh to the widely spread peoples of the world.

The achievement of such a goal was decreed by Shoghi Effendi, the successor appointed by 'Abdu'l-Bahá to lead the Bahá'í Cause, following His Ascension in 1921 AD. Until his own death in 1957 AD, He indeed performed the function of building divine governance 'on Bahá'u'lláh's shoulders' according to the Prophet Isaiah (Isaiah 9:6-7). He was, indeed, the 'architect' of Bahá'í governance for the entire Bahá'í World centred on Mount Carmel.

Meeting this condition ensured that the emerging world-wide community would have strength sufficient for the first election of the Universal House of Justice — the birth of that biblically-anticipated governance structure. Further, that Universal House of Justice, according to Shoghi Effendi, constitutes "*the last stage in the erection of the framework of its world Administrative Order ...*" (29)

In addition, Shoghi Effendi stated that the evolution of the World Centre of the Bahá'í Faith on Mount Carmel was part of a process

*... which will attain its consummation in the institution of the Universal House of Justice... and which will reveal the plenitude of its potentialities with the sailing of the Divine Ark as promised in the Tablet of Carmel. (30)*



Thus the senior echelon of the Bahá'í Administrative Order had been added to the already functioning councils at the national and local levels. And thus was provided a three-tiered structure composed of universal (international), national and local levels, analogous to that foreshadowed in Genesis:

*Make thee an ark... And this is the fashion which thou shalt make it... with lower, second and third stories shalt thou make it. (Genesis 6:14-16)*

In order to carefully define the dating system, it bears repeating that, in the birthplace of the Bahá'í Faith, the beginning of the New Year, called Naw Ruz, has been celebrated on the first day of Spring, March 21, for thousands of years. From March 21, 1844 AD, the beginning of the Bahá'í calendar, to March 21, 1963 AD, represented the passage of 119 complete years. Thus, one month into the 120th year of the 'Bahá'í Era' (April 21, 1963 AD)

*... the momentous first International Bahá'í Convention yielded the long-awaited crown of the Bahá'í Administrative Order: the Universal House of Justice. (31)*

Mid-way through that same 120th year, in October 1963, after carefully examining all the Bahá'í Writings dealing with the questions of successorship and leadership of this new Cause, the announcement was made that:

*... after long and prayerful consultation the... House of Justice... has therefore begun, in humble obedience to the Will of God... to undertake the heavy tasks laid upon it. (32)*

The confirmed Universal House of Justice formulated its first systematic plan for the development of the 'Kingdom' near the end of 120 BE (1963/4 AD). This Nine-Year Plan was communicated to the Bahá'í World. It began at the outset of BE 121 during 1964 AD. Thus, in accord with the 120-year biblical time prophecy, the process of building 'the Ark' was complete, the 'Mariner' had taken its helm according to the Will of Bahá'u'lláh, and a Plan had been formulated to direct the 'Ark' through the tempestuous years to come.

## VIII - ‘FOR YET SEVEN DAYS’

Following completion of the ark, the biblical narrative continues: “*For yet seven days, and I will cause it to rain...*” (Genesis 7:4). This ‘seven days’ (read ‘years’ as indicated above) is indicative of a further period of respite until the promised onset of the devastating rains, from BE 121 to 127, corresponding to 1964 to 1971 AD. Although the Genesis narrative is not specific with respect to the purpose of this extra period of respite, Noah’s mission in general was to inform and warn the people, and this additional period provided further opportunity to do so.

But Noah’s call, as Bahá’u’lláh expressed it, went unheeded. To ensure that the call of Bahá’u’lláh would not suffer the same ultimate fate, the newly-elected Universal House of Justice announced:

*We stand now on the threshold of the second epoch of ‘Abdu’l-Bahá’s Divine Plan, with the outposts of the Cause established in the remotest corners of the earth... The foundation of the Kingdom has been securely laid, the framework has been raised. The friends must now consolidate their achievements, safeguard their institutions, and gather the peoples and kindreds of the world into the ark which the Hand of God has built.* (33)

The Nine Year Plan was launched to raise that ‘call’, that is, to acquaint the people with the ‘Word of God’, with the claims of His Holy Messenger, and to gather the kindreds into the Ark.

This latter purpose was remarkably fulfilled during the first seven years of that Plan. Between BE 120 and 127 or 1964 to 1971 AD, the number of localities around the world in which Bahá’ís were resident, increased 5-fold from approximately 10,000 to 50,000 (34)! This astonishing accomplishment was due to an unprecedented proclamation of the Bahá’í Cause to the world.

The beginning of this proclamation was a reissue, 100 years after the first issue, of Bahá’u’lláh’s historic letters to the kings, ecclesiastics and rulers of the world. Bahá’u’lláh, Himself, penned these amazing letters, beginning after His imprisonment in Adrianople in

1863 AD, and ending in the early 1870s during His imprisonment in Akka, Palestine. In them He proclaimed Himself to be the ‘return of the Spirit’, called on the kings to use their supreme power to establish the promised peace on earth, and pointed out that should they fail to take heed, their kingdoms would be taken from them and great trials would visit their nations and the world.

The visionary statements in these letters to the kings became history in miraculous fashion, and in conformity with Daniel’s ancient vision:

*I beheld till the thrones were cast down, and the Ancient of days did sit... his throne was like the fiery flame... and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him... (Daniel 7:9-14)*

Thus, Bahá’u’lláh, the Return of the ‘Son of Man’, has come to establish an everlasting dominion including all peoples. When, not surprisingly, the rulers of the time failed to respond, Bahá’u’lláh admonished them:

*Now that you have refused the Most Great Peace, hold ye fast to the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents. (35)*

Bahá’u’lláh designated the Lesser Peace to be a political peace, to be established by the rulers, who, wearied by devastation, conflict and anarchy, would ultimately force an end to war. He ordained that the ‘Most Great Peace’ will follow the ‘Lesser Peace’. The ‘Most Great Peace’ will, in contrast, be characterized by a spiritualized humanity working within the institutions of the Kingdom as described below in the Section XIV, ‘Twelve Fruits for the Healing of Nations’.

Toward the mid-point of this seven-year period of respite (BE 124, October 1967 AD), the Message of the Universal House of Justice to six Bahá’í Intercontinental Conferences (which contributed further to this proclamation process), affirmed that difficult times were ahead for the world (emphasis added):

*As humanity enters the dark heart of the age of transition, our course is clear — the achievement of the assigned goals and the proclamation of Bahá'u'lláh's healing Message. It is our ardent hope that from these conferences valiant souls may arise with noble resolve and in loving service to ensure the successful and early accomplishment of the sacred tasks that lie ahead. (36)*

Evidently, the 'age of transition' referred to by the Universal House of Justice, a transitional period from the 'old order' to the divine order of the Kingdom, would incorporate this 'dark heart', presumably analogous to the 40 days/nights ('years' as detailed above) of rain and flood, symbolic of great tribulation.

Echoing the expression of 'early accomplishment' referred to by the Universal House of Justice above, the Institutions of the Bahá'í Faith urged the 'inmates of the ark' to achieve the major objectives of the Nine Year Plan before its end in 1973, that is, by 1971 AD, before the events in the world associated with the 'dark heart of the age of transition' might overtake the Bahá'í Community. Such events might temporarily render efforts to promote the Cause of the Kingdom around the world much more difficult, thus delaying It's establishment and needlessly prolonging suffering.

That the warning of difficulty was real is attested to by the fact that there was a levelling off of growth of Bahá'í localities around the world from 1973 to 1976 AD, and another plateau beginning in 1981 (34). Contributing to these plateaux, for example, was the growth of severe difficulties in developing countries including economic hardship, and a need to preserve jobs for nationals. Thus, as Bahá'í 'pioneers' are in the main self-sustaining, their survival in those areas became truly difficult. However, Canada, the 'co-heir' with the United States of 'Abdu'l-Bahá's Divine Plan, is a good example of the 'early accomplishment' of the Plan spoken of by prominent members of the Bahá'í Faith as mentioned above.

The Canadian 'pioneers' arose to meet that challenge, and completed the better part of the Canadian goals of the Nine Year Plan, particularly those associated with the widespread over-seas goals by 1971 AD, within the 7-year biblical period as mentioned above. This achievement resulted in much rejoicing and a genuine

spiritual elation evident to those gathered at the April 1971 National Convention of the Canadian Bahá'í Community.

Thus had humanity's additional respite period — 'for yet seven years' — seen the promised unprecedented proclamation of God's guidance to the world's peoples within the 127 years before the 'deluge of rains' was to begin in 1971, in accord with the analogy. It is interesting to note that the prestigious 'Club of Rome' issued a landmark book entitled "Limits to Growth" in 1971. It recorded science-based warnings of continuing catastrophic global warming.

## IX - RAIN FOR 'FORTY DAYS AND NIGHTS'

The flood-like tribulation of the modern world, is the subject of the following comment by the Guardian of the Bahá'í Faith:

*The judgement of God, as viewed by those who have recognized Bahá'u'lláh as His Mouthpiece and His greatest messenger on earth, is both a retributory calamity and an act of holy and supreme discipline. It is at once a visitation from God and a cleansing process for all mankind. (37)*

Bahá'u'lláh expresses sorrow that the 'Sun' is unable to shine through the 'clouds' of trouble causing early rejection by the masses of His Message, and resulting in severe difficulty for Himself, as well as those within the Ark:

*Where... is the Sun of majesty and power... Where is He, the Dayspring of the tender mercies of thy Lord, the Unconstrained ... What is it, O throne of God, that altered thy countenance... There hath befallen thee what hath befallen the Ark in which God's pledge of security had been made to dwell. Well is it with him that apprehendeth the intent of these words, and recognizeth the purpose of Him Who is the Lord of all creation. (38)*

Further, Bahá'u'lláh advises:

*...Seek thou the shore of the Most Great Ocean, and enter then*

*the Crimson Ark which God hath ordained... for the people of Baha. Verily, it passeth over land and sea. He that entereth therein is saved... Shouldst thou enter therein... set thy face towards the Kaaba of God, and say: 'O my God! I beseech Thee by Thy most glorious light, and all Thy lights are verily glorious'. Thereupon will the doors of the Kingdom be flung wide before thy face, and thou wilt behold what eyes have never beheld, and hear what ears have never heard. (39)*

Further, Bahá'u'lláh describes the consequences of setting aside this advice, throwing direct light upon the nature and meaning of the 'Judgement Day', as follows:

*Know ye that the world and its vanities and its embellishments shall pass away. Nothing will endure but God's Kingdom... The days of your life shall roll away, and all the things with which ye are occupied and of which ye boast yourselves shall perish and ye shall, most certainly, be summoned by a company of His angels to appear at the spot where the limbs of the entire creation shall be made to tremble, and the flesh of every oppressor to creep. Ye shall be asked of the things your hands have wrought... This is the day that shall inevitably come upon you, the hour that none can put back. To this the tongue of Him that speaketh the truth and is the Knower of all things hath testified. (40)*

This, of course, is the harsher side of the Judgement Day. The glorious side, on the other hand, is described as follows:

*O My servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys and to obtain a portion of their sustaining grace. To each and every one of them you will, no doubt attain. (41)*

Thus does one see how important the act of entering the Ark becomes, now as it was then! Bahá'u'lláh, contributing further to the flood analogy, observes (emphasis added):

*Waves have encompassed the Ark of God, the Help in Peril, the Self-Subsisting. Fear not the tempestuous gales, O Mariner! He Who causeth the dawn to appear is, verily, with thee in this darkness that hath struck terror into the hearts of all men, except such as God, the Almighty, the Unconstrained, hath been pleased to spare. (42)*

In March 1981 (BE 137-8), when one quarter of the 40 years of 'rain', possibly the 'darkness' and tribulation predicted by the flood analogy, had passed, the Universal House of Justice wrote from Carmel, the Mountain of God in the Holy Land to the Bahá'ís of the World:

*...Beloved friends, the world moves deeper into the heart of darkness as its old order is rolled up. Pursuing our objectives with confidence, optimism, and an unshakeable resolve, we must never forget that our service is a spiritual one. Mankind is dying for lack of true religion and this is what we have to offer humanity. It is the love of God, manifest in the appearance of Bahá'u'lláh, which will feed the hungry souls of the world and eventually lead the people out the present morass into the orderly, uplifting, and soul-inspiring task of establishing God's Kingdom on earth. (43)*

In a telegram dated February 1983 (BE 139), the Universal House of Justice continued on this theme (emphasis and brackets added):

*To the followers of Bahá'u'lláh in every land: we bow our heads in infinite gratitude to the Blessed Beauty for His all-embracing confirmations enabling the House of Justice to occupy its newly constructed permanent seat. This auspicious event signalizes another phase in the process of the fulfilment of sailing God's ark on Mountain of the Lord as anticipated in the Tablet of Carmel, the wondrous charter [of the] world spiritual and administrative centres of the Faith of Bahá'u'lláh. (44)*

Bahá'u'lláh, the modern Noah, pointed out that His Ark is as indestructible as that of the ancient tradition:

*The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order... The Hand of*

*Omnipotence hath established His Revelation upon an unassailable, and enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure. (45)*

According to the biblical analogy, as the start of the 21st century is already past, the increasing depth of trouble during the 'heart of darkness' is to approach its peak at the end of the 40-years of 'rain', that is, in 2011 AD ( $1971 + 40 = 2011$ ). From this tumultuous year, the year of peak difficulty, the analogy suggests that while trouble will remain with us, it will evidently constantly diminish in intensity thereafter. However, only the future will confirm what now lies ahead for the world. There are, however, a number of surprising intimations of this future yet to be derived from the flood analogy, as further outlined in sections XI, XIV and XV.

## X - 'DECREED' VS 'CONDITIONAL' EVENTS

As the 'century of light', as 'Abdu'l-Bahá called it, drew to its close at the end of the year 2000, this deeply troubled world showed the marks of distress mentioned by Christ when asked about the signs of His Coming. However, 'Abdu'l-Bahá often referred to the 20th century using this very positive expression during the course of numerous presentations in Europe and North America. Perhaps he used such an expansive term because of his insistence that the seeds of the much sought after peace of this world would indeed be sown during that century in spite of continuing difficulties. While war, global economic injustice and collapse(!), terrorism and the 'global warming' onslaught, are still with us, none-the-less, the major institutional requirements to maintain global peace have, with great difficulty, been put in place. The precipitous fall of the 'Iron Curtain' in the 1989, a big surprise to virtually everyone, ended the 'Cold War' and helped to accelerate developments toward world peace.

In recent decades, positive developments toward cooperation, collaboration and peace include:



- the global community acting through, or in concert with, a continually evolving United Nations;
- the realization that the nations of the world can no longer tolerate genocide, as clearly stated by world leaders with regard to Kosovo, East Timor, Rwanda, the Middle East, and more recently Darfur, the Congo and others;
- the assemblage of multi-national peace-keeping forces deployed in the Balkans, East Timor, and elsewhere, and the UN acceptance of the 'right to protect' principle;
- the establishment of an International Criminal Court in 2002 to prosecute war crimes and crimes against humanity such as those perpetrated by dictator Slobodan Milosevic (Bosnia, Kosovo) and others, and successful extradition hearings for Gen. A. Pinochet (Chile).

As mentioned, though terror, war, global economic trials of 2008 (which have appeared just before the 2011 flood peak of trials), etc., have increased or occurred despite these positive efforts, such institutional developments are indeed remarkable achievements! But it also seems remarkable that the flood analogy, and the visions of the prophet Daniel and the Book of Revelation of so long ago, should provide important positive insights into global peace and governance. One is moved to pray that the rogue use of atomic bombs will be avoided, and will not, therefore, contribute to the expected peak of the 'flood of trouble' in 2011!

While real world events have confirmed many biblical prophecies, the timing of future events and their metaphorical meaning must remain potential indicators of a sublime future for the human race. Bahá'u'lláh, conversing with noted British historian E.G. Browne, emphasized that world peace is indeed inevitable, saying: "... *the Most Great Peace shall come...*" (46). Its timing is less certain, however.

As stated in Matthew: "*But of that day and hour knoweth no man... but my Father only,*" and "*Watch therefore: for ye know not what hour your Lord doth come.*" (Matthew 24:36 & 42). Thus, we do not know the exact timing of these events, including the establishment of world peace, despite the fulfilment of numerous biblical time indicators.

‘Abdu’l-Bahá throws light on this paradox: *“Fate is of two kinds: one is decreed, and the other is conditional or impending”* (47). While peace is inevitable according to the Judaeo-Christian scriptures and in the Revelation of Bahá’u’lláh, the ‘Return of the Spirit’, the timing of peace is likely conditional upon on the conscious will of individuals, nations, and races to bend their efforts in its direction, in order to conform to the divine timetable.

## XI - THE WATERS PREVAIL AND ABATE

The rains are predicted to end after 40 years during 2011 AD or BE 167. And, as the time scales of Figure 5 indicate, for a period of 110 years (150 – 40) after the end of the rains, the waters will continually recede to the point where the ark comes to rest on a mountain. The Bible states this will happen in 2121 AD, or BE 277 (120+7+150 = 277), or 277 years after the commencement of the building of the Ark (the Bahá’í global administrative structure).

Also as indicated in Figure 5, from this year, the waters are to continue to abate for another 220 years, that is,  $277 + 220 = 497$  years after Noah began to construct the Ark – ( $1,844 + 497 = 2341$  AD). This latter 220-year period is characterized by several important episodes, in chronological order, involving:

- 1) The released dove which returns to the ark because the flood waters still seem bewildering and discomfiting; but curiously, the raven, released at the same time, continues to fly ‘to and fro’ (Genesis 8:9). The corresponding year is 2235 AD or BE 391.
- 2) The dove returns with the olive leaf (Genesis 8:11), a sign that the waters have truly abated. The equivalent year is 2242 AD or BE 398. And then,
- 3) The dove does not return unto Noah any more (Genesis 8:12). The equivalent year is 2249 AD or BE 405. And finally,
- 4) The earth is dried! Go forth from the ark! (Genesis 8:14-16). The corresponding year is 2341 AD or BE 497.

Mention of the ‘raven’ is fascinating. Ravens fed Elijah in a time of drought (I Kings 17:2-7) and the birds have symbolic importance in other traditions. The Tsimshian people of the Pacific north-west, for example, believe that the raven causes the outgoing of the tide to reveal food (clams) on the sea bottom for hungry people to harvest. And the Haida people of British Columbia’s Queen Charlotte Islands consider the raven to be not only the ‘trickster’ but also to be the all-important ‘bringer of light’. Are there not here common themes of provision of the ‘bread of life’, and of impending ‘salvation’? Does the raven by moving ‘to and fro’ foster a return to equilibrium by bringing ‘light’ to consultation between the agencies of the Divine Governance and that of a maturing global society? Does the work of the raven promote the ultimate ‘descent from the Ark’ nearly a century later (497 – 391) when the earth is ‘dry’, as it is destined to be? Certainly, the imagery of the receding waters and the adventures of the dove suggest a gradual recovery of the real world from the ravages of tribulation. This relief leads to a flourishing state of humanity, including implementation of that most cherished universal peace of which the ‘dove’ and the ‘olive branch’ are ancient, traditional, enduring and widely accepted symbols. It seems that peace is to envelope the world some 405 years (2249 – 1844) after the start of building the Ark. But even then the world continues to face some trials as the earth is not completely ‘dry’, that is, while experiencing an absence of war, there are still perhaps lingering prejudices, delaying descent from the ark by a further 92 years (497 – 405) until 2341 AD or BE 497. Conjecture suggests that this reflects a general acceptance of the Word of God as delivered by the modern Noah — Bahá’u’lláh! Thus the inmates of the Ark are now liberated from their refuge, and find themselves among friends with a common vision. The overall period suggested for this transformation, is 497 years or close to half a millennium, just as historical experience would suggest.

## XII - HISTORY & TRADITIONS SUPPORT SUCH TIMING

Is such a period sufficient for the development of world civilization? Only the future will tell, but such a forecast approximately corresponds to the rise and fall of the three recent civilizations — the

Western Roman Empire (pre-Christian), Byzantium (Christian) and Islam (Muslim). Defining dates have been provided by prominent historian H. G. Wells (48). These have been interpreted and summarized by the writer into Table 1. This same data has also been incorporated into Figure 6.

Table 1  
**DATING THE START, RISE AND DECLINE  
 OF THREE PRIOR CIVILIZATIONS**

<b>EMPIRE</b>	<b>START</b>	<b>DIFFERENCE</b> (years)	<b>PEAK</b>	<b>DIFFERENCE</b> (years)	<b>END</b>	<b>SPAN OF CIVILIZATION</b>
1) Rome	474 BC (p 417)*	385	89 BC (p 464)	582	493 AD (p 519)	967
2) Byzantium	400 AD (p 554)	400	550-1050 AD (avge 800 AD) (p 563-4)	653	1453 AD (pp 564 & 771)	1053 (p 771)
3) Islam	622 AD (p 604)	428	1,050 AD (p 630-1)	794	1844 AD**	1222**

\* page numbers pertain to reference (48) in the Bibliography.

\*\* The Qur'an and Islamic Traditions (Hadith) indicate that Islam would be in need of spiritual renewal, a promise fulfilled by the Returns of the 12th Imam (fulfilled by the Báb) and Jesus, the Christ (fulfilled by Bahá'u'lláh), at the 'end time' (49). This time was specified to begin 1260 lunar years (equivalent to 1222 solar years) after the start of Islam in 622 AD. Note:  $(622 + 1,222) = 1844$  AD, a date also confirmed in eight 1260-year biblical prophecies (e.g. Daniel 12:7 & Revelation 11:3 & 12:6). These are all in addition to the 2300-year biblical prophecy of Daniel 8:14-17 detailed above! One is certainly entitled to a degree of wonderment at the astonishing correspondence of the biblical and Islamic prophecies in this respect.

The graphical representation of the three recent empires in Figure 6 also includes the biblical flood analogy dates suggesting how the Bahá'í Faith is to unfold during the period of the Millennium as described in Sections XIII to XV.

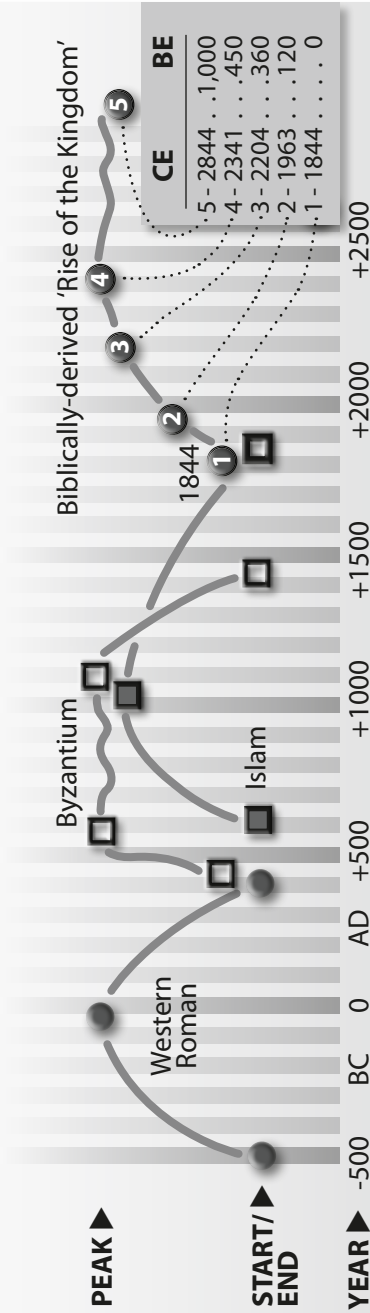
These three empires had attained their zeniths approximately 400 to 500 years from the time of their initiation. The Western Roman Empire ended by splitting in two leaving Byzantium in the East. Byzantium ceased to be when Constantinople fell to the Muslim armies early in the 15th century AD, a cycle lasting approximately 1000 years. Thus do both biblical and Islamic writings record the foresight, as mentioned above, that spiritual renewal for Islamic civilization would occur in 1222 solar years, ending in 1844 AD, the year the Báb declared that the Islamic period was completed and a new age had indeed begun!

Revelation (20:1-10) again identifies that period calling it, 'the thousand years' (Millennium). This is a period of time ushered in by the Báb (the 'Lamb' as in Revelation 5:6), and, 'He Who sits upon the throne of glory' (Bahá'u'lláh, Revelation 5:1&7). It is a period when peace and unity are to ultimately prevail as the bases of 'the Kingdom of God on Earth', that is, a spiritually-oriented global civilization. This reference continues to say that the end of the Millennium will see the release of trouble once again but only for a 'short time' (see point 5 of Figure 6). In terms of timing, the Judaeo-Christian vision appears to end there.

The Writings of the Guardian of the Bahá'í Faith, Shoghi Effendi, affirm that Bahá'u'lláh is the prime inaugurator of that long-awaited Millennium of 1000 years (50). Bahá'u'lláh affirmed this approximate projection into the future before the next renewal, when He indicated that another Manifestation of God would come in approximately 1000 years:

*At that hour will the Mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and through the trumpet blast of knowledge, will awaken the heart, the soul and the spirit from the slumber of heedlessness... Once in about a thousand years will this City be renewed and re-adorned. (51)*

FIGURE 6 - GRAPHICAL REPRESENTATION OF THE RISE AND FALL OF THREE RECENT CIVILIZATIONS



Thus, it seems that the rhythm of the rise and fall of religion, and of the civilizations generated, throbs to a drumbeat of a half and a whole millennium! The flood analogy suggests the encouraging possibility, as described in the remainder of this essay, that the universally anticipated global society, the embodiment of the Judaeo-Christian hope, that is, the ‘Kingdom of God on Earth’, will be flourishing in an era of peace after the elapse of half a millennium from its starting point in 1844.

### XIII - TWO PRELUDES TO THE ‘MOST GREAT PEACE’

There are at least two additional and substantial Biblical insights, considered by the writer to add important events to the Flood analogy. This is because they contribute substantially to the unfoldment of peace and the development of a truly stable, spiritually-oriented world society during the first half of the first millennium of the Dispensation of Bahá’u’lláh. These both illuminate the substance and timing of key developments consistent with the analogy. These insights are that:

- 1) ‘twelve fruits will drop from the Tree of Life for the healing of nations’ (Revelation 22:1-2), and
- 2) not only will the ‘thrones be cast down’ (Daniel 7:9), but also the ‘rest of the beasts’ (kings & rulers), already having lost their sovereignty, will then ‘lose their life’ (Daniel 7:12).

### XIV- ‘TWELVE FRUITS’ FOR THE ‘HEALING OF NATIONS’

Perhaps the most important use of the terms ‘Tree’ or ‘Tree of Life’ in the Bahá’í Writings is the provision of a beautiful symbol for the Revelators of God Who are truly inspired by the Holy Spirit, and reveal the Word of God to all humanity. In two examples, Bahá’u’lláh says of Himself (emphasis & brackets added):

*Verily, this is that Most Great Beauty, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested. Verily, He is the Tree of Life that bringeth forth the fruits of God (16). And,*

*O people! I swear by the one true God! ... From Him all the Suns [Prophets] have been generated, and unto Him they will all return. Through His potency the Trees of Divine Revelation have yielded their fruits, every one of which hath been sent down in the form of a Prophet, bearing a Message to God's creatures in each of the worlds whose number God, alone, in His all encompassing knowledge, can reckon. (52)*

Whereas the term 'Tree of Life' applies generally to all Prophets or Revelators, 'Abdu'l-Bahá affirms that the term 'Tree' in the above citation pertains particularly to Bahá'u'lláh (53). The 'tree' imagery employed by Bahá'u'lláh in these and other passages finds rich parallels and precursors in the Judaeo-Christian scriptures.

Such is particularly true of the Book of Revelation. Bahá'u'lláh confirms that this Book is at least in part revealed by Christ Himself from the 'Realm of Glory' (2). In Revelation, these intriguing prophetic verses begin with Chapter 2. In this chapter, we read (with the writer's interpolation and emphasis added):

*"He that hath an ear, let him hear what the Spirit [Bahá'u'lláh] saith unto the seven churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God". (Revelation 2:7)*

Both Bahá'u'lláh as 'Remover of the seals' and 'Abdu'l-Bahá as the 'Interpreter' explain that the words 'temple', 'church', 'synagogue' and 'tabernacle' all refer to the Prophets of God and their religions. About this matter, 'Abdu'l-Bahá states (54):

*... Therefore it is evident that the church is a collective centre for mankind. For this reason there have been churches and temples in all the divine religions; but the real collective centres are the Manifestations of God, of Whom the church or temple is a symbol*



*or expression. That is to say the Manifestation of God is the real divine temple of which the outer church is but a symbol.*

Thus the ‘seven churches’ are interpreted to refer to seven major Revelators and Their religions: Sabaeen, Jewish, Hindu, Zoroastrian, Buddhist, Christian, and Muslim. These religions are those in existence prior to the coming of the Báb, and that existed in the ‘Asia’ of Christ’s time, with Turkey at its Western extremity as in Roman times when the Book of Revelation was penned. And, in the Bible’s last Chapter it says (emphasis and brackets added):

*And he [an Angel] showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God [Bahá’u’lláh’s heavenly throne, or, Carmel the Centre of His Faith] and the Lamb [the ‘slain’ Báb]. In the midst of the street of it [the ‘City of God’], and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of nations. (Revelation 22:1-2)*

Although it has two roots (Bahá’u’lláh and the Báb), one on either side of the ‘river of life’, this single ‘tree of life’ (in this case Bahá’u’lláh) provides the spiritual teachings necessary for ‘individual salvation’, the ‘healing of nations’, and the ‘making of all things new’. These salient aspects of the ‘Kingdom on Earth’ are to be initiated by the ‘Christ returned’ in the ‘glory of the Father’ — Bahá’u’lláh.

Mention in this verse (Revelation 22:2) of a specific number of fruits, is very significant from a Bahá’í point of view. Bahá’ís speak of the ‘Twelve Bahá’í Principles’ (see Appendix II) which represent a brief summary of some of the major tenets of the Bahá’í Revelation which stemmed from the pens of Bahá’u’lláh and the Báb. This twelve part summary of Bahá’í belief may be considered as the ‘fruits’ of the Bahá’í Revelation. In various forms, these principles were broadcast far and wide by ‘Abdu’l-Bahá during his journeys in the West (1911 & 12 AD), and subsequently by that army of Bahá’í teachers who have literally circled and settled around the entire globe.

The dropping of ‘one fruit each month’ raises the possibility that this is another time prophecy. Important examples of such time projections have been interpreted by the Central Figures of the

Bahá'í Faith, including three of the following four examples (some previously detailed):

- 1) The Crucifixion of Christ after 70 weeks or 490 years (Daniel 9:26) ending in 34 AD, a traditional Christian interpretation confirmed by 'Abdu'l-Bahá (12);
- 2) The beginning of historical processes enabling the Return of the Jews to the Holy Land after a 'dispersal of seven times' or 2520 years (Leviticus 26:19-28; Deuteronomy 28:64-65), ending in 1844 AD as the 'British Israelites' believe (55);
- 3) The 'Cleansing of the Sanctuary' and the 'end of the abomination' after 2300 years (Daniel 8:14), a traditional Christian interpretation confirmed by 'Abdu'l-Bahá (53), and
- 4) The nine 1260 lunar year (3-1/2 'times') prophecies of Daniel & Revelation relating to the 'Return' in the 'last days', likewise confirmed by 'Abdu'l-Bahá (53).

All these relate to universal fulfilment in 1844 AD, the advent of the Bahá'í Faith, and the start date for all the flood projections.

As 'fruits from the tree' are to be eaten, as the story of Adam and Eve eating the apple in the Garden of Eden suggests, ingesting these fruits has inevitable spiritual consequences, in this case positive ones!

It is further suggested that when all the fruits have dropped from the Tree, they will indeed be assimilated by humanity, that is to say, when all the spiritual principles will have been widely disseminated and internalized by the bulk of humanity, the spiritual foundation upon which the 'Kingdom of God on Earth' is to be erected will already be in place. This general perspective is confirmed by 'Abdu'l-Bahá stating:

*Now is the time for the lovers of God to raise high the banners of unity, to intone, in the assemblages of the world, the verses of friendship and love and to demonstrate to all that the grace of God is one. Thus will the tabernacles of holiness be upraised on*

*the summits of the earth, gathering all peoples into the protective shadow of the Word of Oneness. This great bounty will dawn over the world at the time when the lovers of God shall arise to carry out His Teachings, and to scatter far and wide the fresh, sweet scents of universal love. (56)*

To gain some biblical insight into how long a period might be required for this all-important spiritualizing process to be essentially completed, one may undertake an analysis of certain biblical prophecies employing principles familiar to many Christians and which are confirmed by ‘Abdu’l-Bahá (53).

As also employed above: from Genesis 7:11, 7:24, and 8:3, we learn that 5 months = 150 days; therefore one scriptural month = 30 days. Numbers 14:34 indicates that ‘one day is as a year’; so the 30 days become 30 years, the time required for each fruit to drop to help nourish the spiritual life of humanity to establish the Kingdom. As there are twelve fruits that drop from the ‘Tree’ specified in Revelation, the entire process of spiritualization by the principles of the Renewed Gospel will evidently require: 12 months X 30 years per month, or 360 years, a period otherwise known as a ‘time’ (Daniel 12:6-7; ‘time, times & 1/2 a time’ = 3-1/2 times = 1260 years).

The completion of this process, begun in 1844 AD with the Declaration of the Báb, will evidently occur in  $(1844 + 360) = 2204$  AD or BE 360, a solar year being applicable to the period Bahá’ís call the ‘Dispensation of Bahá’u’lláh’, as indicated in Figure 5.

At the time of writing, some 164 complete years (1844 – 2008) had elapsed since the Báb’s Declaration began the Dispensation of Bahá’u’lláh. Thus, in that year we had not yet reached the half-way point on the road to this glorious future landmark in the history of the world. Humankind takes time to learn its lessons! But clearly, this spiritualizing process is an essential precursor to the establishment of a lasting peace. The projected timing suggests that internalization of a spiritual nature (symbolized by the fact that the released dove does not return) is to precede the actual peace by some 45 years (2249 – 2204 in Figure 5). And further, 92 years beyond 2249, or in 2341 AD (BE 497), the reign of peace will have permitted all the remaining difficulties to be overcome, and the world will ‘be

as it ought to be' according to the timetable of the Divine Plan as outlined by the Noah analogy.

Regarding this 'future history', the Bahá'í Writings speak of a 'greater Plan', occurring outside the Bahá'í Faith and associated with social progress in the world-at-large. About this Plan Shoghi Effendi says:

*Such simultaneous processes of rise and of fall, of integration and of disintegration, of order and chaos, with their continuous and reciprocal reactions on each other, are but aspects of a greater Plan, one and indivisible, whose Source is God, whose author is Bahá'u'lláh, the theatre of whose operations is the entire planet, and whose ultimate objectives are the unity of the human race and the peace of all mankind. (57)*

It seems clear that as part of this 'Greater Plan', some Bahá'í fruits have already dropped from this 'Tree of Life', and have been ingested substantially by humanity-at-large, in accord with the Will of Bahá'u'lláh. Some of these principles are clearly identifiable including: the initial structures of world government, a world judiciary, and the means of collective security to maintain the peace. These are now in place, as described above in connection with this 'century of light' as spoken of by 'Abdu'l-Bahá.

The principle of the 'equality of women and men' (the 6th 'fruit of the Tree') was promulgated in the middle of the 19th century during the Dispensation of the Báb. Táhirih, a famous early female disciple of the Báb, stated immediately before her martyrdom that: "You may kill me as soon as you like, but you cannot stop the emancipation of women!" (58). Such a statement was met with widespread scorn at that time, but the seeds of this principle have been sown widely, and substantially ingested into the life of a significant portion of the world's population. Nor can this principle now be ignored by the remaining areas of the world that still embrace a more traditional view of the role of women.

The same statement can be made about other Bahá'í principles such as: racial equality, universal education, etc. The encouraging implication in this biblical foresight is that humanity's ingestion of

spiritual virtue will attain a significant stage of fruition some two centuries from now!

## XV - 'THRONES ARE CAST DOWN' & 'KINGS LOSE LIFE'

Daniel prophesied that when the 'Ancient of Days' (Bahá'u'lláh) would sit on the throne of God, 'the thrones were to be cast down' and the kings 'would have their dominion taken away' (Daniel 7:9-12); as further described below. Regarding the fate of the kings and rulers of that era, Bahá'u'lláh announced around 1870 AD (brackets added):

*From two ranks of men power hath been seized: kings and ecclesiastics... If ye (the kings & rulers) pay no heed... unto the counsels which... We have revealed in this Tablet, Divine Chastisement shall assail you from every direction... (59)*

Elaborating on this pronouncement, Shoghi Effendi made a startling observation regarding the sovereignty of the kings and ecclesiastics of the present era, when he wrote to the Bahá'ís of the world (emphasis added):

*Dear friends! The decline in the fortunes of the crowned wielders of temporal power has been paralleled by a no less startling deterioration in the influence exercised by the world's spiritual leaders. The colossal events that have heralded the dissolution of so many kingdoms and empires have almost synchronized with the crumbling of the seemingly inviolable strongholds of religious orthodoxy. That same process which, swiftly and tragically, sealed the doom of kings and emperors, and extinguished their dynasties, has operated in the case of the ecclesiastical leaders of both Christianity and Islam, damaging their prestige, and, in some cases, overthrowing their highest institutions. 'Power hath been seized' indeed from both 'kings and ecclesiastics'. The glory of the former has been eclipsed, the power of the latter irretrievably lost. (60)*

As previously noted, befitting His station as the 'King of Kings', Bahá'u'lláh addressed a series of letters to the kings and rulers of His time. In these earth-shaking, historic Letters, He offered them the

'Most Great Peace' should they recognize Him as manifesting such biblical characterizations as: the 'One like unto the Son of Man', the 'Prince of Peace', the 'Return of the Spirit' and the 'Ancient of Days' seated on the 'throne of glory', etc. Sadly, they failed to take heed. Beginning with Napoleon III in 1870 AD, as a result of the Franco-Prussian War, he and almost all autocratic and tyrannical rulers, particularly in Europe and the Middle East, suffered Daniel's predicted 'downfall' resulting from continual wars including the two devastating World Wars, and the continuing anarchy evident in many parts of the world! This rejection was reflected in a further letter from Bahá'u'lláh to the rulers.

*Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents. O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest ye disregard the counsel of the All Knowing, the Faithful. Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, ...if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice. (61)*

Bahá'u'lláh's instructions to the kings and rulers to bring into being the means of collective security to end war, represent a graphic example of His inspired vision, particularly when one considers that only now is this dictum being taken seriously with: the gradual application of collective security under the United Nations; now formally called the 'Right to Protect'; including the formation of a 'rapid strike force' to enforce that security; the apprehension of war criminals; and the establishment of a war crimes tribunal in the form of the International Criminal Court as previously mentioned.

Despite this progress, the rulers of Bahá'u'lláh's time clearly failed their test, i.e., they failed to play the role the Almighty had designed for them. Thus they were destined to suffer, along with all humanity, the promised 'Judgement' of the 'last days', or to use Bahá'u'lláh's term, the 'Divine Chastisement'. Though the Most Great Peace eluded them, Bahá'u'lláh never-the-less promised the coming of the 'Lesser Peace' — a political, as opposed to a spiritually-based, peace.

The onset of the sublime 'Most Great Peace' would consequently require a longer period of spiritual evolution on the part of human-kind featuring the ingestion of the fruits from the 'Tree of Life'.

Are there any specific indications of how long would be the period of changeover from a traditional kings/rulers form of governance to one which would express the virtues of the Kingdom, as foreseen in Isaiah 9:6-7? Substantial time indicators are indeed to be found in the Book of the Prophet Daniel, many of which have already been fulfilled. With regard to 'thrones', Daniel Chapter 7 prophesies additional future events that are to take place in the 'Latter Day'. Daniel's use of the word 'beast' is symbolically interpreted to mean 'king' as the context of the following prophecy suggests (emphasis and brackets added):

*I beheld till the thrones were cast down, and the Ancient of days [Bahá'u'lláh] did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:9-14)*

Because Bahá'u'lláh and His Faith arose within Islam, some of the imagery regarding 'beasts' in Daniel and Revelation refer to the rulers of Islam: the caliphs, the shahs and the sultans, from whom spiritual sovereignty had been seized by Bahá'u'lláh. As promised by Him, all of these institutions are now extinct. For example, the Sultanate, the leading and most powerful ruling institution of the

Islamic world, was abolished in the aftermath of WWI — indeed, the ‘beast was slain’.

However, in addition to saying that the ‘thrones were to be cast down’, a little later Daniel raises the matter of the ‘rest of the beasts’. These provide a further indication of a general process of loss of sovereignty and power for kings not confined to Islam only. Shoghi Effendi describes this litany of falling kings and empires vividly as follows (brackets added):

*This process, so gigantic, so catastrophic, may be said to have had its inception on that memorable night when, in an obscure corner of Shiraz, the Báb, in the presence of the First Letter to believe in Him, revealed the first chapter of His celebrated commentary on the Surih of Joseph, in which He trumpeted His Call to the sovereigns and princes of the earth. It passed from incubation to visible manifestation when Bahá'u'lláh's prophecies, enshrined for all time in the Suriy-i-Haykal, and uttered before Napoleon III's dramatic downfall and the self imposed imprisonment of Pope Pius IX in the Vatican, were fulfilled. It gathered momentum when, in the days of 'Abdu'l-Bahá, the Great War extinguished the Romanov, the Hohenzollern, and Hapsburg dynasties, and converted powerful time honoured monarchies into republics. It was further accelerated, soon after 'Abdu'l-Bahá's passing, by the demise of the effete Qajar dynasty in Persia, and the stupendous collapse of both the Sultanate and the Caliphate. It is still operating, under our very eyes, as we behold the fate which, in the course of this colossal and ravaging struggle, is successively overtaking the crowned heads of the European continent. Surely, no man, contemplating dispassionately the manifestations of this relentless revolutionizing process, within comparatively so short a time, can escape the conclusion that the last hundred years (say 1850 to 1950) may well be regarded, in so far as the fortunes of royalty are concerned, as one of the most cataclysmic periods in the annals of mankind. (62)*

The loss of sovereignty by the Caliphate/Sultanate, was to be followed by a similar loss on the part of kings everywhere, that is, by the ‘rest of the beasts’, but evidently not right away, as the following excerpt from the earlier quotation indicates:



*As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. (Daniel 7:12)*

So we are lead to believe that kingship is to survive, at least for a time, and some kings are to live past their loss of sovereignty, presumably functioning as ‘constitutional monarchs’, devoid of secular power but maintaining the trappings of power, tradition and wealth, and hopefully functioning as virtuous examples.

This verse further provides the first indication of timing for these events, as hinted at earlier. Using the time scales explained previously, there are four ‘seasons’ in a year, with three months in each season, and 30 days in each month, so that three months have 90 days. And, as ‘each day is as a year’, the season becomes 90 years in length. If a season is one quarter of a ‘time’, a ‘time’ must be 360 years in length, a matter which is corroborated above by the fulfilment of other ‘time’ prophecies in the Bible. Thus, in the writer’s view, the simplest possibility, is that the last signs of ‘life’ in these national dynasties are to disappear 450 years (360+90) after 1844 AD, or 2294 AD, giving way to the Kingdom’s institutions as Daniel 7:9-14 (p 46) suggests.

Some kings however, seem destined to play an important role in this transition from secular rule to that of the Kingdom. Historically, there is an important precedent for such a kingly contribution to development. Early in the fourth century AD, Constantine, Emperor of Rome, assembled the leaders of the Christian Church in Nicaea. There, on behalf of his peoples, he formally declared the empire to be Christian, concluding a process that required a little more than three centuries.

In the Book of Revelation there are ten references to ‘good beasts’ who pay obeisance to Him Who is seated on the ‘throne of glory’ (Bahá’u’lláh), as well as to the ‘slain Lamb’ (the Báb) on the right side of the throne. For example, Revelation says that (emphasis added):

*... before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts... and they were full of eyes within: and they rest not day and*

*night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come [Revelation 4:6-11]. And further we read: And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. (Rev 5:13-14)*

In summary, as derived from the ten references to ‘good kings’, Revelation suggests a number of important matters related to such kings and rulers:

- 1) They ‘circle round the throne of glory’, that is, they express adoration for Bahá’u’lláh, the Lord on the throne, and serve Him ‘day and night’.
- 2) They are gifted with ‘eyes within’, that is, they possess the spiritual insight necessary to recognize that Lord even if long after the date of His return.
- 3) They are adored by the ‘host’ of believers pertaining to the ninth Revelation — the Bahá’í Revelation — implicit in the Book of Revelation.
- 4) In the writer’s view, these are the followers of Bahá’u’lláh, those who are uniquely capable of ‘singing the new song’, that is, they are capable of believing in, and promoting, the new Gospel.

Note that the ‘earthly sovereignty’ of secular kings and rulers becomes the ‘heavenly sovereignty’ of the ‘King of Kings’ in close to the half millennium period suggested by the examples of major developments of civilization in the past. This sovereignty of the ‘King of Kings’ is, however, to last forever as Daniel suggests!

This magnificent, final outcome — the reign of the ‘King of Kings’ — is detailed authoritatively by Shoghi Effendi (emphasis and brackets added):

*Let no one, while this System [the Bahá'í Faith and its Institutions] is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abha Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitab i Aqdas [Book of Laws]. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkar [Bahá'í House of Worship] and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watch-word is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium — the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh. (63)*

Thus, according to the Noah analogy, after the passage of a 'time and a season', or 450 years after the start of building the Ark, the establishment of 'divine governance' on the shoulders of Bahá'u'lláh' is forecast to begin in  $(1844 + 450) = 2294$  AD or BE 450. Again, such a development is a necessary precursor to the final consummation of 'descending from the ark' anticipated to occur about a half century later, in 2341 AD or BE 497.

That such processes are centuries long, is indirectly affirmed by 'Abdu'l-Bahá in his letter to author Edward Granville Browne:

*... you should so endeavour that in future centuries your history may become the undisputed authority, nay be considered sacred history, and accepted both by the communities of the people of the Kingdom and the just amongst the people of the world, because the greatness of this Cause is not as evident as it should be, due to the repressive measures repeatedly taken... and the severity of assaults, but ere long will its Truth, like unto the luminous sun, be seen and discerned. (64)*

## XVI - 'I WILL ESTABLISH MY COVENANT'

While a devastating affliction was visited upon humankind during the ancient flood, the promises God made to Noah suggest that no identical universal, literal affliction will ever again be visited upon humankind. Presumably, Christ referred us back to the Noah story, not only to help us understand the nature of our times in general, but also to alert us to the significance of the sweeping Covenants made by God with Noah. Among those Covenants are:

- 1) *I will not again curse the ground any more for man's sake. (Genesis 8:21)*
- 2) *While the earth remaineth, seed time and harvest and cold and heat, and summer and winter, and day and night shall not cease. (Genesis 8:22)*
- 3) *And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood. (Genesis 9:11)*
- 4) *This is the token of the covenant which I have established between me and all flesh that is upon the earth. (Genesis 9:17)*

This strongly suggests, by virtue of repetition three times, that human life upon the earth and the renewal of civilization are part of a continuum for 'perpetual generations' (Genesis 9:12), even beyond the dramatic, so-called 'end' trials forecast by Christ in Matthew 24. Further, this continuum has a universal aspect, as this Covenant is between 'Me and all flesh that is upon the upon the earth'.

So it is that Bahá'u'lláh, the modern Noah, has come, not to preside over the 'end' but rather to make a new Covenant with all humanity to carry it far into the new age of the future. Of this the Bahá'í Writings state:

*That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world... (65 – Bahá'u'lláh)*

*It is indubitably clear that the pivot of the oneness of mankind is nothing else but the power of the Covenant. (66 – Bahá'u'lláh)*

*In every Dispensation, the light of Divine Guidance has been focussed upon one central theme... In this wondrous Revelation, this glorious century [20th century], the Foundation of the Faith of God, and the distinguishing feature of His Law is the consciousness of the oneness of mankind. (67 – Shoghi Effendi)*

Therefore, unity represents a truly fundamental aspect of the new Gospel, the renewed Covenant, and the global future.

## XVII - 'ALL THINGS MADE NEW'

Thus, according to the flood analogy, there is to be an 'emergence' from the Ark half a millennium from the coming of the Bahá'í Faith. The apparent leavening effect of the new Gospel will have helped humanity overcome the flood-associated trials. That leavening will have penetrated into the life of the world to the extent that unity and peace will have been firmly established, and the Divine Governance implemented. Virtually then, 'all things will have been made new'. This promise is clearly stated in Revelation in the following emphatic words:

*And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. (Revelation 21:5)*

Thus, this promise, already fulfilled in the spiritual sense by the Revelation of Bahá'u'lláh, will find itself fully reflected in a global society 'on earth' as well. And finally, with respect to this promise, Bahá'u'lláh says:

*The whole earth is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung the loftiest trees, the most enchanting blossoms, the most heavenly blessings. Immeasurably exalted is the breeze that wafteth from the garment of thy Lord, the Glorified! For lo, it hath breathed its fragrance and made all things new! Well is it with them that comprehend. (68)*

Further, the manner in which 'all things are to be made new' is eloquently expressed in some detail by Shoghi Effendi in his description of the coming establishment of a world commonwealth:

*The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system.*

*A mechanism of world intercommunication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve centre of a world civilization, the focus towards which the unifying forces*

*of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.*

*National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race. (69)*

## XVIII - REPRISE AND CONCLUDING COMMENTS

What indeed, hath God wrought? Though Himself independent of time and space, He has graciously provided humanity with detailed scriptural foresights and proofs of the development of His human creature from infancy in ancient times to maturity in our time. With respect particularly to the 'Second Coming of the Christ', these traditions have been fulfilled in wondrous manner with the advents of the Báb and Bahá'u'lláh. The following array summarizes some of the major aspects of these awe-inspiring biblical foresights:

- 1) The beginning year of the 'end time', and of the 'Return' processes, that is, 1844 AD, is specified in nine biblical time prophecies, and by Jesus Himself speaking to the Disciples regarding the spread of His Gospel around the entire world at the 'end time', a matter confirmed by history.
- 2) The prophet Malachi promised the 2nd 'Return of Elijah Who must first come before the great and dreadful Day of the Lord'. This foresight was fulfilled in 1844 AD in the Person of the Báb (meaning 'gate'), Whom Ezekiel titled the 'Gate'.
- 3) The Martyrdom of the Báb was foreseen biblically in the Book of Revelation by His being styled as the 'slain Lamb' as part of the Return processes.
- 4) The promised 'Second Coming of the Christ', was revealed in the Person of Bahá'u'lláh, Who was titled also by the prophet Ezekiel as the 'Glory of God'. He it was Who was biblically ordained to declare Himself to the world soon after that 'Return of Elijah', His Forerunner.
- 5) This 'King of Kings', Bahá'u'lláh, was biblically required to be a descendant of 'Jesse' and 'King David', as indeed He was, even though He came from the 'east'!
- 6) It was also Ezekiel who foresaw that the origins of the two Promised Ones were to be from the 'east' of the Holy Land (Persia and Iraq). Further in this regard,



- 7) The prophet Micah foresaw that Bahá'u'lláh would come from the 'Assyria' of ancient times, corresponding to Iraq in modern times.
- 8) Bahá'u'lláh's journeys from 'Assyria' as a prisoner of rulers were also biblically detailed by the Prophet Micah.
- 9) The ultimate destination of that 'Glory of the Lord', as biblically required, was indeed the Holy Land, Akka/Carmel in particular.
- 10) The mission of the Returned Christ is broadly outlined to include the Revelation contained in the 'Book in His right hand'; the 'removal of the seals from the Book'; the Revelation of matters not revealed in Jesus' time because humanity could not 'bear them' then; the Revelation of 'things to come'; and finally, the Revelation necessary to 'make all things new'.
- 11) The duration of the Mission of this 'Glory of God' was biblically predetermined to be 40 years as history shows. And finally,
- 12) The fascinating saga of the Return of the Lord and the beginnings and development of the 'Kingdom of God on earth' were all to unfold in metaphorical manner in accord with the phrase '*But as the days of Noe were, so shall also the coming of the Son of man be*'. To this point in history, such has indeed been the case! And, there are further foresights that are to yet to unfold in the future!

These traditions summarize the most extensive fulfilment of religious traditions in all of human history! Has not this 'proof' been placed before us in order that we might understand the depth and breadth of God's Plan for Humanity in this Day, and undertake the necessary actions to assist in this realization of the Kingdom of God on this earth? Each of us is personally advised in this Day to seek the answer to this very question by 'testing the spirits' as St. Paul enjoined us!

Finally, as we have seen, the major aspects of this Kingdom are: the unity of all the folds, peoples, nations, tribes and tongues, and universal peace. So shall this journey through the flood of trials end, thankfully on a note of great optimism for the fore-ordained establishment of the Kingdom. The Bahá'í Faith, the faith proclaimed by Bahá'u'lláh, the 'King of Kings', has become, in little more than 160 years, one of the fastest growing of the world religions. Its followers reside in virtually every nation, representing a cross-section of humanity that includes more than 2,100 ethnic and tribal groups, and its administrative order is established in even the most remote areas of the globe. So it is that the march of the believers in Baha'u'llah, continually advancing toward the Kingdom in accord with the 'Divine Plan', and the parallel march of the agencies associated with that 'Greater Plan' and its triumphs, will fruitfully continue!



## APPENDIX I

ABBREVIATED BIBLICAL TEXT FROM GENESIS  
 CHAPTERS 6-9 DESCRIBING  
 THE FLOOD OF NOAH

*And it came to pass, when man began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw that the daughters of men that they were fair; and they took them wives all which they chose. And the Lord said, My spirit shall not always strive with men... yet his days shall be a hundred and twenty years... And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually... And the Lord said, I will destroy man whom I have created from the face of the earth... But Noah found grace in the eyes of the Lord... Noah was a just man and perfect in his generations and Noah walked with God... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them... Make thee an ark... and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons wives with thee, and of every living thing of all flesh... male and female... every sort shall come unto thee to keep them alive... Thus did Noah according to all that God commanded., so did he... But with thee will I establish my covenant... For yet seven days, and I will cause it to rain upon the earth for forty days and forty nights... And it will come to pass after seven days that the waters of the flood were upon the earth... and the rain was upon the earth for forty days and forty nights... and the waters prevailed exceedingly upon the earth; and all the high hills were covered... and every living substance was destroyed... from the earth; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth for one hundred and fifty days. And God remembered Noah and every living thing... that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged... And God spake unto Noah saying, Go forth from the ark... bring forth with thee every living thing... And Noah went forth...*

*builded an altar unto the Lord... and offered burnt offerings upon the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake... While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease... And I will establish my covenant with you, neither shall all flesh be cut off anymore by the waters of a flood... for perpetual generations... And God said unto Noah, This is the token of the covenant which I have established between Me and all flesh that is upon the earth. (Genesis, chapters 6-9)*

## APPENDIX II

‘TWELVE FRUITS FROM THE TREE OF LIFE’  
*(twelve fundamental Teachings of Bahá’u’lláh)*

1. Realization of the oneness of the world of humanity,
2. Individuals must independently search after and investigate the truth,
3. The foundation of all religions is one,
4. Religion must be the cause of unity,
5. Religion must be in accord with science and reason,
6. The attainment of equality between men and women,
7. Prejudices of all kinds must be forgotten,
8. The establishment of universal peace,
9. The implementation of universal education based on one common curriculum,
10. The application of spiritual solutions to economic problems,
11. The adoption of a universal auxiliary language, and
12. The establishment of an international tribunal. (70)

This listing of Bahá’í principles and their order are derived from Volume 11 of ‘Star of the West’ no. 1, pages 4 and 5, published on March 21, 1920. The date of publication is before ‘Abdu’l-Bahá’s ascension, so that, as was often His pleasure, He may have personally

approved this listing. In various presentations in Europe and North America in 1911-12, 'Abdu'l-Bahá summarized the Revelation of Bahá'u'lláh by stating such salient principles. This array of statements is commonly called the 'Twelve Bahá'í Principles' and is frequently included in Bahá'í pamphlets for informing the public of fundamental Bahá'í beliefs.

## REFERENCES AND NOTES

- (1) *The Holy Bible (Authorized King James Version)*. (1937) London & New York: Collin's Clear-type Press, "Summary of the Books of the Bible", J.G. Spurell, & C.C.H. Wright, pp 6-7.
- (2) Bahá'u'lláh, cited by Christopher Buck in *Symbol and Secret* (1995). Vol. 7, Frontis Quote, Los Angeles: Kalimat Press.
- (3) Bahá'u'lláh, *The Kitáb-i-Íqán: The Book of Certitude* (1954), Wilmette: Bahá'í Publishing Trust, p 49.
- (4) Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh* (1951), Wilmette: Bahá'í Publishing Trust, pp 281-282.
- (5) The Universal House of Justice, *Wellspring of Guidance* (1970), Wilmette: Bahá'í Publishing Trust, pp 88-89.
- (6) 'Abdu'l-Bahá, *The Promulgation of Universal Peace* (1982), Wilmette: Bahá'í Publishing Trust, p 155.
- (7) Bahá'u'lláh, *The Kitáb-i-Aqdas: The Most Holy Book* (1992), Haifa: Bahá'í World Centre, Notes 221-222.
- (8) Bahá'u'lláh, *The Kitáb-i-Íqán*, p 82.
- (9) 'Abdu'l-Bahá, *The Promulgation of Universal Peace*, pp 459-460.
- (10) Bahá'u'lláh, *The Kitáb-i-Íqán*, p 89.
- (11) Hoshidar Motlagh, *I Shall Come Again* (1992) Mt. Pleasant: Global Perspective, pp 192-3.
- (12) 'Abdu'l-Bahá, *Some Answered Questions* (1954), Wilmette: Bahá'í Publishing Committee, pp 48-52.
- (13) An essay by Joel Smith, adapted from the work of Phil Turner, records that Christian and Muslim scholars independently confirm Bahá'u'lláh's lineage to Jesse. See <http://bci.org/prophecy-fulfilled/lineage.htm>, 'Lineage'
- (14) Bahá'u'lláh, *Proclamation of Bahá'u'lláh*, (1967) Haifa: Bahá'í World Centre, p 89-90.
- (15) Haim Shorter English-Persian Dictionary (1961), Teheran,



by Roudaki Publishers, states: ‘Shogh’ means ‘eagerness, strong desire, great interest, delight and pleasure’, and ‘Rabban’ means ‘divine’. In addition, The Persian Online Dictionary ([www.aryanpour.com](http://www.aryanpour.com)) provides the following meanings for Shoghi: *zeal, ardour, and delight!*

- (16) Bahá'u'lláh, *Bahá'í Prayers* (1967), Wilmette: Bahá'í Publishing Trust, p 130.
- (17) Werner Keller, *The Bible as History* (1960), Bungay, Suffolk: Hodder & Stoughton, 1960, p 51.
- (18) *Ibid.*, pp 52-59.
- (19) Bahá'u'lláh, *The Kitáb-i-Íqán*, p 7.
- (20) Bahá'u'lláh, *Gleanings*, p 39-40.
- (21) Bahá'u'lláh cited by Shoghi Effendi, *The World Order of Bahá'u'lláh*, (1955), Wilmette: Bahá'í Publishing Trust, p 201.
- (22) The Báb, cited by Shoghi Effendi, *God Passes By*, (1951) Wilmette: Bahá'í Publishing Trust, p 151.
- (23) Shoghi Effendi, *World Order*, p 152.
- (24) Bahá'u'lláh, *Gleanings*, p 16.
- (25) *The Oxford Companion to the Bible* (1993), compiled by B.M. Metzger & M.D. Coogan, New York, Oxford: Oxford University Press, p 830.
- (26) Bahá'u'lláh, *Gleanings*, p 15.
- (27) Bahá'u'lláh, *Bahá'í Prayers*, p. 117.
- (28) Bahá'u'lláh, *Gleanings*, pp 169-170.
- (29) Shoghi Effendi, *God Passes By* p 411.
- (30) Shoghi Effendi, *Citadel of Faith*, (1965), Wilmette: Bahá'í Publishing Trust, p. 95.
- (31) The Universal House of Justice, *Wellspring of Guidance*, p. v.
- (32) *Ibid*, pp 12-13.
- (33) *Ibid*, p 14.
- (34) *The Bahá'ís*, (2005), New York: Office of the Bahá'í International Community.

- (35) Bahá'u'lláh, cited in Shoghi Effendi, *World Order*, p 162.
- (36) The Universal House of Justice, *Wellspring of Guidance*, pp 120-112.
- (37) Shoghi Effendi, *The Promised Day Is Come*, (1941) Wilmette: Bahá'í Publishing Trust, p 2.
- (38) Bahá'u'lláh, *Gleanings*, pp 112-113.
- (39) Bahá'u'lláh, *Epistle to the Son of the Wolf* (1953). Wilmette: Bahá'í Publishing Trust, pp 139-140.
- (40) Bahá'u'lláh, *Gleanings*, p 125.
- (41) *Ibid*, p 328-9.
- (42) Bahá'u'lláh, *Epistle to the Son of the Wolf*, p 36.
- (43) The Universal House of Justice, Letter to the Bahá'ís of the World, March 1981.
- (44) The Universal House of Justice, Letter to the Bahá'ís of the World, February 1983, adapted from a telegram.
- (45) Bahá'u'lláh, *The World Order of Bahá'u'lláh*, p 109.
- (46) Bahá'u'lláh, cited in H.M. Balyuzi in *Edward Granville Browne and the Bahá'í Faith* (1970), Oxford: George Ronald, p 57.
- (47) 'Abdu'l-Bahá, *Some Answered Questions*, pp 283.
- (48) H.G. Wells, *Outline of History* (1949), Garden City: Garden City Books, Doubleday & Co. Inc.
- (49) Muhammad, cited by Abdullah Yusuf Ali in *The Holy Qur'an: Text, Translation & Commentary* (1946), p 1,093. Pertinent citations: Surih 22:47; Surih 34:29-30; and Surih 32:5.
- (50) Shoghi Effendi, *God Passes By*, pp 93-94.
- (51) Bahá'u'lláh, *Gleanings*, pp 267-269.
- (52) *Ibid*. p 104.
- (53) 'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá* (1978), Haifa: Bahá'í World Centre, p 57.
- (54) 'Abdu'l-Bahá, *Promulgation of Universal Peace*, p 163.

- (55) J. Llewellyn Thomas, FRCS, *The Assyrian Invasions and the Deportation of Israel* (1937), London: The Covenant Publishing Company, p 4.
- (56) ‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p 20.
- (57) Shoghi Effendi, *The Advent of Divine Justice*, p 109.
- (58) Shoghi Effendi, *God Passes By*, p 75.
- (59) Bahá’u’lláh, cited in *God Passes By*, p 230.
- (60) Shoghi Effendi, *The Promised Day Is Come*, p 74.
- (61) Bahá’u’lláh, *Gleanings...*” p 254.
- (62) Shoghi Effendi, *The Promised Day Is Come*, pp 49-50.
- (63) Shoghi Effendi, *The World Order of Bahá’u’lláh*, pp156 157.
- (64) ‘Abdu’l-Bahá, cited in *Edward Granville Brown and the Bahá’í Faith*, p 98.
- (65) Bahá’u’lláh, *Tablets of Bahá’u’lláh*, p 223.
- (66) ‘Abdu’l-Bahá, cited in *God Passes By*, p 238-239.
- (67) Shoghi Effendi, *The Promised Day Is Come*, pp 123-124.
- (68) Bahá’u’lláh, cited in *The Promised Day Is Come*, p 47.
- (69) Shoghi Effendi, *World Order of Bahá’u’lláh*, pp 203 204.
- (70) David Hoffman, *Selections from Bahá’í Scriptures* (1941), London: British Bahá’í Publishing Trust, quotes ‘Abdu’l- Bahá as referring to the ‘Parliament of Man’ in parallel with the ‘International Tribunal’.

Additional works not cited in REFERENCES AND NOTES:

- a) Robert F. Riggs, *The Apocalypse: An exegesis* (December 10, 1996), Self-published.
- b) Robert F. Riggs, *The Apocalypse Unsealed* (1981), New York: Philosophical Library.

“AS IT WAS IN THE DAYS OF NOAH...”  
 ANTICIPATED BIBLICAL FULFILMENT DURING  
 THE DISPENSATION OF THE BĀB & BAHÁ’U’LLÁH

