

An Entrancing
Biblical Journey
to Meet the
Promised Christ
Returned:

*Bahá'u'lláh –
The 'Glory of God'*



*"And he (an Angel) showed me
the pure river of the water of life, clear as crystal,
proceeding out of the throne of God and of the Lamb (the
Revelations of Bahá'u'lláh & the Báb, respectively). In the midst
of the street of it, and on either side of the river, was there the tree of life,
which bear 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 -)*

*"Verily, He (Bahá'u'lláh) is the Tree of Life that bringeth forth the fruits of God, the Exalted,
the Powerful, the Great." ... Bahá'í Prayer*

DON DAINTY

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The published sources of all non-biblical citations are provided in the Bibliography, pp 55-57, and the numbers in brackets throughout the text refer to the Bibliography. The biblical citations are provided in brackets after each quotation. All biblical quotations are from the King James Version of the Bible.

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by Don Dainty

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(Revelation 22:1-2 - interpretive brackets added)

“Verily, He (Bahá'u'lláh) is the Tree of Life that bringeth forth the fruits of God, the Exalted, the Powerful, the Great.”

... Bahá'í Prayer (1)

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TO MEET
THE PROMISED CHRIST RETURNED:
BAHÁ'U'LLÁH - THE 'GLORY OF GOD'

I - PRELUDE TO 'THE GLORY OF GOD'

The Reverend Billy Graham has pointed out that there are nine times as many biblical foresights and promises of the Second Coming of the Christ than there are for the First! Further, a substantial number of these Second Coming foresights are to be found, perhaps surprisingly, in the Judaic Bible (Old Testament). There, He is identified by many names including, but not exclusively: 'Father', 'King of Kings', 'Lord of Hosts', 'Prince of Peace' and the 'Glory of God'. The claim of this essay is that the Name by which the 'Christ returned' has been made known is Bahá'u'lláh (meaning 'the Glory of God'), the founder of the Bahá'í Faith, who appeared in Persia in the mid-1800's. Those unfamiliar with the teachings and central figures of the Bahá'í Faith will want to study the brief history provided in Appendix I, which includes many biblical references related to His coming.

Regarding the title 'Prince of Peace', Jesus denied that He came to bring peace to this world: "I came not to send peace, but the sword" (Matthew 10:34). Unfortunately, history proves this true. Peace among all nations, peoples and tongues was to remain a fruit of the 'Return'. And, regarding this 'Return of the Spirit', there are numerous biblical injunctions to believers to be vigilant, watchful, and anticipate the fulfilment of those pre-eminently important promises at the 'end time'. Among those many preparatory injunctions we find:

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

A pertinent and astonishing fact emerges from the tradition that the Promised One will come as a successful ‘Thief in the night’ (1Thessalonians 5:2; 2Peter 3:10; Matthew 24:43). Accordingly, He will therefore have already come, completed His Mission, and departed before we awake and become aware of Him. This and other abundant Biblical promises have indeed come to pass with the coming of the Prophet-Founder of the Bahá’í Faith - Bahá’u’lláh.

Many essential aspects of this magnificent and continually unfolding drama were biblically predicted in ancient times. Thus, vigilant seekers can now, by hindsight, truly ‘see evidence with their own eyes, and hear it with their own ears’ (Jeremiah 5:21 & Isaiah 32:3), and then choose to participate in the uplifting drama of establishing ‘God’s Kingdom on Earth’ (Matthew 6:10).

The Revelations from God via the Holy Spirit, necessary for the establishment of this Kingdom, began in the middle of the 19th century, specifically during the year 1844 AD. Judged from the vantage point of our time in the 21st century, the ‘Return’ during the ‘Day of the Lord’ has indeed come as that promised ‘Thief in the night’. Thus, the New Good News is that astonishingly detailed proofs of His Second Coming are now apparent, the highlights of which are outlined in the following presentation of what is an entrancing biblical journey indeed!

II - ‘ELIJAH MUST FIRST COME’

- THUS TWO HOLY ONES ARE ANTICIPATED!

Because the Second Coming parallels the First Coming of the Christ, it is perhaps not a surprise that there are two Holy Figures biblically expected as part of the fascinating drama of the ‘end time’ when the ‘Return’ is expected. History records that the ministry of the prophet Elijah occurred in the northern Kingdom of Israel during the years 873 to 843 BC. When asked by the Apostles, Jesus affirmed that John the Baptist was indeed that first ‘return’ of Elijah in their time, saying:

“... Elias (Elijah) is come already, but they knew him not... then the disciples understood that he spake unto them of John the Baptist.”
(Matthew 17:12-13) (interpretive brackets added)

However, the prophet Malachi identifies this first Holy Figure at the 'end time' (that is, 'our time'), as the second return of the prophet Elijah, saying:

"Behold I will send you Elijah the Prophet before the coming of the great and dreadful Day of the Lord." (Malachi 4:5)

'The great and dreadful Day of the Lord' is an expression which is commonly believed to refer to that 'end time' of the 'greatest tribulation ever' (Matthew 24:21), also called the 'time of the end'. A substantial portion of the Christian world now attests that we are currently suffering through this greatest tribulation leading up to the 'last battle' involving all humankind - Armageddon (Revelation 16:16)! This extensive period of the troubling 'end time' (Christians interpret a 'time' as 360 years – see section XIX), is clearly associated with the 'Return' of the Spirit.

Regarding the advent of the first of the two Holy Ones, an important part of the tumultuous history of Persia (now Iran) in the middle 1800s, was regrettably obscured to virtually all in the West. That part is the record of the promised declaration of a Prophet named the Báb, Whom millions now believe to be that second return of Elijah. He revealed a Holy Book called the 'Bayan' in which He announced the imminent Advent of the Promised One, the Return of the Christ, also biblically styled, the 'Father', the 'Lord of Hosts', the 'Glory of God', among many other titles.

The Báb, like the John the Baptist, was cruelly martyred in 1850 AD, this time by Muslim rulers. He was martyred, however, in a fashion surprisingly similar to that of the first Christ. In the Book of Revelation, He is referred to as the 'slain Lamb' (Revelation 5:6, for example). He accompanies the King on the Throne, Bahá'u'lláh, all transpiring at the 'time of the end'.

Further a remarkable 20,000 believers in the Báb likewise suffered martyrdom in the early days of the Bábi Faith. The central purpose of the Báb's Ministry was to prepare the people for Christ's Second Coming - 'suddenly' after Himself (Mark 13:36).

Continuing the subject, the prophet Malachi also speaks on behalf of the ‘Lord of Hosts’, Bahá’u’lláh:

“Behold, I will send my messenger (the Báb), and he shall prepare the way before me: and the Lord (Bahá’u’lláh), whom ye seek, shall suddenly come to his temple (that is, the Cause of God, soon after the Báb), even the messenger of the Covenant (evidently referring to ‘Abdu’l-Bahá, meaning ‘Servant of the Glory’, widely revered son of Bahá’u’lláh, His Successor, His Interpreter, and the ‘Centre of His Covenant’), whom ye delight in: behold, he (the Báb) shall come, saith the Lord of Hosts (Bahá’u’lláh).” (Malachi 3:1) (interpretive brackets added)

Thus, just as Jesus affirmed the mission of John the Baptist as the first return of Elijah, so does Bahá’u’lláh, the second expected Holy Figure at the ‘end time’, affirm the station and the preparatory mission of the Báb, His forerunner, as the second return of Elijah. This He does in His historic and challenging letter to Pope Pius IX, declaring:

“O followers of the Son (Jesus)! We have once again sent John (the Baptist, the first Return of Elijah) unto you, and He, verily, hath cried out in the wilderness of the Bayan (the Revelation of the Báb): O peoples of the world! Cleanse your eyes! The Day whereon ye can behold the Promised One and attain unto Him hath drawn nigh! O followers of the Gospel! Prepare the way! The Day of the advent of the Glorious Lord is at hand! Make ready to enter the Kingdom...” (2) (interpretive brackets added)

III - THE BÁB DECLARES THAT THE PROMISED ONE IS NIGH!

Thus, on May 23, 1844 AD, that promised ‘Return of Elijah’ in the person of the ‘Báb’, announced His preparatory mission to inaugurate the commencement of the promised New Day of God, and hailed the Declaration of Christ Returned, Bahá’u’lláh, to occur in only 19 years (‘quickly’ Revelation 22:20) from His Own Declaration, that is in 1,863 AD. In the Báb’s Words:

“The Lord of the Day of Reckoning will be manifested at the end of... (19 years)... I Myself am but the first servant to believe in Him and in His signs... The whole of the Bayan (The Báb’s Book of Laws) is but a leaf amongst the leaves of His Paradise.”
(3) (interpretive brackets added)

This title - The Báb - which appropriately means ‘the Gate’ or door, through which the ‘Glory of God’, the second Promised One would come, was foreseen in the following remarkable insight of the prophet Ezekiel:

“Afterward he brought me to the gate (the ‘Báb’), even the gate that looketh toward the east (from the Holy Land); and behold the glory of the God of Israel (Bahá’u’lláh, the ‘Glory of God’) came from the way of the east (from Iran and Iraq); and his voice was like the noise of many waters: and the earth shined with his glory... and I fell upon my face. And the glory of the Lord (Bahá’u’lláh) came into the house by way of the gate (the Báb) whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and behold, the glory of the Lord (Bahá’u’lláh) filled the house (Temple, Tabernacle, or Church of the Cause of God).”(Ezekiel 43:1-5) (interpretive brackets added)

IV - THE ‘UNKNOWN NAME’ OF THE SECOND HOLY ONE

By what name will we know Him? As previously mentioned, the Name of the Founder of the Bahá’í Faith is Bahá’u’lláh, a title which means the ‘Glory of God’ just as Jesus was endowed with a title, Christ, meaning ‘Anointed One’. Are there biblical suggestions that it would be by His Glory that we would know Him? To consider that the first Christ will return and use the same name - Jesus or His Title ‘Christ’ - is to ignore the statements to the contrary which are found in the Book of Revelation:

“He that hath an ear let him hear what the Spirit (Christ) saith unto the churches (the religions of Asia); To him that overcometh (the Return of Christ) will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which

no man knoweth saving he that receiveth it.” (Revelation 2:17, KJV); “And I saw heaven opened, and beheld a white horse; and he that sat upon him (the Return of Christ) was called Faithful and True... His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself. And he was clothed in vesture dipped with blood: and his name is called the Word of God... And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of Almighty God. And he hath on his vesture and on his thigh written, KING OF KINGS, AND LORD OF LORDS. (Revelation 19:11-16) (interpretive brackets and emphasis added)

The above two biblical citations clearly refer to the returned Christ in the troubled ‘latter day’. While some of the numerous biblical titles and attributes applicable to the Return of the Spirit are also listed in this excerpt, the question remains, by what Name shall we truly know Him? Note that the Name by which the first Holy One, ‘the Báb’ would become known, was implied in the vision of the prophet Ezekiel (part III); that is, the ‘Gate’ or Forerunner of the second Holy One. Note also that in that same vision is the Name by which the second Holy One would become known, that is, ‘The Glory of God’ Who was to come from the ‘east’, and ‘the Glory of the Lord’ Who filled the ‘house’. In addition to this visionary quotation, there are numerous other such ‘glory’ citations, among which are the following:

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? ... The Lord of hosts, he is the King of glory.” (Psalms 24:7-10); “And the glory of the LORD shall be revealed, and all flesh shall see it together...” (Isaiah 40:5); “... the excellency of Carmel and Sharon, they shall see the glory of the LORD...” (Isaiah 35:2); “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.” (Isaiah 60:1); “... Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne...” (Revelation 5:13) ... “And the temple was filled with smoke from the glory of God, and from his power...” (Revelation 15:8); “... shewed me the great city, the holy Jerusalem, descending out of the heaven from God. Having the glory of God...” (Revelation 21:10/11); “And Jesus said unto them: Verily I say unto you, That ye which have followed me, in the regeneration

when the Son of man shall sit in the throne of his glory” (Matthew 19:28-30); “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it...” (Revelation 21:23)

Christians have for 2,000 years daily supplicated the advent of this glory in the Lord’s Prayer:

“Our Father, which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth as it is in heaven... For Thine is the kingdom, and the power, and the glory for ever. Amen.” (Matthew 6:9-13)

So ‘Glory’ is a biblically indicated, major attribute pertaining to the Return, and thus does the Name - ‘Glory of God’ - become a major possibility for the Name by which we shall know Him.

The Báb likewise hints at this attribute as the Name for the ‘Return’ as described by Bahá’í author Robert Riggs (4), who with respect to Revelation 2:17, makes some interesting points: “In antiquity, it was a custom to present invited guests with small mosaics or stones engraved with names or other suitable inscriptions. These stones were called tesserae... The colour white symbolizes purity and perfection... wisdom and understanding... Tesserae were also used to perpetuate a friendship and to render a union more sacred. The privilege of friendship could be extended to others carrying the tessera... It was usually broken into equal parts, and each party wrote his name or other suitable inscription on his piece. Mutual pledges and an exchange were made, and, to prevent imposture, the pledge was kept secret and no one knew the name inscribed on his piece except the possessor. Tesserae were probably carried by the early Christians during their travels to introduce them to fellow Christians... The Báb presented His followers and Bahá’u’lláh with a scroll often called the ‘White Stone’ on which He inscribed a pentacle (five-pointed star) with 360 derivatives of the word ‘Baha’. This scroll represented the name of the new Manifestation to follow Him...” Regarding His attribute of ‘Glory’, Bahá’u’lláh, in is letter to the kings of the earth, declared:

“Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-subsisting... By the

righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Baha (Glory) are fastened. To this testifieth the Kingdom of Names, could ye but comprehend it.” (5) (interpretive brackets added)

V - THE SURPRISING PROMISED ANCESTRY OF THE CHRIST RETURNED

Does the Bible indicate who the ancestors of the Christ-Returned in the ‘Glory of the Father’ will be? The surprising answer is ‘yes’. In the Book of Isaiah, whose ministry is thought to have occurred between 740 and 700 BC, we find a glorious vision of a mature future time stated as follows:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, ... the spirit of knowledge and of the fear of the Lord ... The wolf also shall dwell with the lamb... for the earth shall be full of the knowledge of the Lord... And in that day (evidently the ‘Latter Day’) there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people... And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth... And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was in the day that he came up out of the land of Egypt” (Isaiah Chapter 11) (interpretive brackets added)

Note this first mention of ‘Assyria’ - its importance is further outlined on p 13, below. Evidently, according to Isaiah, this Promised One, the One destined to accomplish this ultimate victory, is to be a descendant of Jesse. Who was Jesse? He was the father of that well-known biblical figure David, who was king over Judah (the southern Jewish Kingdom) from 1,013 to 973 BC, as indicated in Fig 1. This Figure lists the kings of Judah in order from Jesse, as derived from the listing in Matthew 1:5-12, and excerpted as follows: “*and Obed begat*

Jesse” (Matthew 1:5), and “*Jesse begat David the king; and David the king begat Solomon...*” (Matthew 1:6).

Thus is the august station of Jesse as the ancestor of the Promised One in the Judaic Testament, confirmed and amplified in the Christian Testament.

In the above citation, Isaiah referred to the Dispersal and Return of the Jews. This genealogical promise with regard to the Promised One, dramatically involves enslavement of the Jews, and persistent on-again, off-again foreign domination by conquerors over a period of 2.5 millennia - a matter biblically foreseen in detail. Accordingly, because the Jewish people broke the Covenant by disobedience to the Laws of Moses, it was ordained that they would suffer devastating punishments including being ‘dispersed to the four corners of the earth’, an intermittent process lasting some 2,520 years, culminating in 1844 AD, as described further below.

These curses for disobedience are most unattractive as described in Deuteronomy Chapter 28, and are remarkably well-defined, ending with the following promises:

“And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.” (Leviticus 26:18, plus 21, 24, and 28); and *“The Lord shall scatter thee among all people, from one end of the earth even unto the other... And among these nations thou shalt find no ease...”* (Deuteronomy 28:64/65) (emphasis added)

These punishments are followed by the equally uplifting promises of eventual blessing:

“I will for their sakes remember the Covenant of their ancestors.” (Leviticus 26:45); and, *“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, wither the Lord thy God hath driven thee. And shall return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee*

from all the nations, whither the Lord thy God hath scattered thee.”
(Deuteronomy 30:1-3) (emphasis added)

Is it not truly remarkable that, long before the fact, the future of the Jews was outlined? In 676 BC, the beginning of the dispersion began with the removal of the people of the northern Kingdom of Israel to Assyria by the Assyrian King, Essar-Haddon, all as described by J. Llewellyn Thomas in “The Assyrian Invasions and Deportations of Israel” (6). Further, the people of Judah, the southern Kingdom, were also dispersed in 590 BC.

From its beginning in 676 BC, the dispersal was to last ‘7 times’, or a biblically calculated $7 \times 360 = 2,520$ years, a period ending, once again in that mysteriously exalted year - 1844 AD ($2,520 - 676 = 1,844$)! And, as we all know, the Jews have indeed returned. This was, at least partially, the result of the imposition on the Turkish Empire by Britain, of an increased practice of toleration begun in accord with the signing of the ‘Edict of Toleration’ on March 21, 1844 AD. This Edict protected Christians from persecution, and, as it turns out, provided a more tolerant environment for the Jews to be restored to their Promised Land.

Returning to the genealogical theme, more than a century after the end of Isaiah’s pronouncements and ministry, the tragic dispersal of the people of Judah also occurred in 590 BC. During this phase of captivity, the leader of the enslaved Jews, Salathiel, a direct descendant of Jesse, begat a daughter - Rahab Bint Pinchas. During this captivity, she became the wife of the Persian King Bahman, known to most as ‘Cyrus the Great’. He was King between 553 and 529 BC.

Bahman and Rahab begat ‘Sasan the Great’, founder of the Persian Sasanian Dynasty of Kings. The last ruler of this dynasty was YAZDIGIRD (7th century AD), and it was from him that Bahá’u’lláh was a direct descendant. This matter of His descent is further confirmed in the Book of Revelation:

“And one of the elders (24 of the eminent early believers in the Báb and Bahá’u’lláh) saith unto me (John), Weep not: behold, the Lion (Bahá’u’lláh) of the tribe of Judah, the Root of David, hath prevailed to open the Book and loose the seven seals thereof... And they sung a new song (regarding the ‘slain Lamb’ at the ‘end time’ - the Báb),

saying, Thou art worthy to take the book and to open the seals thereof..." (Revelation 5:5-9) (interpretive brackets added)

Consequently, Bahá'u'lláh is clearly a direct descendant of Jesse, as indicated in both the Judaic and Christian Testaments. More remains to be said below about the 'removal of the seals'.

VI - WHEN WOULD THE GOSPEL BE PREACHED TO ALL THE WORLD?

It is of interest that the year **1844 AD** was of great importance to expectant Christians of the time. This is because they were aware that a particularly important promise by Christ had indeed been fulfilled. As part of His discussion with His disciples on the Mount of Olives regarding the time and signs of His Second Coming, Christ stated that:

"... this Gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matthew 24:14)

This significant historical fulfilment was widely proclaimed to have been accomplished that very year as attested to by numerous prominent Christian figures of the time (see Appendix II). In addition, they were perhaps aware of the numerous (ten) biblical time indicators also pointing to the manifestation of the Holy Spirit in the person of His Holiness the Báb in this same year, **1844 AD**.

VII - THE INAUGURATION YEAR OF THE KINGDOM CONFIRMED

Thus **1844 AD** saw the inauguration of the 'end time', and the start of the fulfilment of other abundant biblical traditions related to the development of the 'Kingdom'. For example, among the ten relevant time prophecies, we find that the prophet Daniel was inspired to write:

"And he (a saint) said unto me (Daniel), Unto two thousand and three hundred days (a day = a year, as in Numbers 14:34 & Ezekiel 4:6);

then shall the sanctuary be cleansed (a metaphor for the renewal of the Word of God - see App III) ... *Understand O son of man: for at the time of the end shall be the vision.*" (Daniel 8:14-17) (interpretive brackets added)

To interpret this 2,300-year prophecy, Christians at the time believed that the start year, during 457 BC, would be the same as that also employed to forecast the start date of the '70-weeks' prophecy of Daniel 9:24 predicting the year of the crucifixion of the first Christ. Thus, this period becomes: 70 weeks X 7 days/week X 1 year/day = 490 years. Therefore, 456 complete years plus some months BC (456+), added to the 33 complete years of Jesus' assumed age plus some months (33+), yields a total of (489++) years, or, 490 years, after which Jesus was indeed crucified. **Prophecy fulfilled!**

Those expectant Christians zeroed in on this start date for the 2,300-year prophecy because it was then that the significant Third Edict to rebuild Jerusalem was issued by the Persian King Artaxerxes. He was one of the many conquerors of the Jews during the period of their world-wide 'dispersal', before their covenanted final return to their 'promised Land' - a matter already an astonishing historical reality and a central factor contributing to the ominous turmoil now afflicting the Middle East. As prophesied, from this same year (457 BC) to the Declaration of the Báb in Persia during 1844 AD, **2,300 solar years had elapsed**, that is, [(456+) + (1,843+) = 2,300 years]. **Prophecy fulfilled!**

Thus the promised 'cleansing' processes in anticipation of the Kingdom, could begin, all as envisaged by the prophet Daniel.

VIII - THE BIBLICALLY-ORDAINED ORIGINS OF THESE TWO 'ANOINTED ONES'

That expectant Christians did not look to the 'East' (see Ezekiel 43:1-5 on p 5), thus missing the 'Return' in 1844 AD was indeed tragic. It has fittingly been called the 'Great Disappointment'. For, as previously outlined, the first spectacular stage of this moving drama of

religious persecution and martyrdom was then taking place in Persia, to the East, all associated with the declaration of the Báb.

Sadly, this carnage continues in Iran to this day. The revelation of the Báb resulted in many thousands of martyred, persecuted and displaced souls. Such rejection and persecution is a matter regrettably reminiscent of the behaviour of the Jews and others, both leaders and people, resulting from the revelation of the First Christ.

As previously inferred by Isaiah, ‘Assyria’ once again is mentioned by the prophet Micah in relation to the origin of the Promised One from ‘the East’. He foresaw that:

“In the day that thy walls are to be built... he (the Promised One, Bahá’u’lláh) shall come even to thee (the Holy Land) from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.” (Micah 7:11-12) (interpretive brackets added)

The Assyria of biblical times incorporated most of modern Iraq. It was in Baghdad, Iraq, in **1863 AD**, that Bahá’u’lláh, a much oppressed prisoner of Muslim rulers, dramatically declared His Mission to the world as foreseen by the Báb. His biblically-foreseen journeys are further discussed in section X.

IX - BAHÁ’U’LLÁH AFFIRMS HIS MISSION

One of the many appellations for the Christ Returned is the ‘Father’. Two examples of the use of this particular title are found in the Book of Isaiah and the Gospel of Matthew:

“For unto us a child is born... and his name shall be called... The everlasting Father...” (Isaiah 9:6); *“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”* (Matthew 16:27)

Among Bahá’u’lláh’s numerous proclamations regarding fulfilment of the Judaeo-Christian expectations is His confirmation that:

“Lo! The Father is come and that which ye were promised in the Kingdom is fulfilled.” (7); and, about this Father’s ministry, Isaiah said: *“... and the government shall be upon his shoulder; and his name shall be called... The everlasting Father, The Prince of Peace.”* (Isaiah 9:6)

Thus humanity will attain its maturity in ‘the Kingdom on earth’, ‘on the shoulders’ of Bahá’u’lláh, in accord with the spiritual and social principles revealed in His ‘New Book’. This new Book is to contain ‘all things new’ (Revelation 21:5), as well as all additional matters not suited to the time of Jesus, about which He said:

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come...” (John 16:12-13) (emphasis added)

It is Bahá’u’lláh Who is to perform these marvels in the promised station of the Father during His anticipated millennium (Revelation 20). Thus Bahá’u’lláh both accepts and confirms this most formidable task:

“Briefly, in the sayings of Him Who is the Spirit (Jesus) unnumbered significances lie concealed. Unto many things did He refer, but as He found none possessed of a hearing ear or a seeing eye He chose to conceal most of these things. Even as He saith: ‘But ye cannot bear them now’. That Dawning-Place of Revelation (Jesus) saith that on that Day He Who is the Promised One will reveal the things which are to come. Accordingly, in the Kitab-i-Aqdas (Bahá’u’lláh’s Book of Laws), and in the Tablets to the Kings, and in the Lawh-i-Ra’is (Tablet to Ra’is), and in the Lawh-i-Fu’ad (Tablet to Fu’ad), most of the things which have come to pass on this earth have been announced and prophesied by the Most Sublime Pen.” (8) (interpretive brackets added)

X - THE BIBLICALLY-FORESEEN JOURNEYS OF THE SECOND 'PROMISED ONE'

Returning to the matter of the 'eastern' origins of the Returned Christ, He was not only destined, as stated by the prophet Micah, to pass through, or come from Assyria, as Bahá'u'lláh was forced to do, but He was also to visit or pass through more than one fortified city, make more than one sea journey, sojourn by at least one river, and pass through much mountainous terrain (see Micah 7:11-12, p 13). History records for us that Bahá'u'lláh's enforced journeys did indeed incorporate all these detailed and extensive elements of Micah's vision, involving forced migrations over mountains, rivers and seas as a prisoner from Persia to the fortified cities of Baghdad, Constantinople, Adrianople, and finally to the prison fortress of Akka in the Holy Land. All this effort on the part of fearful and unprincipled rulers was evidently required for the beloved Bahá'u'lláh to ultimately attain His Biblical destination in the Holy Land from His origins in the 'East'.

XI - THE BIBLE ORDAINS BAHÁ'U'LLÁH'S FINAL DESTINATION

Not surprisingly, the ultimate divinely-ordained place related to the ministry of the Second Christ on this earth is clearly designated by numerous Judaic prophetic insights, as in the following description.

The site so designated is MOUNT CARMEL, situated above the city of Haifa, in northern Israel, as indicated in Figure 2a (next page). On this 'Holy Mountain' are stationed, in accord with the visions, the Institutions of the Bahá'í Faith founded by Bahá'u'lláh for the global administration of His Cause. The beautiful Shrine of the martyred Báb is pictured in Figure 2b (page 16) on its slopes; and the Bahá'í Temple is to be placed above this Shrine 'on the top of the mountain of the Lord' (Isaiah 2:2-3, see p 18), in the not-too-distant future. Further, Mount Carmel, the adjacent 'Valley of Achor', and the 'Plain of Sharon', are collectively to be the ultimate place for the 'flocks and herds', a metaphor for 'my believing people', to find their 'door of ultimate hope', as we read from the prophets Isaiah and Hosea:



Figure 2a - A Map of the Carmel Region



Figure 2b - The Shrine of His Holiness The Báb on Mount Carmel

“Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it... and my servants (believers) shall dwell there. And Sharon shall be a fold for the flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.” (Isaiah 65:8-10); and, *“Therefore, behold, I will allure her (the believers), and bring her into the wilderness, and speak comfortably to her. And I will give her her vineyards from thence, and the Valley of Achor for a door of hope, and she shall sing there, as in the days of her youth...”* (Hoseah 2:14-15) (interpretive brackets added)

These citations suggest metaphorically that, in the sublime future of fulfilment, the Plain of Sharon and the Valley of Achor (called Acre during the Crusades, Akka in the time of Bahá'u'lláh and Akko in modern Israel) will have a sacred part to play. Note that these two locations “bracket” Carmel as in shown in Figure 2a. And Isaiah, Jeremiah and Micah, further extol this same geography, as follows:

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon they shall see the glory of the Lord (Bahá'u'lláh's Name), and the excellency of our God.” (Isaiah 35:1-2); *“As I live, saith the king, whose name is the Lord of hosts (again His Name), Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he (Bahá'u'lláh) come.”* (Jeremiah 46:18); and, *“Feed thy people with thy rod (Bahá'u'lláh's teachings), the flock of thine heritage (believers in the Return), which dwell solitarily in the wood in the midst of Carmel (the centre of the world administration of the Bahá'í Faith):...”* (Micah 7:14) (interpretive brackets added)

Bahá'u'lláh was forcibly brought from the ‘East’ to the prison city of Akka, situated around the Bay of Akka from the City of Haifa as viewed from Mount Carmel.

In a latter period of less restrictive confinement, Bahá'u'lláh lived in a residence just to the north of Carmel called Bahji. He often visited

Carmel, pitched His tent thereon on occasion, and ultimately designated Carmel as the site for the unfolding Institutions of His Cause.

The meaning of Carmel is ‘Vineyard of God’; a fitting designation for the site from which the new ‘Word of God’ revealed by the ‘Lord of the Vineyard’ (see the ‘Parable of the Lord of the Vineyard’) (Matthew 21:33-46) would be disseminated as promised by Isaiah:

“And 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; and he will teach us of 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)

The fulfilment of this marvellous vision is Mount Carmel, and apparently not Mount Zion, as might be expected from the above citation. In answer to this apparent riddle, the Oxford Companion to the Bible points out that ‘Zion’ is also considered to mean the Holy Land in general, and further, metaphorically, ‘the City of God’, the ‘New Jerusalem’ descended from heaven (as stated in Revelation 3:12 & 21:1-3). That is, it is the renewed ‘Word of God’ that is to go forth in ‘the last days’, from the new Zion, Carmel, from which Bahá’u’lláh announces His ‘joyful tidings’, His new glad tidings, His ‘New Jerusalem’!

Bahá’u’lláh Himself celebrates this development by announcing:

“Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! ... 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.” (9). *“... Carmel, in the Book of God, hath been designated as the Hill of God, and His Vineyard. It is here that, by the grace of the Lord of Revelation, the Tabernacle of Glory hath been raised. Happy are they that attain thereunto; happy they that set their faces towards it...”* (10)

The Bahá’í shrines, administrative buildings, and gardens have indeed transformed the ‘desert’ of barren rock of the mid-1800s, into a

paradise, now blossoming ‘as the rose’, so much so that the Mayor of Haifa was moved to publicly state that this mountain had become the place of greatest attraction in all of Israel!

XII - HOW LONG WILL THE MINISTRY OF THE ‘CHRIST RETURNED’ BE?

History shows that individuals in whom the Holy Spirit manifests itself on behalf of the Creator all suffer dreadfully through ministries of widely varying duration. This was true for Moses Who suffered through 40 years of wilderness and difficulty leading the Jews back to the Promised Land from Egypt. It was true of Jesus’ agonizing few years as the Christ establishing His Faith and then suffering a terrible martyrdom. It was true of the Báb, Whose short ministry paralleled that of Christ in very surprising ways including martyrdom. And finally, it was true of Bahá’u’lláh Who suffered through gruelling imprisonment, torture, arduous journeys from the ‘east’, and confinement for a long period matching that of Moses - 40 years!

The prophet Micah pointed out that the Promised One would this time come from Assyria. He also foresaw that:

“In that day he (the Promised One) shall come even to thee from Assyria (modern Iraq)... (He would) Feed thy people (the believers in Christ Returned) with thy rod (His new ‘Word of God’), the flock of thine heritage (the believers), which dwell solitarily in the midst of Carmel (the site of the new centre of the return, Bahá’u’lláh)... According to the days of thy coming out of the land of Egypt (40 years) will I shew unto him marvellous things.” (Micah 7:12-15) (interpretive brackets added)

Thus the length of Bahá’u’lláh’s ministry of ‘shewing us marvellous things’ was destined to be 40 years. Astonishingly, history records that, from the time the Holy Spirit descended upon Him (1852) as a tortured prisoner in chains in the dreadful Siyah-Chal prison in Teheran, Persia, to the time of His Ascension in the Carmel region in the Holy Land (1892), a destined period of 40 years had passed.

Regarding that descent of the Holy Spirit, in prior times, It had appeared to Moses in the form of the ‘burning bush’, and descended on Christ in the form of a ‘dove’. It now descended on Bahá’u’lláh, in prison, in the form of the ‘Maid of Heaven’. About this experience Bahá’u’lláh states:

“... I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow.” (11)

Regarding His ascension, the Bahá’í Writings detail this sad event in the following record:

“Already nine months before His ascension Bahá’u’lláh, as attested by Abdu’l-Baha (Son and Successor of Bahá’u’lláh), had voiced His desire to depart from this world. From that time onward it became increasingly evident, from the tone of His remarks to those who attained His presence, that the close of His earthly life was approaching, though He refrained from mentioning it openly to any one. On the night preceding the eleventh of Shavval 1309 AH (May 8, 1892) He contracted a slight fever which, though it mounted the following day, soon after subsided. He continued to grant interviews to certain of the friends and pilgrims, but it soon became evident that He was not well. His fever returned in a more acute form than before, His general condition grew steadily worse, complications ensued which at last culminated in His ascension, at the hour of dawn, on the 2nd of Dhi’l-Qa’dih 1309 AH (May 29, 1892), eight hours after sunset, in the 75th year of His age. His spirit, at long last released from the toils of a life crowded with tribulations, had winged its flight to His ‘other dominions’, dominions ‘whereon the eyes of the people of names have never fallen’, and to which the ‘Luminous Maid’, ‘clad in white’, had bidden Him hasten...” (12) (interpretive brackets added)

XIII - WHAT CIRCUMSTANCES WILL PERTAIN TO THE PERIOD OF HIS DISPENSATION?

What does the Bible say regarding the state of the world when “... *this Gospel of the Kingdom shall have been preached in all the world*” (1844 AD), after which “*then shall the end come*” (Matthew 24:14)?

Bahá'u'lláh's 40-year long Ministry occurred during the initial phase of the lengthy 'time of the end'. Biblically, that long 'end time' period was to be characterized by “*wars and rumours of wars*” (Matthew 24:6), and “*tribulation such as was not... nor ever shall be*” (Matthew 24:21) - as we have truly already seen!

Further, the prophet Daniel confirms that Bahá'u'lláh, in the person of 'Michael' (the Hebrew Archangel of 'Glory') will stand up at a great 'time of trouble, such as never was... ' (Daniel 12:1). And St. Paul confirms that, whereas during humanity's youth 'we see through a glass darkly', we will, as we approach maturity at the 'time of the end', see 'face to face' all the realities associated with the Return (1 Corinthians 13:12).

Regrettably, as with earlier examples of Manifestations of the Holy Spirit in the persons of Noah, Moses, Christ and the Báb, this 'face to face' meeting with Bahá'u'lláh was to prove, for most people, too great a test, initially resulting in early rejection of His Cause, persecution of the early believers, and their prolonged suffering which continues to the present. Such an outcome is forecast from the 'Noah Analogy', that is, in the first instance, 'the rejection of Noah, due to man's wickedness, caused the flood of trouble' (Genesis 6:5-8) and in the case of the Return, “*But as the days of Noe were, so shall also the coming of the Son of man be.*” (Matthew 24:37-39). Bahá'u'lláh indeed suffered all the indignities of a rejected Saviour, and He attests to the attending biblically-prescribed tumultuous circumstances, revealing that:

“The winds of despair are, alas, blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may

graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which beseemeth their station.” (13) (Genesis 6:5-8) (emphasis added)

XIV - ‘THE DOWNFALL OF THE THRONES’

Evidently, a major aspect of the flood of trials, the ‘winds of despair’ at the ‘end time’, is a dramatic change in the prevailing mode of governance. Such was prescribed in the promised revolutionizing Revelation of the ‘latter day’, penned by Bahá’u’lláh, ‘King of Kings’, as part of an extensive Divine Plan required to ‘make all things new’. (Revelation 21:5)

This dramatic governance change, first envisioned by Isaiah (Isaiah 9: 6-7), was detailed later by Daniel the prophet, some 500 years before the coming of the first Christ. In his ‘night visions’, Daniel:

“... beheld till the thrones were cast down, and the Ancient of days 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... 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...” (Daniel 7:9-14)

Such astonishing change! Sadly, one force driving it remains war. And, as one might well expect, since the mid-1800s, the beginning of the ‘time of the end’, the pulse of war has accelerated.

Around 1870 AD, in an effort to forewarn us, so as to potentially avoid the onset of such a dreadful war-filled scenario, Bahá’u’lláh wrote numerous earth-shaking letters to the major rulers and ecclesiastics of the East and the West.

In them, He urged adoption of behaviour embracing the virtues of justice, unity and peace:

“O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! ... how very strange!” (14)

With few exceptions, His letters were, tragically for humanity, greeted with scorn and His directives rejected. The process of ‘downfall of the thrones’ began with the dramatic rejection by Napoleon III of France, who was immediately dethroned after the Franco-Prussian war of 1870 AD. Regarding the consequences of such rejection, Bahá’u’lláh wrote:

“From two ranks of men power hath been seized: kings and ecclesiastics... If ye (the kings) pay no heed... unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine chastisement shall assail you from every direction, and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall recognize your own impotence. Have mercy on yourselves and on those beneath you. Judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure...” (15) (interpretive brackets added)

The failure of the rulers to heed the warning of the ‘Prince of Peace’ - Bahá’u’lláh - did indeed result in their ‘Divine chastisement’, and a continuing scourge of war, resulting in many cases in their displacement by less autocratic and more democratic forms of governance. Such had been praised by Bahá’u’lláh in His eloquent letter to Queen

Victoria (16). Further, in His “letter to the Kings”, evidence of His ‘spiritual power’ in connection with these ‘downfall’ events, is provided by His prescient assertion:

“O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today (1870 AD) in conspicuous glory.” (17) (interpretive brackets added)

Thus Bahá’u’lláh foresaw that Prussia (later a part of Germany), having vanquished Napoleon III, was then destined to suffer ‘swords’ not one ‘turn’ but two: World Wars I & II. These historic global conflicts and dissensions were destined to be followed by others including Korea, Bosnia, Rwanda, the Cold War, and the Middle East. These all have had global implications for the first time in history. And that pulse of war has become even more thunderous with the current, real fear of the revived use of weapons of mass destruction, as in Hiroshima and Nagasaki, by terrorist factions – perhaps precipitating World War III? However, while the exact nature of this ‘time of troubles’ is not Biblically-foreseen, it appears that the fate of humanity has never been in such jeopardy.

This ‘downfall’ process, from 1870 on, continued unabated until most of the autocratic European sovereigns/rulers had vanished following the two World Wars. The Islamic world likewise suffered similar dramatic downfalls: the Persian Shah, the Caliphate of Baghdad, and the Turkish Sultanate have all been unseated!!

So, regarding peace, Bahá’u’lláh enunciated that failure to respond to His edicts would result in delay of the promised sublime peace:

“Now that ye have refused the Most Great Peace (the ultimate Peace of the ‘Kingdom’), hold ye fast unto this, the Lesser Peace (an interim political 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.” (18) (interpretive brackets added)

Efforts to pursue this political ‘Lesser Peace’ continue to the present through an evolution toward global governance in the form of enlarged political unions (the European Union for example), as well as the United Nations.

In addition, long before the fact, Bahá’u’lláh’s prescience with respect to two currently looming aspects of humanity’s future concerning ultimate peace gives us pause for reflection as well as concern. These looming aspects involve the rogue use of atomic materials for bombs on the one hand, and the rising tide of understanding that the use of fossil fuels contributes to catastrophic global warming on the other. With respect then, particularly to atomic materials and fossil fuels, both of which are derived from ‘the earth’, His astonishing prescience is expressed as follows:

“Incline your ears unto the Call of this Wronged One and adhere firmly to the Lesser Peace. Strange and astonishing things exist in the earth but they are hidden from the minds and the understanding of men. These things are capable of changing the whole atmosphere of the earth and their contamination would prove lethal.” (19)

Returning to the theme of continuing adversity, it appears that suffering is the final means by which humanity will open its eyes to the new Word of God revealed by the Christ Returned in the Glory of the Father - Bahá’u’lláh, the Prince of Peace - in order to ultimately solve its inveterate problems and usher in the ‘Most Great Peace’, that sublime peace of the ‘Kingdom on Earth’. For, as Bahá’u’lláh stated:

“The world is in travail, and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight, that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be unfurled, and the Nightingale of Paradise warble its melody.” (20)

This unexpected, even cataclysmic ‘downfall of the thrones’, was but the beginning of a period of evolution of human governance designed to end with the establishment of the institutions of the ‘Kingdom of God on Earth’.

The ‘downfall of the thrones’ occurred near the beginning of Bahá’u’lláh’s era, presumably helping to fore-shorten, or at least limit, the associated period of human chaos and suffering. To ultimately end this suffering, it was biblically ordained that Bahá’u’lláh would first ‘remove the seals from the book’ to correct misinterpretations leading to divisions, and then ‘open the book of life’ to reveal the spiritual and social principles required for the establishment of the Peace of the ‘Kingdom on Earth’. This process was fittingly foreseen by both Daniel and St. John, when they revealed respectively:

“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); and, the Book of Revelation 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 (as discussed above on p 9), hath prevailed to open the book, and to loose the seven seals thereof.”* (Revelation 5:5) (interpretive brackets added)

This salient matter regarding the very extensive content of the ‘open Book’, is examined in summary below.

XV - THE PURPOSE OF SCRIPTURAL ‘VEILS’ AND ‘SEALS’

In the past, the Almighty has deliberately spoken in somewhat mysterious terms to us in His Revelations. The delivery of such Revelations has been limited to the Prophets of God, for, as St. Peter stated:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (II Peter 1:19-21)

One reason for speaking in mysterious terms is provided in the following excerpt from St. Luke:

“And he said, 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)

Bahá'u'lláh both confirms and amplifies this matter of expression by the Prophets of God of spiritual truth behind ‘veils and clouds’, and confirms the reason for doing so:

“Know then that 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.” (21); 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.” (22) (interpretive brackets added)

In other words, authentic interpretation to banish ambiguity must be undertaken solely by those Promised Ones inspired directly by the Holy Spirit, that is, They who are specifically designated in the scriptures to do so. And, it has long been expected that future Revelations of the Holy Spirit will provide general clarification of the past Teachings as well as those required for human advancement from infancy to maturity in the Kingdom, as St. Paul said:

“For 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.” (1 Corinthians 13:9-12)

Included in this ‘face to face’ clarification is the discovery of the true meanings of numerous amazing matters which arise in the Bible, particularly in the Christian Testament.

Figure 1 — THE ANCESTRAL LINEAGE OF Bahá'u'lláh TRACED TO JESSE*

HEBRAIC LINEAGE

Kings of Judah as listed in Matt 1:5-12 KJV

Abraham	Father of the Jewish nation. He left the northern Tigris-Euphrates region around 1900 BC.
Jesse*	
David	He was king from 1013 to 973 BC
Solomon	He was king from 973 to 933 BC
Roboam	etc.
Abia	
Asa	
Josaphat	
Joram	
Ozias	He was king between 782-740 BC.
Joatham	Isaiah's Ministry was from 740 to 700 BC. He prophesied: "And there shall come forth a rod out of the stem of Jesse... and the spirit of the Lord shall rest upon him... to it shall the gentiles seek and his rest shall be glorious... and he shall assemble the outcasts of Israel... from the four corners of the earth."
Achaz	(Isaiah Ch 11)
Ezekias	He was king from 726 to 697 BC.
Manases	
Amon	
Josias	He was king from 641 to 639 BC.

PERSIAN LINEAGE

Kings of Persia

King Lohrasb	He reigned shortly before the appearance of Zoroaster.
	Zoroaster prophesied around 1,000 BC that in some 3,000 years "a descendant of the Iranian kings would be raised up a Prophet" and further, He prophesied the coming of "the World Saviour – Shah Bahram" after some 3,000 years of great turmoil.
	* NOTE Much detail regarding this 3,000+ year-old lineage of Bahá'u'lláh from Abraham/Jesse on the one hand and Sassanian kings of Persia on the other can be found in reference (3), p 94–5.

Among such dramatic matters are: the physical descent from the heavens of the Christ Returned in ‘clouds’ so that *‘every eye shall see Him’* (Revelation 1:7); a complete ‘end’ to physical existence on earth - *‘the earth ... shall be burned up’* (2Peter 3:10); the rebirth and resurrection of humankind (1Corinthians 15:44 etc.); those ‘saved’ by the Return of Christ will be raised ‘in the air’ during the Rapture (1Thessalonians 4:16-17); and also, even *“the heavens shall pass away”* (2Peter 3:10). All of these concepts raise many almost unanswerable questions if interpreted literally. About those ‘clouds’ surrounding the Christ when He comes, Bahá’u’lláh elucidates:

“By these luminous, these conclusive, and lucid statements, the meaning of ‘heaven’ in the aforementioned verse hath thus been made clear and evident. And now regarding His words, that the Son of man shall ‘come in the clouds of heaven’. By the term ‘clouds’ is meant those things that are contrary to the ways and desires of men... These ‘clouds’ signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as ‘clouds’.” (23)

It is, therefore, of great importance that Bahá’u’lláh made clear, in the process of ‘removing the seals’, that the principle fostering correct understanding is that of symbolic interpretation of Scripture just as the Bible hints in the above quotations, and as confirmed by Bahá’u’lláh. In the Bahá’í Writings, this principle underlying authentic interpretation, is clearly stated:

“As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity (previous manifestations of the ‘Spirit’ such as Christ)... they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God.” (24 - p 82); and, “... 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.”
(25) (interpretive brackets added)

XVI - THE ‘REMOVAL OF SEALS’ LEADS TO BETTER SCRIPTURAL UNDERSTANDING

As previously mentioned, the ‘sealed’ aspect of Scripture is affirmed in both the Judaic and Christian Testaments and the agency designated for ‘seal removal’ is specified:

“... 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 was this agency destined to be Bahá’u’lláh, that ‘rod out of the stem of Jesse’ and ‘David’, who undertakes primary responsibility for this all-important function.

That Bahá’u’lláh’s revelation is so extensive should not perhaps come as a surprise. This is clearly due to the global nature of all matters, spiritual/material and individual/social, pertinent to the time of His Second Coming, and ever since to the present and the foreseeable future.

The New Testament tells us in a number of references that the Promised One will indeed ‘open’ a ‘Book’, not only to assist in ‘removing’ the seals from the ancient Books, and thus contributing to a most desirable religious unity, but also to provide those necessary principles for individual and societal salvation. The following are three citations from the Book of Revelation regarding Bahá’u’lláh’s ‘Book’:

“And I saw in the right hand of him that sat on the throne (Bahá’u’lláh) a book written within and on the backside, sealed with seven seals.”
(Revelation 5:1) (interpretive brackets added); and, *“And I saw heaven opened, and behold a white horse; and he that sat upon him*

was called Faithful and True... and his name is called The Word of God.” (Revelation 19:11-13); and, *“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books...”* (Revelation 20:12, 20:15; see also Revelation 3:5) (interpretive brackets added)

A substantial portion of the ‘Book of Life’ (Bahá’u’lláh’s Revelation), does include many explanations of the true meanings of Scripture - such as the meaning of ‘clouds’. One such ‘Book’, entitled “The Book of Certitude,” (22) is extensive, 275 pages in length. It was written in 1863 AD in Baghdad while Bahá’u’lláh was a prisoner, just prior to His declaration to the world of His Redeeming Mission.

Accordingly, Bahá’u’lláh affirms His role in the process of ‘seal removal’ at the ‘end time’, by pronouncing that His Revelation

“... 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. In it have We decreed the destinies of all the dwellers of the earth and the denizens of heaven, and written down the knowledge of all things from first to last...” (26); to which He adds that: *“This is not the day for any man to question his Lord. It behoveth whosoever hath hearkened to the Call of God, as voiced by Him Who is the Day Spring of Glory (Bahá’u’lláh), to arise and cry out: ‘Here am I, here am I, O Lord of all Names; here am I, here am I, O Maker of the heavens! I testify that, through Thy Revelation, the things hidden in the Books of God have been revealed, and that whatsoever hath been recorded by Thy Messengers in the sacred Scriptures hath been fulfilled.’”* (27) (interpretive brackets added)

XVII - THE SPIRITUAL AND SOCIAL FOUNDATIONS OF THE 'KINGDOM OF GOD ON EARTH'

The change in human governance described in section XIV is but one example of the way in which the life of humankind is to be spiritually and socially revolutionized, all as prescribed as a result of the 'opening of the Book of Life' by Bahá'u'lláh. The Bible does indeed provide us with several broad advance notices of the content of the Revelation of this 'Glory of the Lord'. Regarding this anticipated new Gospel, the Bible outlines a number of interesting matters:

"According to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things." (Micah 7:15); that is, during the 40 years of His Ministry; to which the first Christ added: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me..." (John 16:12-15), and finally, the Book of Revelation completes the picture saying: "And he that sat upon the throne said, Behold, I make all things new." (Revelation 21:5) (emphasis added)

Thus, while it is clear that our mode of governance will undergo complete reform, the Bible also suggests that there are other important matters which must come to fruition before that globe-girdling-governance of the Kingdom takes effect.

Consequently, it's clear that education in general, and spiritual education in particular, must become an integral part of the life of humanity before it can peacefully accept the governance of the Kingdom based on the Revelation of the Promised One, Bahá'u'lláh.

Regarding education, the above generalizations do indeed become more specific in accord with a beautiful, biblical, metaphorical vision of the 'Tree of Life' (each of the Revelators from God is such a 'Tree') bearing 'fruits' (Their teachings) to be ultimately assimilated by humanity for the 'healing of nations' as we shall see. This is an ancient vision, first encountered scripturally in the story of Adam in the Garden of Eden. Later we find it revived in the Book of Revelation:

“And he (an Angel) showed me the pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (the Revelations of Bahá’u’lláh & the Báb, respectively). In the midst of the street of it, and on either side of the river, was there the tree of life, which bear 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) (interpretive brackets added)

And Bahá’u’lláh affirms that this image is related to Himself, saying that:

“Verily, He (Bahá’u’lláh) is the Tree of Life that bringeth forth the fruits of God, the Exalted, the Powerful, the Great.” (1) (interpretive brackets added)

XVIII - ‘FRUITS’ FOR ‘THE HEALING OF NATIONS’

Bahá’u’lláh’s ‘New Book’ is the most extensive Revelation in religious history. However, the Bahá’í Writings do provide a brief summary called the ‘Twelve Principles’, or ‘twelve fruits from the Tree of Life’. While not totally inclusive of all the principles revealed by Bahá’u’lláh, these twelve are in accord with the biblical generalities stated above, and they also incorporate new, major spiritual and social solutions designed by Bahá’u’lláh for the ‘healing of nations’, and for the building of the foundation of the ‘Kingdom of God on Earth’. These fruits of the Revelation of Bahá’u’lláh are listed in citation (28), as follows:

1. The oneness of the world of humanity
2. The independent investigation of 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. Prejudices of all kinds must be forgotten
7. Equality between men and women
8. Universal peace
9. Universal auxiliary language
10. Universal education
11. Solutions for the economic problem
12. An international tribunal.

Much could be said about the serious impact of each of these principles on our current world. Some of these have indeed already experienced considerable evolution, including for example, the equality of men and women (No. 7) and the International Criminal Court or the ICC (No. 12). Note also that these principles renew the following major Biblical generalities regarding the coming together of the different ‘peoples and nations’ (No. 1), even the tongues of those ‘peoples’ of the world (No. 9), as well as the religions (‘folds’) to which they belong (No. 3). These latter points are stated biblically as follows:

“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: 14); and, *“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.”* (John 10:16)

XIX - WHEN SHALL THESE ‘FRUITS’ BE INGESTED?

As with the casting down of the thrones, there are time implications associated with the ultimate acceptance of the principles of the ‘Kingdom of God on Earth’. Recall that there was *“... the tree of life, which bear twelve manner of fruits, and yielded her fruit every month... for the healing of nations.”* (Revelation 22:1-2). As is well understood by Christians, 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 for each ‘fruit’ to drop to help nourish the spiritual life of humanity and thus provide a critical step toward the establishment of 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 New Gospel will evidently require 12 months X 30 years/month, or 360 years, a period otherwise known in the Bible, and in other ancient literature, as a ‘time’ (Daniel 12: 6-7).

The completion of this spiritualizing process, begun in 1844 AD by the Declaration of the Báb, evidently will end in 2204 AD (1,844 + 360) or 360 BE (Bahá'í Era). Unfortunately, humankind does take time to learn its spiritual lessons! Never-the-less, this spiritualizing process is an essential precursor to the establishment of a lasting peace. This projected timing suggests that universal internalization of a suitably spiritual attitude is to precede the 'loss of life of the kings' in 2294 AD, as described in section XX.

XX - BUT AGAIN - HOW LONG, O LORD, HOW LONG?

The dramatic governance transition from autocracy to a new form incorporating the sublime principles of justice, equity and love, prerequisites for the onset of the 'Most Great Peace' as previously described, does not end with the historic 'downfall of the thrones'. Thus, one might well again ask: "How long, O Lord, How long?" until the end of this transition to a sublime global society styled 'The Kingdom of God on Earth'?

Once again, the prophet Daniel provides us with an intriguing thought regarding the timing of a crucial event which occurs after the initial 'downfall of the thrones' described above. He states that:

"... As concerning the rest of the beasts (rulers), 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 (Bahá'u'lláh) 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 7:12-14) (interpretive brackets and emphasis added)

Evidently, kings/rulers are to survive, at least for a time, and the kings are to live past their loss of sovereignty, presumably functioning as 'constitutional monarchs', devoid of secular power but maintaining the trappings of power including being foci of tradition and wealth, and hopefully functioning as virtuous examples. It is of interest,

however, that Bahá'u'lláh does express a hope that an undefined form of kingship might survive. He stated this as follows:

“The fifteenth Glad-Tidings: Although a republican form of government profiteth all the peoples of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should remain deprived thereof. If the sagacious combine the two forms into one, great will be their reward in the presence of God.” (29)

This verse provides an indication of specific timing for this ultimate ‘loss of life’. There are four ‘seasons’ in a year, with three months in each season, and as each month has 30 days, three months have 90 days. As ‘each day is as a year’ (Numbers 14:34), the season becomes 90 years in length. If one considers a season as one quarter of a ‘time’ (Daniel 12: 6-7), a time must be 360 years in length, which is corroborated by the fulfilment of other ‘time’ prophecies in the Bible. Thus the simplest, and perhaps best possibility, is that the last sign of ‘life’ in these national ruling dynasties may well disappear 450 (360 + 90) years after 1844 AD, or 2294 AD (Bahá'í Era - 450). Thus their rulership is to then give way to the Institutions of the universal ‘Kingdom’ as Daniel 7:14 suggests on p 36.

Finally, regarding this ‘future history’, the Bahá'í Writings speak of a ‘greater Plan’, occurring outside the structure and activities of the Bahá'í Faith, and associated with progress in the world-at-large:

“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 theater of whose operations is the entire planet, and whose ultimate objectives are the unity of the human race and the peace of all mankind.” (30)

XXI - PARALLEL RELIGIOUS EXPECTATIONS OF A UNIVERSAL TEACHER

All the world's 'folds'/religions teach that love is a universally applicable spiritual principle. The Bahá'í Writings clearly state this principle as follows:

"It is evident that the divine Prophets have appeared in the world to establish love and agreement among mankind. They have been the Shepherds and not the wolves. The Shepherd comes forth to gather and lead his flock and not to disperse them by... creating strife. Every divine Shepherd has assembled a flock which had formerly been scattered..." (31)

Yet, as history shows, each 'fold' has chosen to limit that love essentially to its own 'flock', generally avoiding recognition of the spiritual validity of other faiths. But each faith, never-the-less, remains faithful to the promise of its own ultimate fulfilment. In this Day however, Bahá'u'lláh banishes all doubt regarding the divine inspiration of the Revelators of the major religions, and, of the 12 fruits for the 'healing of nations', three deal with this important matter of the true nature of religion. These three are:

1. The foundation of all religions is one,
2. Religion must be the cause of unity, and,
3. Religion must be in accord with science and reason.

In other words, there is only one Truth, and all avenues must ultimately lead to that Truth! It also follows that a loving God would not leave His various folds, geographically remote, separated, and non-communicative until this 'end time', without the clearly necessary spiritual guidance for ultimate individual and social salvation. Thus it is astonishing that each major religion has revealed that it would ultimately be fulfilled by the coming of a universal Promised One. Among those promised advents, are included those of:

- 1) **Hinduism** including: 'Vishnu Yasha' meaning the '**Glory of God**', the '10th Avatar', the 'Immaculate Conception of Krishna', the 'Most Great Spirit'. 'KRITYUG', His new 'Age of Deeds', was to begin in **1844 AD**, for the 'establishment of righteousness'.
- 2) **Judaism**: the '**Glory of God**', the '**Glory of the Lord**' Whom 'all flesh would see together', the 'Lord of Hosts', 'Everlasting Father', 'descendant of Jesse, and King David', and 'Prince of Peace', etc., also to be manifested beginning in **1844 AD**.
- 3) **Zoroastrianism**: the 'Shah-Bahram', or 'World Saviour' (arising in some 3,000 years after Himself - approximately **mid-1800s**), Who would be a 'Descendant of Iranian kings', as detailed in Fig 1.
- 4) **Buddhism**: the 'Maitreye Buddha' of universal fellowship, the '5th Buddha'. Bahá'u'lláh was the 5th after the 1st: 1 Buddha, 2 Christ, 3 Muhammad, 4 the Báb, and finally, 5 Bahá'u'lláh. He would then teach that His religion would be '**glorious**' in 'origin, climax and goal'.
- 5) **Christianity**: the '**Glory of God**', the 'Return of Christ', 'the Glory of the Father', and the 'Shepherd of all the folds of sheep' in **1844 AD**,
- 6) **Islam**: the 'Return of Christ' also beginning in **1844 AD**.

With respect to this last, and perhaps most surprising expectation, given current world events, history provides a remarkable confirmation of this Islamic belief in the Return of the Christ. About this matter, H.M. Balyuzi recounts a most interesting historic event involving the overthrow of the Ummayyad Caliphate of Islam at the hands of the Abbassid clan around 750 AD. First, Abu'l-Abbas (head of the House of Abbas) led the congregation in prayer from the prestigious pulpit of the Mosque associated with Ali, the first designated successor to Muhammad, and then spoke of the iniquities of the Ummayyads.

Abbas was followed by his uncle Dawud, who "... made the pronouncement that the House of the Prophet would hold the reigns of affairs and keep the sacred trust until the Last Day, to be handed over to Jesus, the Son of Mary, on his second coming." (32) (emphasis added)

Bahá'u'lláh amplifies the above three principles, revealing the heretofore unrealized relationship of all these religions to each other, and to the carefully conceived spiritual development of the entire human race from spiritual/social infancy to maturity. This Divine Plan for humanity was ordained by the Creator, and outlined for us in revealed Scripture back some 6,000 years to the estimated time of Adam. One example of the teachings of Bahá'u'lláh regarding this Plan is:

"Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Báb. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely-revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely fore-ordained. This, verily, is a token of Our favor unto them, if ye be of those that comprehend this truth..." (33)

This 'veil' over true understanding separates the major Faiths of this world. It finds numerous parallels in other essential matters such as the true nature of the Creator and those who represent Him on earth. Such disagreement is a major contributor to the fact that thousands of competing Christian sects are now in existence in the world, let alone to the fact of the deep divisions separating the revealed religions. The biblical promise that there 'shall be One Fold and One Shepherd' as a consequence of the Return, however, suggests that these factors fostering such divisions will come to an end, and religious unity will develop through understanding the true meanings of scripture.

XXII - THE 'ONE SHEPHERD' LAYS THE FOUNDATION FOR UNIFYING ALL 'THE FOLDS'

The movement toward enlightened governance associated with the 'Kingdom', began with the 'downfall of the kings', as briefly described. Only 100 years after Bahá'u'lláh's declaration in the 'Garden of Paradise' in Baghdad, this movement had reached an important stage in the year 1963 AD. This was the year of the election of the Bahá'í 'Universal House of Justice', the senior Bahá'í Administrative body. It was elected by universal suffrage beginning at the grass roots of the Bahá'í community.

The timing of this important event was biblically inferred by Jesus Himself when He and His Disciples had a quiet gathering together on the Mount of Olives in Jerusalem, as recorded in the 24th chapter of the Gospel of Matthew.

During that gathering, the Disciples questioned Him regarding His Second Coming, and the related accompanying 'signs' at 'the time of the end', as they phrased it. Among those signs is one outlined in verses 37-39. This particular '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 Noe 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 Noe 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)

So the flood of Noah is somehow to be revisited at the time of the Return of the 'Son of man', Bahá'u'lláh, at 'end of the world' as the disciples phrased it (Matthew 24:3). This idea is repeated twice in Matthew 24: 37-39, likely for emphasis, in order to be sure that those concerned with that 'Return of the Spirit' address themselves to it during their preparation for that incomparable event. One Covenant expressed to Noah was that

“... 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.” (Genesis 9:11&17)

Thus, a literal revisiting of the flood is apparently not intended. Evidently a metaphorical or analogical, not a literal, explanation is the best possibility for understanding Christ’s intent.

Before the promised 40-year deluge of devastating rain and flood, destined to assail all humankind:

“...the Lord said, My Spirit shall not always strive with man... yet his days shall be 120 years.” (Genesis 6:3).

That ‘respite’ period for humankind before the flood of trouble provided Noah and those close to Him, with time to construct the ‘ark of salvation’ for the blessed, the means of security and protection from the ravages to come. Thus, failure to become heedful to the warnings and guidance within that time (and miss becoming dwellers within the ark), meant that the suffering of those ravages would inevitably result. About this modern Ark, Bahá’u’lláh says:

“Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! ... 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.” (9)

The construction of the ancient ark was long and laborious, and evidently, few were the labourers involved. By analogy, the challenge of building the institutions of the divine ‘ark’, the place of refuge for the believers during the tumultuous ‘end times’, that is, the institutions of the Bahá’í Commonwealth, was, and continues to be, a laborious yet glorious one.

This task has indeed been performed over the 120 years from the start of the Bahá’í Era (1844 AD) by a small ‘army’ of friends with ultimate faith in the future. One month into the 119th year of the Bahá’í Calendar, on April 21, 1962, there was a 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 crown of the Bahá'í Administrative System - the Universal House of Justice. This important preliminary step had been accomplished by the determined efforts of the 'army of saints' to widely disseminate the Teachings of Bahá'u'lláh to all the peoples of the world.

The achievement of this goal was outlined by Shoghi Effendi Rabbani, the Guardian of the Bahá'í Faith. He was the successor appointed by 'Abdu'l-Bahá to lead the Bahá'í Cause from the Ascension of 'Abdu'l-Bahá in 1921 until his death in 1957. His name, Shoghi Rabbani in Persian means the 'Zeal of the Lord', the one who would perform the function of building divine governance 'on Bahá'u'lláh's shoulders', all according to the vision of the prophet Isaiah. This biblical excerpt is truly exalted, filled with great expectations of the Kingdom, and phrased as follows:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." (Isaiah 9:6-7) (emphasis added)

Note that as detailed in Figure 1, (page 28) Bahá'u'lláh's lineage from David is a necessary requirement for Him Who is to reign over the Kingdom; and further, that Shoghi Effendi, the 'zeal of the Lord' indeed, was that 'architect' of Bahá'í governance on Mount Carmel and the world over, as well; and finally, that the word characterizing a Bahá'í approach to governance is indeed 'Justice' - as emphasized by Isaiah, and confirmed by Bahá'u'lláh in the following terms:

"The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness, and look into all things with a searching eye." (34); and, *"O SON OF SPIRIT! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it*

not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.” (35)

Meeting the Guardian’s condition regarding the formation of 56 National Bahá’í Assemblies the world over ensured that the emerging world-wide Bahá’í community would have strength sufficient for the election of the Universal House of Justice for the first time in history - the birth of that Isaiah-anticipated sublime institution. Further, the Universal House of Justice, according to the ‘Zeal of the Lord’:

“...is to constitute the last stage in the erection of the framework of its world Administrative Order ...” (36)

In addition, Shoghi Effendi stated that the evolution of the World Centre of the Faith of Bahá’u’lláh in Israel on Mount Carmel, is 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.” (37)

Note the use of the ‘Ark’ analogy in this citation. Thus the senior echelon of the Bahá’í Administrative System had been added to the already functioning national and local levels, providing a three-tiered organization composed of universal (i.e. international), national and local levels. These three tiers represent an arrangement 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 timing system, it is important to realize that, in the birthplace of the Bahá’í Faith, the beginning of the

New Year 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 calendar:

“On April 21, 1963, the momentous first International Bahá'í Convention yielded the long-awaited crown of the Bahá'í Administrative Order: the Universal House of Justice.” (38)

Mid-way through that same 120th year, in October of 1963, after carefully examining all the Bahá'í Writings dealing with the questions of leadership of this new Cause, the Universal House of Justice announced 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.” (39)

The Universal House of Justice then formulated its first systematic plan for the development of the 'Kingdom'. This “Nine-Year Plan” was communicated to the Bahá'í World in order to make a beginning at the outset of the 121st year, along with the following message:

“We stand 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.” (40) (emphasis added)

Thus, in accord with the 120-year biblical timing, measured from the beginning of the Bahá'í calendar, the process of building the 'Ark' was now complete, the 'Mariner' (the Universal House of Justice) 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 and ages to come. At the close of this Flood drama of Noah, a period lasting 497 years according to Genesis, it is anticipated that the inmates of

the Ark (believers in the Return of the Spirit) will descend onto 'dry land' when all is as it ought to be! Such is the Biblically-suggested timing for the unfoldment of the Kingdom on Earth.

Finally, the Book of Revelation, foresees that the message of the Returned Christ will once again be in need of renewal after 1,000 years in order to once again quell the forces of darkness:

“And I saw an angel (Bahá'u'lláh) come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan (all the forces of darkness), and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Revelation 20:1-3) (interpretive brackets added)

Evidently, after the end of the 1,000 years (the famed 'Millennium'), challenges are to arise in the established 'Kingdom on Earth'. But they will be overcome in 'but a short time', as the Bible tells us in the above quotation. This appears to be the last future statement found in the Bible. Regarding this 'Millennium' Bahá'u'lláh promises:

“They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City (the Word of God), that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and will receive the surest testimonies from the beauty of its Rose, and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and readorned.... That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus, the Gospel; in the days of Muhammad, the Messenger of God, the Qur'an; in this day, the Bayan; and in the Dispensation of Him Whom God will make manifest (Bahá'u'lláh), His own Book - the Book unto which all the Books of former Dispensations must needs be referred, the Book that standeth amongst them all transcendent and supreme.” (41) (interpretive brackets added)

XXIII – CONCLUDING COMMENTS

The foregoing description illustrates the astonishing breadth of Biblical foresight regarding matters associated with the Return of the Christ in the Person of Bahá'u'lláh, and the consequent descent of the 'City of God' or, the 'Word of God'. These incomparable events began a tumultuous period labelled the 'time of the end' or the 'end of the age' as modern translations more correctly phrase it. This is because the Bible itself describes a number of matters such as the 'Millennium', which are to follow after that 'time of the end'. Thus clearly, the end isn't really the end, but rather, the beginning of a new age or era of fulfilment understood to incorporate all matters associated with the establishment of '**The Kingdom of God on Earth**'. Accordingly, over some 6,000 years since the Prophet Adam, the Creator has generously provided humanity: 1) with numerous, astonishing scriptural proofs of the existence of the Creator - an all-knowing, spiritual Entity, free of the limitations of time and space. This awareness results from the numerous recorded scriptural foresights that have been fulfilled over the millennia, mainly however, at the 'time of the end' associated with His latest Revelator - Bahá'u'lláh; 2) with clear evidence of His concern for His human creation in the form of the progressive spiritualizing revelations of His will over all these millennia; and, 3) with knowledge of His Divine Plan for human progress and development, individually in the spiritual sense of 'salvation', and socially in terms of appropriate principles of governance, thus ending human divisions, fostering its unity, and founding a sublime and lasting global peace - the promise of all ages!

The Guardian of the Bahá'í Faith, Shoghi Effendi, summarizes this momentous historical outcome as follows:

“The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the coming of age of the entire human race. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous

evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture - all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í Era - should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthestmost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop." (42).

Belief in the latest Messenger of God has always been the means by which an individual can attain nearness to, and affection for, the Creator, that is, attain unto that 'salvation' for which each of us seeking spiritual advancement, yearns. Thus, there is much to be discovered regarding the 'Word of God' as revealed by Bahá'u'lláh. You are invited to continue this path toward the Creator and the Kingdom, through further investigation and study, by contacting your nearest Bahá'í Community, or directing your enquiry to:

The Bahá'í Community of Canada,

7200 Leslie Street, Thornhill, ON Canada. L3T 6L8

(905)-889-8168 [www.http://ca.bahai.org/](http://ca.bahai.org/)

APPENDIX I - A BRIEF BAHÁ'Í HISTORY

(with Biblical Foresights)

The following is a brief description to introduce the Central Figures of the Bahá'í Faith. Some items are further detailed in the essay with related Biblical references. The first Holy Figure ('Prophet' in biblical terms, and 'Manifestation of God' in Bahá'í terms), is the BÁB, a title meaning 'the Gate' (**Ezekiel 43:1-5**). In 1844 AD, a date of great importance to expectant Christians because of the numerous biblical time indicators (**Daniel 8:13-17**, the '2,300 days', for example), He declared the beginning of the fulfilment of Christian expectations. Included were the 'Return of Elijah' (the Báb) in the 'Latter Day' (**Malachi 4:5**), who, in 1844 AD, inaugurated the Millennium, the beginning of the Bahá'í Era during which the Kingdom of God is to be established (**Revelation 20:2-3**). His Mission as 'the Gate' echoes that of John the Baptist, in that He was to 'prepare the way' (**Malachi 3:1**) for One much greater than He, Whom He styled the 'Glory of God', a title frequently foreseen biblically (**Revelation 15:8; Revelation 21:23**). He indicated that this 'Glory' would announce Himself 19 years after His own declaration, that is, in 1863 AD (**Daniel 12:11** - the year 1290 AH - Islamic calendar). After completing His Mission, the Báb was cruelly martyred in 1850 AD, in a fashion astonishingly similar to the crucifixion of Jesus. He was the 'slain Lamb' in the latter Day (**Revelation 5:12 & 21:23**). In this life, the Báb never met the 'Glory' whose 'way' He prepared. As promised, in 1863 AD, it was a prisoner of the ruler of Islam in Baghdad, who declared that He was the Promised One, not only of Judaism and Christianity, but indeed of all Faiths. In biblical terms, He is the 'Lord of Hosts' (**Revelation 19:16; Isaiah 6:3**), the 'shepherd of all the sheep' (**John 10:16**), the 'Return of Christ in the glory of His Father' (**Matthew 16:27 & Isaiah 9:6-7**), the 'King on the throne of glory' (**Matthew 19:28; Revelation 5:1**), etc. Bahá'u'lláh is the title of this second Prophet, meaning the 'Glory of God' (**Revelation 15:8; Revelation 21:23**). He revealed the extensive New Gospel, the 'New Jerusalem descended from heaven' (**Revelation 21:1-5**) which is both the spiritual and social foundation of the Kingdom of God on Earth. While Bahá'u'lláh speaks the 'Word of God' (**Revelation 19:13**) through the inspiration of the Holy Spirit (the meaning of the term 'Manifestation of God'), the 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 ascension in 1892 AD after a 40-year ministry (1,852-1,892) (**Amos 2:10; Micah 7:12-15** - 40 years), had already appointed His son, 'Abdu'l-Bahá, (meaning 'servant of the Glory'), as the 'Centre of the Bahá'í Covenant', to whom Malachi referred as the 'Messenger of the Covenant'. (**Malachi 3:1**). While neither Prophet nor Manifestation, it was his function to lead the faithful, to interpret scripture without error, to educate the believers in the 'returned Christ' [they qualify as 'saints' (I Thessalonians 3:13) in the heavenly 'army' (**Revelation 19:14 & 19**)], and to maintain the unity of the Bahá'í Faith without serious schism. He was promised divine assistance to perform these awesome tasks, and was eminently successful in doing so, for the first time in religious history. Biblically, 'Abdu'l-Bahá is also designated as a 'servant' (**Revelation 22: 8 & 9**) of the Glory, the meaning of his name. He ascended in 1921 AD, but had already appointed Shoghi Effendi Rabbani, whose name means the 'zeal of the Lord' (**Isaiah 9:6-7**)] to carry on as Guardian of the Bahá'í Faith and builder of its now world-wide administration. He indeed built the Bahá'í governance framework 'on Bahá'u'lláh's shoulders' in accord with Isaiah's forevision (**Isaiah 9:6-7**), and passed away in 1957 AD. The crown of that governance structure is known as the Universal House of Justice, the senior world institution of the Bahá'í Faith located on biblically-blessed Mount Carmel, a name meaning the 'Vineyard of God' (**Isaiah 35:1-2; Micah 7:14**) in the Holy Land. This institution was first elected in 1963 AD in accord with both biblical prophecy and the instructions of the Central Figures, and it will continue to extend the rule of the Kingdom (**Matthew 6:10**), manifesting Justice, at least to the end of the millennium (**Revelation 20:1-7**) after which a further spiritual renewal is biblically-promised.

APPENDIX II

SOME PROMINENT FIGURES WHO DISCOVERED OR PROCLAIMED THE TIME OF THE SECOND ADVENT OR THE 'CLEANSING OF THE SANCTUARY' *

Name Plus Lifetime	Expectation Date
Alfred Addis (1806-?) . . . . .	.1843/44
William Anderson (1799-1873). . . . .	.1843
David Arnold (1805-1899) . . . . .	.1844
Joseph Bates (1792-1872). . . . .	.1844
David Bernard . . . . .	.1843
Thomas Birks (1810-1883) . . . . .	.1843
Joshua W. Brooks (1790-1882) . . . . .	.1844
Freeman Brow . . . . .	.1843
John Aquila Brown . . . . .	.1844
Charles Buck (1771-1815) . . . . .	.1844
Alexander Campbell (1788-1866) . . . . .	.1847
John Cook (1804-1874) . . . . .	.1843
William Cuninghame . . . . .	.1843
William C. Davis (1760-1831) . . . . .	.1843/47
William Digby (1783-1866) . . . . .	.1843
Henry Drummond (1786-1860) . . . . .	.1847
George Duffield (1794-1868) . . . . .	.1844/47
Hiram Edson (1806-1882) . . . . .	.1844
Edward B. Elliott (1793-1875) . . . . .	.1844
Charles Fitch (1805-1844) . . . . .	.1843
Lorenzo Flemming (1808-1867) . . . . .	.1843
Calvin French (?-1844) . . . . .	.1843
James H. Frere . . . . .	.1847
John Fry (1775-1849) . . . . .	.1844
Elon Galusha (1790-1856) . . . . .	.1843
Matthew Habershon (1789-1852) . . . . .	.1843/44
Appollos Hale . . . . .	.1843

Name Plus Lifetime	Expectation Date
William W. Hales . . . . .	.1844
Silas Hawley (1815-1888) . . . . .	.1843
N. Hervey. . . . .	.1843/44
Joshua Himes (1805-1895) . . . . .	.1843
Edward Hoare (1802-1877) . . . . .	.1843
Ph. Homan . . . . .	.1843/44
John Hooper . . . . .	.1847
Richard Hutchinson . . . . .	.1843
Edward Irving (1792-1834) . . . . .	.1847
Henry Jones (1804-1880). . . . .	.1843
L.H. Kelber . . . . .	.1843
Thomas Keyworth (1782-1852) . . . . .	.1843
Josiah Litch (1809-1886) . . . . .	.1843
Joseph Marsh. . . . .	.1843
Archibald Mason . . . . .	.1843
David Millard . . . . .	.1843
William Miller (1782-1849) . . . . .	.1843
Alphonse Nicole (1789-1874) . . . . .	.1846/47
William W. Pym1 (792-1852) . . . . .	.1843/47
Jahann H. Richter (1799-1847). . . . .	.1847
James Sabine (1774-1845) . . . . .	.1843
J.F.E. Sander . . . . .	.1843/47
Robert Scott (1760-1834). . . . .	.1843/44
Samuel Snow . . . . .	.1844
Nathan Southard . . . . .	.1843
George Storrs (1796-1879) . . . . .	.1843
Edward Vaughan (1777-1829) . . . . .	.1843
Henry Dana Ward (1797-1884). . . . .	.1839/43
Thomas White . . . . .	.1843/44
Nathan Whiting (1794-1872) . . . . .	.1843/44
Daniel Wilson (1778-1858) . . . . .	.1847
Joseph Wolff (1795-1862) . . . . .	.1847

*data derived from:

“I SHALL COME AGAIN”, pp 192-193, by Hoshidar Motlagh.

APPENDIX III

NOTE REGARDING THE 'CLEANSING OF THE SANCTUARY'

The quotation mentioned in section VII, states: "*And he (a saint) said unto me (Daniel), Unto two thousand and three hundred days (2,300 years); then shall the sanctuary be cleansed (a metaphor for the renewal of the Word of God)... Understand O son of man: for at the time of the end shall be the vision.*" (Daniel 8:14) (interpretive brackets added)

About the meaning of this quotation, some time ago the writer received the following note. It provides an astonishing direct interpretation of the meaning of the term 'the cleansing of the sanctuary' used by Daniel to describe a salient event at 'the time of the end'. It involves His Holiness the Báb in the year of His Declaration - 1844 AD. The note states:

"It is said that in the Latter Days, one of the signs of the Second Coming would be that 'the sanctuary would be cleansed'. According to the Seventh Day Adventists, the Second Coming took place in 1844 AD, but only in Heaven, because the cleansing of the sanctuary did not take place ('The Great Controversy' by E. G. White).

This was a Jewish Ceremony in which the Rabbi entered the innermost sanctuary and sacrificed a lamb (one a year) for the atonement of everyone's sins.

The Adventists said this did not occur, but if you read in 'The Dawn Breakers' (a Bahá'í book) about the Báb's pilgrimage to Mecca and Medina, you will find that He (the Báb) sacrificed... lambs and then declared His Mission publicly and to the Sheriff of Mecca. This I feel fulfilled the prophecy." (Dan Siwik, then resident in North Bay, Ontario, Canada)."

Shoghi Effendi adds some detail to this symbolic ritual by commenting:

“... Quddus (who accompanied the Báb on this pilgrimage), holding the bridle in his hands, accompanied Him on foot to that holy Shrine (Mecca). On the day of Arafah, the Prophet-pilgrim of Shiraz (the Báb)... devoted His whole time to prayer. On the day of Nahr He proceeded to Muna, where He sacrificed according to custom nineteen lambs, nine in His own name, seven in the name of Quddus, and three in the name of the Ethiopian servant who attended Him. He afterwards, in company with the other pilgrims, encompassed the Kaaba and performed the rites prescribed for the pilgrimage.” (God Passes By, pp 8-9) (interpretive brackets added)

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About Don Dainty

Don Dainty has been fascinated by ‘all things biblical’ from the age of seven. Born in Toronto, Ontario in 1931, he began his spiritual education at the Anglican Grace Church On-the-Hill in Forest Hill where he was a choirboy. During his early teens Don was a member of the Anglican Young Peoples Association whose activities included Biblical studies. Don still has his Bible from that period, now “rather badly worn” from years of use, particularly after retirement in 1991.

Don heard of the Bahá’í Faith through a neighbourhood family, the Robarts (whose father, John Robarts, was later named a Hand of the Cause of God). After numerous associations with young Bahá’ís, including his future wife, Diana Merrick, he became a Bahá’í while studying mechanical engineering at the University of Toronto. He first pursued this career in the private sector and then with the Canadian federal government as a research scientist specializing in mining health and safety. In 1994 he received the Governor General’s Medal commemorating the 125th Anniversary of Confederation for his service to Canada, and was inducted into the Hall of Distinction by the Engineering Alumni Association of the University of Toronto.

Don’s long and fruitful life of service to the Faith of Bahá’u’lláh has included service on Spiritual Assemblies, national committees, as an Auxiliary Board Member (Eastern Ont., Western Quebec and the Eastern Arctic), and as a member of NetEast, a Bahá’í agency that facilitated the entry of Bahá’í pioneers into Russia in the early 1990s.

Since his retirement, Don has had more time to explore the details of Bahá’u’lláh and the Báb’s fulfilment of Bible prophecy. As of 2011, Don has researched and written some 72 documents on the subject.

Don Dainty lives in Ottawa, Ontario.

Also by Don Dainty:

AS IT WAS IN THE DAYS OF NOAH

This book describes how the ‘Christ returned’ in the person of Bahá’u’lláh, ‘the Glory of God’, has begun the processes that will establish of the long-promised ‘Kingdom of God on Earth’. One of Christ’s promises, made to His disciples on the Mount of Olives, was that “...*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 summarizes the Biblical prophecies which foresaw the Coming of the Promised One(s) at the ‘end time’ by means of a fascinating and original study of the analogy of the Flood of Noah and the timing it suggests for the unfolding of the institutions of the ‘Kingdom’. The essay is must reading for all those who believe in the biblical injunctions regarding the ultimate coming of the ‘Everlasting Father’ promised in the Judaic Testament, and the ‘Return of the Lord’ promised in the Christian Gospels.

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An Entrancing Biblical Journey to Meet the Promised Christ Returned:

Bahá'u'lláh - The 'Glory of God'



The 'Return of Christ' to begin the establishment of the 'Kingdom of God on Earth' is the pre-eminent dream of the Christian world, a dream for the fulfilment of which Christians have been reciting the Lord's Prayer for some 2,000 years! Many Christian leaders interpreted a number of Biblical prophecies to mean that these glorious foresights would begin in 1844 AD!!! They then looked to the Holy Land, and other places, to no avail! As a result, this sad experience was called the 'Great Disappointment' ! What indeed went wrong?

In one of a number of citations, the prophet Ezekiel (43:1-5) states that the expectant believers should have 'looked to the East'! That is to the East of the Holy Land, which the seekers, most unfortunately, had failed to do! But, what indeed was happening there in the East?

As this essay describes, the Biblically-promised 'Forerunner' of the 'Returned Christ' did indeed appear in Iran to the East, during that very year – 1844 AD. He was called the BAB, meaning the 'Gate', just as Ezekiel in the above citation, had specified so long ago! He declared that the New Age of the 'Return' had indeed begun. But, the Bab was cruelly martyred in a fashion similar to Jesus, and 20,000 of His early followers were also martyred!! However, He did promise that in 19 years – 1863 AD, He would be followed by that expected 'Return of Christ' Who was also styled by Ezekiel as the 'Glory of the Lord'!

Baha'u'llah, meaning the 'Glory of God' is indeed His Name!! And He did declare Himself to the world in 1863 AD in Baghdad, Iraq, which is likewise 'to the East'.

Thus began the unimaginably important processes of the establishment of the 'Kingdom of God on earth' proven by the fulfilment of an astonishing number of very surprising Biblical foresights, as described in greater detail in this essay.

Finally, the Bible enjoins us to: "Be patient therefore brethren, unto the coming of the Lord" (James 5:7), so that: "When the Son of man shall come in His glory... then shall he sit upon the throne of His glory. And before Him shall be gathered all nations." (Matthew 25:31)