

Chapter 9

Promised One of All Religions

Two Great Prophets Revealed

The previous chapter documented that World War III is not inevitable. Most end times prophecies have been fulfilled. They point to the Bahá'í Faith. Thus we should work now to create a world democratic government, instead of waiting for Jesus to come back and fix everything. Appendix C gives even more proof that the terrible horrors that Evangelical Christians believe will happen before Christ's Second Coming could be more symbolic and less cataclysmic than thought.

Although He always helps us, God often leaves it primarily up to us to solve the problems on this planet. How then do we create world peace under God that is founded upon justice, virtue, love, spirituality, and truth? Well, prophecy points to the solution. This chapter thus presents many more prophecies that point to the solution God has in store for us. It is amazing that all of these prophecies confirm that two Great Prophets, whose teachings are destined to unite humankind, would come in 1844 and 1863, respectively.

All the great religions—Christianity, Islam, Buddhism, Hinduism, Zoroastrianism, and so on, have prophecies that state when these two great end time prophets would come and found the religion that would unite mankind. Jesus said, “The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened” (Matthew 13:33 NKJV). This woman is the Law of God. The three measures of meal are three major religions founded by three Manifestations of God: Jesus, Muhammad, and Bahá'u'lláh. The leaven is the teachings of each religion. At first, the teachings were hidden because few knew about them. Now, the secrets in the Bible, the Koran, and the Bahá'í scriptures are being decoded to unite humankind. The bread of life will thus be completely leavened.

Nonetheless, Christians still await Christ's return. While it is perhaps possible that Jesus will physically descend and initiate the Most Great Peace, most if not all of the prophecies about Christ's return have already been fulfilled. Think about this: After Christ's crucifixion, most Jews did not even realize their Messiah had come and gone. Not only that, they are still awaiting his coming to this day. Similarly, Bahá'u'lláh came as “a thief in the night” (Matthew 24:42-44, 50; 1 Thessalonians 5:2-4; 2 Peter 3:10, 13; Revelation 3:3; 16:15). He came and went and few realized it.

Although based on Mark 13:32 and Matthew 24:36 it is claimed that no man can know the time of Christ's return, it must be realized that once he has returned these two verses no longer apply. You will see that the image of God (His reflection upon another perfect mirror), also known as the Christ Spirit, has already returned in the person of Bahá'u'lláh. No one knew the year, month, and day the Christ would return until after this. The end time prophecies are now unsealed. These prophecies were encoded so they would not be understood until the time of the end (Daniel 12:4, 9-10). Now that they are fulfilled, it is much easier to understand them.

The Return of Christ

As stated, after the restoration of the Church of Jesus Christ in 1830, the Christ Spirit manifested once again on earth in 1844 through a Persian prophet called the Báb (Arabic: “the gate”). He was the forerunner of Bahá’u’lláh (Arabic: “the glory of God”), who was also the return of the same Light, the same reflection. However, although all the Manifestations of God are perfect mirrors that reflect God’s Light, ‘Abdu’l-Bahá (Bahá’u’lláh’s son who became the Interpreter of the Bahá’í Faith) taught as follows that Jesus was unique:

‘Abdu’l-Bahá: “Jesus is the Perfect Mirror, in which the bounties and Perfections of God are reflected. Jesus is not separate from God, since His is the perfection of Divine Knowledge.”

Mr. Meakin asked: “Are not all the Prophets Manifestations reflecting the Word?”

‘Abdu’l-Bahá: “Yes, but the Word as reflected in Jesus has a special meaning. The Sun shines in all the months, but in July it is brightest.”¹ (This suggests that the degree of magick, or miracles, that a Manifestation of God can perform is dependent upon astrological forces.)²

Furthermore, Bahá’u’lláh said that the Spirit of God, in Jesus Christ, was “the Lord of all being” (*Epistle to the Son of the Wolf*, p. 100) and that the perfection in Jesus was “The Lord of the Visible and the Invisible” (*Gleanings from the Writings of Bahá’u’lláh*, p. 57). The Word, within God and Jesus Christ, ruleth all things.

‘Abdu’l-Bahá also said about Jesus that: “He is the Alpha and Omega. He is the One that will give unto him that is athirst of the Fountain of the water of life and bestow upon the sick the remedy of true salvation” (*Selections from the Writings of ‘Abdu’l-Bahá*, pp. 12-13).

Accordingly, Bahá’u’lláh had a different mission than Jesus did. Bahá’u’lláh’s mission was to seed truths into society to unite the religions and nations of the world. He came to create a world democratic government that will save the people of the earth from evil and destruction. This will bring about on earth the fullness of the Kingdom of Heaven, the New Jerusalem that came down from heaven after the Church was restored. Jesus though came to offer his life as an atonement for sin, so that all those who believe in him might have eternal life. Bahá’í’s believe in Jesus Christ. We believe in the virgin birth, that Jesus worked miracles, is our Savior, was crucified, rose again three days later to minister to his disciples, and then ascended into heaven.³

How was Bahá’u’lláh the Return of Christ? He was the Return of Christ just as John the Baptist was the return of Elijah, even though he was not literally the same person as Elijah (Matthew 17:10-13; John 1:21). Luke 1:17 states that John the Baptist was the return of “the spirit and power of Elijah.” Could not the Christ return in a similar manner manifesting Itself in a different person than Jesus?

Nonetheless, the scriptures teach that Elijah would also return literally. Jesus thus prophesied in Matthew 17:11 that Elijah would come in the future, which cannot be a reference to John the Baptist because, by this time, John had already been killed. In fact, the claim that this refers to the appearance of Elijah on the Mount of Transfiguration is also false because that appearance had already taken place. So, when was this prophecy fulfilled? It was fulfilled on April 3, 1836 when Elijah appeared and conferred specific priesthood keys for this dispensation upon Joseph Smith and Oliver Cowdery. These keys concerned temple work for the salvation of the dead who did not have a fair chance to accept Christ during their mortal lives. Not only that, this appearance also fulfilled Malachi 4:5-6.

Jesus Christ did say that many would come in his name and deceive many (Matthew 24:5). Bahá’u’lláh, however, did not come calling himself Jesus or Christ. He came with a new name as Revelation 19:11-13 said he would. This is explained later in this chapter. Indeed, the Christians

of the Second Coming have all been given a new name and are no longer called Christians; instead, they are called Bahá'í's, which means the "followers of Bahá'u'lláh."

What about Revelation 1:7, which says: "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth [Hebrew: "land"] shall mourn over him. Even so, Amen" (ASV Brackets mine)? Well, of course, this could refer to Jesus Christ's future literal descent out of the clouds in radiant glory with all men seeing him. But it also refers to his spiritual coming. This will be explained after the next paragraph. And it also refers to Jesus Christ's past visible coming, which occurred in A.D. 71.

The claim that Christ already returned (soon after the Romans destroyed Jerusalem) is supported by Isaiah 19:1, which, referring to an invasion of Egypt by Assyria in the eighth century B.C., says, "Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (KJV). The truth is that God and the Christ have come to the earth many times in the past.

However, Revelation 1:7 also refers to something else: It refers to how Jesus Christ would return shrouded with the clouds of mystery, doubt, and confusion. The reality, then, is that once people understand God and the Christ these clouds part and He descends into their hearts. In time, not only they that pierced him, but all mankind shall see him, and they shall mourn over the suffering he went through to atone for their sins. Indeed, by coming to know Jesus Christ, a person also comes to know the Father (Bahá'u'lláh). For Jesus said, "he that hath seen me hath seen the Father" (John 14:9 KJV). Thus the Christ Spirit will come in the future into the hearts of all mankind. And this will establish the Most Great Peace.

What about Acts 1:9-11? Does it not say that Jesus Christ will descend from heaven out of the clouds and come down upon the Mount of Olives like he ascended almost 2,000 years ago? The answer to this question comes from one of the ancient scrolls found in 1945 near Nag Hammadi, Egypt. The scroll is the *Letter of Peter to Philip*, which states that after Jesus literally ascended from the Mount of Olives in A.D. 32, he descended eleven years later upon the Mount of Olives in like manner and spoke with his disciples.⁴

According to Zechariah 14:4, after God the Father descended onto the Mount of Olives, it would split in two. How was this fulfilled? Well, according to Jewish sources, the glory of God stood upon the Mount of Olives in A.D. 66 right after the Jewish-Roman war began. Later, in the late first century, the Romans built a road over the Mount of Olives, and this made a great valley, which split the mountain in two. The rest of Zechariah 14 was also fulfilled during the first century.

For instance, Zechariah 14:2 states that all nations would come against Jerusalem before God the Father would descend upon the Mount of Olives. Likewise, Genesis 41:57 states that "all countries came to Joseph in Egypt to buy grain" (NKJV). This means "all countries [in the region]." This verse from Zechariah was thus fulfilled when men from all the nations in the empire came against Jerusalem during the Jewish-Roman war from A.D. 66 to 70.

What about Zechariah 14:12? Does it describe a future nuclear war? A correct translation is, "And, this, shall be the plague with which will strike Jehovah all the peoples who have fought against Jerusalem. [Next, the prophet gives an example of what will happen.] He will make rot his flesh while he is standing on his feet and his eyes will rot in their sockets and his tongue will rot in their mouth" (IBV). This does not mean that the flesh of all Romans would rot at this time, although this punishment would strike the heart of all Romans. The eruption of Mount Vesuvius in A.D. 79 caused a cloud of gas, ash, and rocks to hit some Roman cities. The cloud was so hot that it melted the flesh off of people while they were still standing. The ash even reached Rome,

where it blocked out the sun.⁵

The next scripture to look at is 2 Peter 3:10, 13. It helps show how Christ came as a thief in the night. It says:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise [the false heavenly teachers and their teachings will be corrected amidst heated arguments], and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up [this is symbolic of the purifying fire of the Spirit, which removes the impurities of unrighteousness]. . . . Nevertheless, we . . . look for new heavens and a new earth, wherein dwelleth righteousness. (KJV Brackets mine)

A thief in the night comes when it is dark, which keeps people from seeing him. He also comes when people are asleep, which keeps people from hearing him. He thus takes what he wants and leaves before people come to realize he was there. When they awake he is gone. How did Christ return as a thief in the night?

Bahá'u'lláh was like a thief to the Muslim clergy because he appeared to be stealing people from the true religion of God and making them his followers. He came in the night. This means that he came when most people were asleep within great spiritual darkness. Thus almost all of these people missed his coming. However, others were lightly asleep, awake, or even looking for his coming. Many of these people saw him, and some of them accepted the truth of his words.

As stated, although Bahá'u'lláh was the return of Christ, Jesus Christ could still come physically and initiate the Most Great Peace. But many scriptures thought to refer to the return of Jesus, actually refer to the coming of Bahá'u'lláh. In fact, as will be seen, there are many more biblical prophecies that Bahá'u'lláh fulfilled besides those already mentioned. These prophecies point to Bahá'u'lláh and to the Order he brought, which will have temporal rule over the nations under Christ through the Universal House of Justice. As stated, this inspired body is democratically elected by the Bahá'ís throughout the world, just as local and national Bahá'í Spiritual Assemblies are.

Chapter 8 gave biblical evidence for the Church of Jesus Christ of Latter-day Saints. Bahá'í evidence that its founder, Joseph Smith, was truly a seer comes from Shoghi Effendi, the Guardian of the Bahá'í Faith. According to two pilgrims' notes, Shoghi Effendi called Joseph Smith a "seer." The secretary of the International Bahá'í Council even confirmed the accuracy of these two accounts.⁶ The importance of seers is stated by 'Abdu'l-Bahá' in the following quote: "All the prophets and seers have come that the world of humanity may be saved from the claws of nature and that they may transform the world of nature into a world of light."⁷

The Book of Mormon states, ". . . a seer is a revelator and a prophet also" (Mosiah 8:16). The Universal House of Justice has stated that, "[Joseph Smith] is not considered by Bahá'ís to be a prophet, minor or otherwise."⁸ Yet this does not say he was *not* a "prophet," only that Bahá'ís do not consider him to be one. The truth is that he was a prophet. But the general Bahá'í community is not ready for that truth.

The Book of Mormon states that a seer is greater than a prophet and that there is no greater gift from God than that of seership (Mosiah 8:15). So, how can Bahá'u'lláh be greater than Joseph Smith? He can because there are three degrees of seership and because the Bahá'í writings indicate that Bahá'u'lláh and 'Abdu'l-Bahá were also seers (*Divine Philosophy*, p. 5). The three degrees are: 1) infallible and sinless, 2) infallible but not sinless, and 3) fallible and not

sinless. Thus Joseph Smith and most biblical prophets fell into the third category of seership. His prophecies, commandments, major doctrines, and most minor doctrines were infallible, but he was not infallible in all the areas of scholarship. He was infallible though in all the areas concerning salvation. These Bahá'í doctrines thus do not contradict Mormon doctrine.⁹

The truth is that all Mormons, members of the Church of Jesus Christ of Latter-day Saints, will join the Bahá'í Faith. They will then share the authority they hold, the power of the Order of Melchizedek (See: Chapter 14), with the Bahá'ís. However, the LDS Church will never rule politically, although once Mormons join the Bahá'í Faith, they could be democratically elected to local, national, and international Bahá'í administrative bodies. The sooner we work to create this peace the sooner it will happen.

A Root of Jesse

The prophet Bahá'u'lláh was an Iranian prince named Mírza Husayn Alí Núrí. And it is most remarkable that he freely gave up his life of wealth and comfort to help the poor, minister to the sick, and teach the word of God. He began his ministry knowing that it would bring upon him great suffering—that he would be imprisoned, banished from his homeland, and viciously opposed by the Muslim clergy.

As the prophet Isaiah foretold, Bahá'u'lláh was a descendant of King David through Jesse. Isaiah thus wrote: “And [during the Most Great Peace] 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” (Isaiah 11:10 KJV Brackets mine).¹⁰ Bahá'u'lláh wrote, “The Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David” (*Proclamation of Bahá'u'lláh*, p. 89).

Yet, because Mírza Husayn Alí was a descendant of Jehoiachin, some claim that Bahá'u'lláh could not have ruled upon the throne of David. This is because Jeremiah 22:30 says, “None of [Jehoiachin's] descendants will succeed in sitting on the throne of David or ruling again in Judah” (HCSB). Likewise, Jeremiah 36:30-31 says about Jehoiakim, the father of Jehoiachin, that: “Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost” (KJV).

Thus no descendant of Jehoiakim ruled upon the throne of David. The three month reign of Jehoiachin, son of Jehoiakim, was too short to be counted as ruling on the throne of David. Although most English translations of the Masoretic Text here imply that Jehoiachin was “childless,” the NIV states “record this man as if childless.” The correct reading though may be found in the LXX, which states, “write ye this man an outcast” (Brenton's).

Nonetheless, these verses are not a problem for Bahá'ís, because although such a statement would apply to God's prophet Mírza Husayn Alí, it would not apply to the “glory of God,” which shone through him. Thus Mírza Husayn Alí did not reign upon the throne of David. Bahá'u'lláh, however, the glory of God, did reign upon it and continues to do so even to this day, until eventually, he will rule all nations and people during the great Millennial peace.

Still, some scholars claim that because Jeremiah 36:31 says that Jehoiakim's seed was cursed Bahá'u'lláh cannot be a prophet of God. The correct translation though is, “I will punish [Jehoiakim], his family, and his servants for their iniquity; and I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah, all the doom that I have pronounced against them; but they did not heed” (NKJV Brackets mine). This text shows that Jehoiakim's children and grandchildren who “did not heed” were cursed. This curse though did not apply to his future

descendants. Yet, even if Jehoiakim's descendants were cursed, God could still raise up a righteous prophet from among them. Has not God's message always been about bringing redemption to those who are cursed, just as He can bring up a beautiful tree out of cursed dirt?

Genesis 49:10 states about the last days that: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; and to him shall be the obedience of the peoples" (RSV). This scepter thus belongs to Bahá'u'lláh. David C. Pack documents in *America and Britain in Prophecy* that descendants of Judah, who were of royal Davidic blood, ruled in Europe for many centuries over many of the descendants of the house of Israel until the time of Bahá'u'lláh. This is supported by Jeremiah 33:17, which states, "For this is what the LORD says, 'David will never fail to have a man to sit on the throne of the house of Israel . . .'" (NIV). Likewise, Psalm 89:3-4 says, "[God] hast said, 'I have sworn to David my servant: I will establish your descendants for ever and build your throne for all generations'" (RSV).

It is interesting, then, that the world headquarters of the Bahá'í Faith is in the geographic area of the house of Israel, not that of the house of Judah. Thus, from the original land of the Ten Tribes, who were called the house of Israel, the democratic Universal House of Justice will govern the entire earth under Bahá'u'lláh "for all generations," as the verse just quoted from Psalms indicates.

The Everlasting Father, the Prince of Peace

Isaiah 9:6 states, "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (KJV).

Who is this "Prince of Peace"? Well, this cannot refer to Jesus, since he said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. . . . And a man's foes shall be they of his own household. . . . [and] he that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:34-38 KJV Brackets mine). Jesus said this because he knew that his religion would bring contention, intolerance, and a long series of religious wars. Many of these wars though were necessary to preserve Western values and prepare the world for the Bahá'í Faith.

Isaiah 9:6 states that the government "shall be upon his shoulder." While this, too, does not fit Jesus, it does fit Bahá'u'lláh, who wrote extensively about government affairs, and even established the religious government that will cause world peace. Furthermore, Jesus is referred to literally as "the Son"; Bahá'u'lláh, however, referred to his transcendent self as "the Father," thus fulfilling, "his name shall be . . . The everlasting Father."¹¹ His outer form was not God. But it was His glory. His inner nature though was God Himself.

Truly, Christianity alone cannot create world peace. In fact, as touched upon, Christians throughout history have indeed brought "a sword" through their many wars. Bahá'u'lláh, however, brought a religious system that when united with science will bring world peace. Jesus Christ, indeed, taught of this coming kingdom, which will not come at the tip of a sword, but instead through peaceful sharing of the word of God. Jesus did not give a system for world democratic government; Bahá'u'lláh, on the other hand, did. It is the New Jerusalem prophesied to descend from heaven above the Middle East. It will descend completely to the earth through Bahá'u'lláh, and it will eventually rule over it in righteousness. The Bahá'í Universal House of

Justice, which is now upon Mount Carmel in Israel, will become the World Congress. This system of government is solidly established in fulfillment of prophecy.

The Vineyard of God

Matthew 21:33-41, Mark 12:1-9, and Luke 20:9-19 give the parable of the wicked husbandmen. It tells how God the Father (“the Lord of the vineyard”) personally came down at the time of Moses and established the Israelite religion, which was later centered in the land of Israel. The covenant people, under the Law of God, in the land of Israel is thus “the vineyard” referred to in this parable. This vineyard of God was later comprised of Muslims—whose leaders were the new husbandmen of God. This parable says that after Jesus (“the son”) is sent and killed, his Father (“the Lord of the vineyard”) would come to the land of Israel. He would then destroy the wicked religious leaders who ruled there (“the wicked husbandmen”). This happened in A.D. 70, after God the Father appeared above the temple in Jerusalem in A.D. 66. This was explained in Chapter 8.

That chapter showed that the verses after this parable concern the first Islamic nation. Some Christian scholars claim that this parable proves that Manifestations of God (Muhammad, the Báb, and Bahá’u’lláh) could not have come after Jesus Christ. This claim is based on the following two verses: The first is Matthew 21:37, which says, “Last of all, he sent his son to them” (NIV). The other verse is Mark 12:6, which says, “He had yet one, a beloved son: he sent him last unto them” (ASV). But “last” here just means that Jesus was the last messenger of the previous Naros cycle. Thus it says that it was “harvest time.” The previous such “harvest time” was around 600 B.C.

More Bible Prophecies Pointing to 1844

Chapter 8 showed that the 2,300 year prophecy of Daniel 8 and the 1,260 year prophecies of Revelation 11 and 12 point to A.D. 1844. This section documents three more Bible prophecies that also point to that year. Unless otherwise noted, all the biblical quotes are from the NIV:

Revelation 9:13-14 mentions a “sixth angel.” He releases four angels held back at the east bank of the Euphrates River. These are the fallen angels of four Turkish peoples: the Seljuks, Moguls, Tartars, and Ottomans. In A.D. 1064, Turkish armies crossed the Euphrates, and within a few decades their empire stretched eastward into India and westward to Constantinople. These evil spirits later dominated Eastern Christendom for an “hour and day and month and year” from A.D. 1453 to 1844. This is explained next:

This “year” is a divine year of 360 solar years. This is the time between alignments of the Saros and Metonic cycles. This “month” is a divine month of thirty solar years. The 29.5 year orbit of Saturn around the sun is thus rounded up to thirty to divide evenly into a divine year. This “day” is a divine day of one solar year. Therefore, using a divine year of 360 years, a divine month of thirty years, and a divine day of one year (as explained more later in this chapter), this equals 360 years, plus 30 years, plus one year, plus a number of days (“an hour”).¹² These 391 years began in 1453 when the Turks conquered Constantinople. They ended with the enforcement of the 1839 Ottoman Edicts of Toleration in 1844. This edict is explained later in this section.

According to many translations, 200 million troops would be involved in the war that would

begin this 391-year period. However, *Young's Literal Translation* reads, "and the number of the forces of the horsemen is two myriads of myriads, and I heard the number of them" (Revelation 9:16). This means that John the Revelator saw two very large armies, which he could not number. He wrote that he heard their exact number, yet he does not reveal it. There were thus two very large armies that attacked Constantinople in 1453. The first was Janissaries and the second was Ottoman Turks—who wore "red, dark blue, and yellow" armor (Revelation 9:17).¹³ The futurist claim that it is inevitable that a 200 million man Chinese army will cross the Euphrates to attack Israel is false.

John described in Revelation 9:17-19 how he saw muskets and canons fired in the midst of smoke and in the midst of the Turkish cavalry during this war. He thought the horses were spewing out "fire, smoke and sulfur" and roaring like lions. Verse 18 says, "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths" (KJV). This suggests that one third of those killed in this battle were killed by the new technology of gunpowder.

Verse 19 says that power is in the horses "mouths" (through their bits). It also says that power is in "their tails." Thus the rank of these Turkish leaders was determined by the number of cut off horse tails they had, and horse tails were also the banners around which their armies rallied.¹⁴ Also, in further fulfillment of verse 19: These Turks tied the tails of their horses before battle to make them look "like serpents," and the leaders or "heads" of these armies "inflict[ed] injury" upon the captives.¹⁵

Verse 15 says the aforementioned four Turkish fallen angels "were released to kill a third of mankind." This was done mainly through the bubonic plague, which killed about one third of the world's population between 1340 and 1844.¹⁶ This plague thus originated in Central Asia with the Turks, after which it spread throughout much of the Old World via trade routes. The Turks brought it to Europe in part through attacks on the trading post of Kaffa in Italy in 1343, when they launched plague infected dead bodies over its walls. Many people there contracted the disease, after which it spread to Constantinople and then to Western Europe.¹⁷ The Turks also helped the disease to spread by increasing malnutrition in Europe by weakening the European economy through four successive invasions between 1071 and 1453.

Consider also Leviticus 26:23-24, which is another prophecy that points to 1844. It says: "And if ye [the house of Judah] will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins" (KJV). These "seven times" are decoded in part through Daniel 4:25. It says that Nebuchadnezzar would go mad for "seven times," which here means seven years. Also, Revelation 12:6, 14 shows that three-and-a-half times equals 1,260 days. Isaiah 34:8 states that a "day" in Bible prophecy can also mean a "year." This is thus 1,260 years. Since the "seven times" of Leviticus 26:24 is twice that amount, it refers to 2,520 years. This is the period during which Jerusalem would be conquered, occupied, and dominated by foreign empires.

This prophecy began to be fulfilled in 677 B.C. This was when, because the wickedness of the house of Judah began to be very great and their king, Manasseh, desecrated the temple, the Assyrians were allowed to capture this king and take him in chains to Babylon. This date is based on: 1) the fact that the ancient Jewish Agaddah states that Manasseh was taken captive into Babylon during his twenty-second year, and 2) on David Rohl's refined chronology of the kings of Judah. That this prophecy began to be fulfilled in 677 B.C. is confirmed by 2 Kings 21:9-16, which says that because of the great wickedness of Manasseh and the house of Judah great punishment began to fall upon them in that year. This wickedness led to the destruction of

Jerusalem. The Israelites were thus punished for 2,520 years. Adding 2,520 solar years to 677 B.C. brings the date to 1844.¹⁸

According to Daniel 4:29-33, twelve months after the prophet Daniel had interpreted King Nebuchadnezzar's dream of these "seven times," the king went insane for seven years beginning in 601 B.C. But these seven years also point to seven lunar divine years of 360 lunar years each. (The lunar divine year was explained in Chapter 8.) And since other biblical end times prophecies begin with a desolation that concerns the Israelites, the start date for this prophecy must be 601 B.C. This was the year of the first destruction of Jerusalem at the hands of the Babylonians. As stated, this was also the year Nebuchadnezzar went insane.

These "seven times" are thus 2,520 lunar years (2,443 solar years). This second fulfillment thus began in 601 B.C. and ended in 1844. People then began to "know that the most High ruleth in the kingdom of men" through the Báb (Daniel 4:25 KJV). Nebuchadnezzar returned to sanity to symbolize the final return of God's light to the earth. That return was in 1844. That is when the Báb made his declaration and spiritual light began to emanate throughout the whole earth to bring about the New Jerusalem.¹⁹

It was in that very year that the 1839 Ottoman Edicts of Toleration began to be enforced in Palestine. This edict made Jews and Christians equal to Muslims under the law. Among other things, Muslims could now convert to Christianity without facing the death penalty, and Jews could own property. This edict even made it legal for Jews to immigrate back to the Holy Land. This helped to create modern day Israel in 1948. The times of the Gentiles, which went from A.D. 70 to 1844, during which most Jews were exiled from their homeland and kept from returning, was now fulfilled. Daniel 12:1-7 thus prophesied that at the end of 1,260 lunar years the Jews would no longer be cursed. This period went from A.D. 622 to 1844.^{20 21}

Next, biblical prophecies from Isaiah, Micah, the Book of Revelation, and so on, that clearly point to both the Báb and Bahá'u'lláh will be addressed. They are the only prophets who fulfilled the end time prophecies of Christ's return. (For more information on such Bible prophecies, see the *Bahá'í Prophecies Fulfilled Page* and also *Apocalypse Secrets* by John Able.)

Two Great Prophets will Come from the East

These verses say where the Christ Spirit would return:

Who hath raised up one from the east, whom he calleth in righteousness to his foot? he giveth nations before him, and maketh him rule over kings . . . (Isaiah 41:2 NIV)

Afterward he brought me to the gate, the gate that faces toward the east. And behold, **the glory of the God of Israel came from the way of the east**. His voice was like the sound of many waters; and the earth shone with His glory. . . . And the glory of the LORD came into the **temple** by way of **the gate** which faces **toward the east**. (Ezekiel 43:1-2, 4 NKJV Emphasis mine)

I am God, and there is none like me . . . Calling a ravenous bird from the east, the man that executeth my counsel from a far off country . . . (Isaiah 46:9, 11 KJV)

These scriptures state that a prophet would come from the east, and Ezekiel states that this prophet would come through “the gate” of the “temple” that faces toward the east. Bahá’u’lláh literally came to Israel from his homeland in the East. He also came through a forerunner called “the Báb,” which in Arabic means “the gate,” who faced east because he was addressing the East. Indeed, when a person enters a true religion, a temple of God, he must first be reborn, which is associated with the east because it is the direction from which the sun is reborn each morning. Thus the Báb was “the gate” that faced east—heralding the birth of a new civilization. It was through him that Bahá’u’lláh was reborn when he entered God’s Pure Religion, the “temple” of God called the Báb’i Faith.

This temple described by Ezekiel is not a literal future Millennial temple. It would have been a glorious literal temple built centuries before Christ if the kingdom of Judah and the remnant of Israel had immediately repented after their captivity began in 587 B.C. This repentance would have cut short their captivity. Thus Bahá’u’lláh would have literally entered this temple through the eastern gate during his ministry. He would have walked in the inner court and would have periodically ruled from there forever after his ascension. This temple must be pre-Millennial because Ezekiel stated that there would be animal sacrifices within it. Yet the Bible states that Christ put an end to animal sacrifices.²²

The dimensions of the heavenly city mentioned in Ezekiel 48 is 1.5 by 1.5 square miles. This is different than the dimensions of the New Jerusalem described in Revelation 21, which is 1,500 by 1,500 square miles. Ezekiel’s heavenly city refers to the core of the Bahá’í Faith, which is its leadership on Mount Carmel—whereas the New Jerusalem refers to the entire membership of the faith. The dimensions of the city that Ezekiel saw easily fit around the world headquarter buildings on Mount Carmel. This identification of this city is confirmed by Ezekiel 40:1-2, which in the LXX states that this city would stand on the side of a mountain in Israel. Ezekiel 48 states that Ezekiel’s temple would be ten miles northwards from this city, and the Shrine of Bahá’u’lláh—the Most Holy Place for Bahá’ís—is ten miles northwards from Mount Carmel! There are nine chapters about Ezekiel’s temple and city to point to the Bahá’í Faith.

Isaiah 46:11 was quoted above. Most scholars believe it refers to King Cyrus, who ruled during the sixth century B.C. The context of this verse though indicates otherwise. Verse 10 refers to the Most Great Peace, which is when God’s counsel would stand and when He would do His pleasure throughout the earth. The reference to the ravenous bird from the east who would execute His counsel comes immediately after this. Thus this man from the east would bring about the Most Great Peace. He is “ravenous” because he hungers and thirsts after righteousness. The end of verse 11 even says that God would not only bring about the fulfillment of this prophecy, but that He would also do the fulfillment. This refers to how God Himself personally shined through the man from the east who executed His counsel.

Verse 13 confirms this understanding. It says God would bring near His righteousness. He did this when He manifested through Bahá’u’lláh. But it then says that His salvation will not tarry, which means He would visit for a while and then leave. At that time, He would place salvation in Zion, which refers to the leadership of the Bahá’í Faith, as explained in the next section. The reason it was assumed that this prophecy referred to Cyrus was because it seemed like the only option before people came to a knowledge of Bahá’u’lláh. Thus this prophecy very clearly refers to his coming.

Why is Bahá’u’lláh called a bird? Ezekiel 17:23 and Luke 13:19 refer to God’s followers as “birds,” who nest in the branches of a tree, which tree represents the kingdom of God.

Bahá'u'lláh is thus called a bird because he came down from heaven. He established the kingdom of God, in which others who soar in the truths of heaven may dwell.

Jeremiah 49:38-39 says:

And I will set my throne in Elam, and will destroy from thence king and princes, saith Jehovah (ASV). “But it will come about in the last days That I will restore the fortunes of Elam,” Declares the LORD (NASB).

When this was written, Elam was in what is now south-western Iran. It was overthrown in the seventh century B.C. Verse 37 indicates the throne referred to in this prophecy would be established by God after the destruction of Elam. This throne is symbolic of the Báb and his teachings, which began to be taught in south-western Iran in 1844. The idea that God's “throne” in scripture can refer to His spiritual dominion, as opposed to a literal throne, is shown in Acts 7:49, where God says, “Heaven is my throne, and earth is my footstool.” Thus this throne on which God rules is heaven. He thus established His throne, or heaven, in the hearts of His followers in Elam.

God established His presence and throne on earth through the Báb and then Bahá'u'lláh. Both the above verses from Jeremiah refer to the ministry of the Báb. Thus this prophecy says that God's throne would be placed in Elam in the last days. This is what would restore Elam's fortunes. The reference to “king and princes” refers to Satan and his devils, which are the lower nature (Matthew 16:23). The Báb destroyed the energy of Satan and all serious sin, or devils, from within the hearts of his true followers.

He will Come to Mount Carmel

Here are some verses that foretold in even more specific terms where the Christ Spirit would manifest Himself:

The majesty of Carmel and Sharon. They will see the glory of the LORD, The majesty of our God. (Isaiah 35:2 NASB)

And I will bring forth a seed out of Jacob, and out of Judah one to inherit My mountains [literally: “My mountain”]. (IBV Brackets mine). My chosen ones shall inherit it, and my servants shall dwell there. And Sharon shall be a pasture land for flocks, And the valley of Achor a resting place for herds, For My people who seek Me. (Isaiah 65:9-10 NASB)

Today Achor is called Akka. It is near Mount Carmel in northern Israel, and Mount Carmel is near the plain of Sharon. Bahá'u'lláh was brought to Akka as a prisoner and against his own will in 1868. Therefore, he did not fulfill this prophecy (or others) by caprice. People came from near and far to see him there. Indeed, on Mount Carmel in 1890, he proclaimed himself the Promised One of all Religions. Truly, Carmel and Sharon “saw the glory of the LORD.” Bahá'u'lláh taught truths to establish the Kingdom of Heaven upon the earth. This light continues to increase and will eventually initiate the Most Great Peace of the Millennium.

Bahá'u'lláh is the descendant of Judah who would inherit Mount Carmel as the headquarters of his kingdom. This fulfilled the quote above from Isaiah 65:9. His chosen ones have since inherited that mountain and now govern from it. Verse 10 confirms that the “mountain” mentioned in verse 9 is Mount Carmel, since it says that those who seek God, who are called His sheep, will come to Sharon and Achor (Akka), which are near Mount Carmel. Indeed, the only mountain between Sharon and Akka is Mount Carmel. Verses 11-15 mention the wicked and their destruction, as much destruction has happened to the world since it has rejected Bahá'u'lláh.

And so, Akka, where Bahá'u'lláh was imprisoned, is near the Universal House of Justice, the world headquarters of the faith, which was established on Mount Carmel in fulfillment of Bible prophecy:

Isaiah 2:2 says:

Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. (NASB)

Micah 4:1 says:

In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it. (NIV)

These prophecies are fulfilled. Bahá'í's built a temple on Mount Carmel. Each year thousands of people from around the world travel there on pilgrimage. Mount Carmel is “chief among the mountains,” as Micah 4:1 prophesied. As mentioned, the Universal House of Justice will become the World Congress.

Micah 4:2 says, “The Law will go out from Zion, the word of the LORD from Jerusalem” (NIV). Zion literally referred to the mountain on which the Jewish temple stood. They were thus both within the city of Jerusalem. But they also have symbolic meanings:

Hebrews 12:22-23 refers to Mount Zion as the “general assembly,” or the Christian leadership. The Universal House of Justice is thus referred to as “Zion,” which proclaims the laws of the faith. “The Law will go out from Zion.” The previous chapter explained that the New Jerusalem is true religion, not a literal city. The holy city from which the word of the Lord is proclaimed is thus the Bahá'í Faith.

Amos 1:2 says:

And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. (KJV)

This verse associates Zion and Jerusalem with Mount Carmel. It states that the Father would speak from both Zion and Jerusalem—from both the leadership on Mount Carmel and the Bahá'í Faith in the hearts of members elsewhere. This verse says that the Father's presence

would cause the top of Mount Carmel to wither. His glory would thus manifest on Mount Carmel through the Universal House of Justice.

Micah 7:11-15 is the next important prophecy to understand. In fact, it is the most detailed prophecy about the return of Christ in the end times. Written 2,700 years before Bahá'u'lláh fulfilled it, it states:

In the day when thy walls are to be built, in that day the decree shall go far and wide (NKJV). In that day also he shall come even to thee 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. Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old (KJV). And according to the days of thy departure out of Egypt [which took forty years], shall ye see marvelous things (LXX Brenton's Brackets mine).

This is absolutely amazing: only Bahá'u'lláh and his followers perfectly fit this prophecy! What "day" is referred to in verse 11? Consider 2 Peter 3:8, which says, "With the Lord a day is [about] a thousand years, and a thousand years are [about] a day" (NIV Brackets mine). The Greek word *hos*, which is usually translated "as" in this verse, can also mean "about." Thus, because the walls of Jerusalem were built between 1535 and 1538, they were built on the one thousand year day that went from A.D. 1000 to 2000.

The antecedent of the pronoun "thy" in verse 11 (in the first sentence in the quote above) is clearly the Israelites. Many Israelites accepted Bahá'u'lláh's teachings after he came to Israel in 1868; indeed, many members of the Universal House of Justice have been Europeans from the house of Israel. Verse 14 was thus fulfilled as follows: This spiritual body meets on Mount Carmel in the midst of many trees. These leaders—some of whom are Israelites—teach the members of the faith who come on pilgrimage each year to Mount Carmel. Thus these leaders feed them with the rod of truth. These Bahá'ís dwell solitarily amidst a much, much larger population of unbelievers.

It is remarkable that the first ten antecedents of the word "he" in verse 12 are the LORD God in verses 7 to 10. Some Bible versions in verse 12 say "they" instead of "he"; however, all of the biblical Hebrew scholars agree that the Hebrew literally reads "he." Thus there is no justification for claiming, as most Bible scholars do, that "he" here means "they" (i.e., the Israelites). This shows, then, that this prophecy is about the incarnation of God Himself. Certainly, the fact that this prophecy is in the last chapter of the Book of Micah makes sense. It is the perfect place for a prophecy about the climactic coming of Bahá'u'lláh, who will institute the Most Great Peace.

This prophecy is explained further: Assyria is to the east of the Holy Land. Recall from the previous section that the Bible says the Christ would come from the East. Bahá'u'lláh was indeed exiled westward from his homeland in the East because of his teachings. They would have killed him, but because he was Persian royalty, they feared an uprising of the people, and they exiled him instead. He was exiled from one city to another, until he was at the capital city of ancient Assyria. After this, he was exiled "from Assyria" to Constantinople, what is now Istanbul.

He also went from Mount Sar-Galu in Iraq to Mount Carmel, fulfilling "from mountain to mountain." Amazingly, he also fulfilled the statement, "from sea to sea," because he traveled

from the Black Sea to the Mediterranean Sea. (Akka is located on the Israeli seashore.) He was also exiled successively to Baghdad, Constantinople, Adrianople (three fortified cities), and finally to the desolate prison city (“fortress”) of Akka. This fulfilled the statements, “from the fortified cities” and “notwithstanding the land shall be desolate.” He would also go just outside of Akka’s walls to visit the Na’mayn River fulfilling “from the fortress even to the river.”²³

This incredible prophecy also states, “And according to the days of thy departure out of Egypt [which took forty years], shall ye see marvelous things” (LXX). The pronoun “thy” in this verse refers to the Israelites. This verse says that they would see marvelous things for forty years. This was the length of Bahá’u’lláh’s ministry, which began in 1852 and ended in 1892.²⁴ During this time, he ministered where many Jews lived, such as Iran, Iraq, and Israel. Unfortunately, Micah 7:16 says in reference to the nations of the world that “their ears shall be deaf.” This was fulfilled because most people did not understand his message.

Many respected Bible versions confirm the KJV reading at Micah 7:11-15, such as the IBV, the Web, the Latin Vulgate, the 21st Century KJV, and, if you include the footnotes, the NKJV, as well. Many respected modern versions and the AET and Brenton’s LXX in verses 11 and 13-15 also confirm the KJV reading. Some respected Bible versions do say in verse 12 something like “In that day [he] will come to you, from Assyria to Egypt, and from Egypt to the River, from sea to sea and from mountain to mountain” (RSV Brackets mine based on an ESV footnote). But this still points to Bahá’u’lláh, since he traveled from Assyria to Egypt and then from Egypt to the Na’mayn River. This paragraph thus shows that Micah 7:11-15 foretells the ministry and exile of Bahá’u’lláh.

Here is a summary of the prophecies already given in this section: Isaiah 35:2 states that the glory of God would come to Mount Carmel. Isaiah 65:9 states that God’s followers would inherit His mountain. This is Mount Carmel between Sharon and Akka. Micah 7:14 says that God’s followers would dwell on Mount Carmel in the last days. Amos 1:2 associates Mount Carmel with Zion and Jerusalem, which are the Universal House of Justice and the Bahá’í Faith. The mountain that Isaiah 2:2 and Micah 4:1 state the LORD’s temple would stand upon in the last days is Mount Carmel. Mount Carmel is thus where the Book of Revelation says the righteous would be gathered after the return of Christ:

. . . demonic spirits . . . go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. Behold, I am coming like a thief! **Blessed is the one who stays awake, keeping his garments on,** that he may not go about naked, and be seen exposed. **And he²⁵ gathered them into a place called in the Hebrew tongue Armageddon.** (Revelation 16:14-15 ESV; 16:16 Web Emphasis mine)

The battle on the day of God is the battle between good and evil that will continue to rage throughout the day of Bahá’u’lláh’s revelation until the Most Great Peace is instituted. The Hebrew name *Armageddon* means the “mountain of Megiddo.” The nearest mountain to the ancient city of Megiddo is Mount Carmel, which is six miles away. The Hebrew word *megiddo* means “place of crowds” or “place of troops,” and thousands of Bahá’í’s—the troops of God—crowd Mount Carmel on pilgrimage each year. Thus Christ continues to gather the righteous to Mount Carmel.²⁶

Isaiah 59:17 confirms that these are not literal garments. It mentions being “clad with zeal as a cloke.” Thus those gathered to Mount Carmel are clothed with virtue as a garment. The

reference to nakedness is also symbolic. This is shown in Revelation 3:17-18 and 2 Corinthians 5:2-4. As mentioned, thousands of people make pilgrimages to Mount Carmel each year. Truly, he continues to gather his people, who keep their sacred garments of virtue upon them, to what is the “chief among the mountains.”

Bahá'u'lláh and the New Name

The Bible says that a new name would be given to Jesus Christ, the servants of God, and the Heavenly Jerusalem. The new name they have in common is Bahá'í:

Jesus Christ said:

He who conquers, I will make a pillar of the temple of my God; never shall he go out of it, and I will write on him the name of my God, **and the name of the city of my God**, the new Jerusalem, which comes down from out of heaven, **and my own new name**. (Revelation 3:12 RSV Emphasis mine)

Isaiah 62:2 says:

The Nations shall see your vindication, and all the kings your glory; and you [the Heavenly Jerusalem] shall be called by **a new name**, which the mouth of the LORD will give. (RSV Emphasis and Brackets mine)

The name *Jerusalem* means “City of Peace.” The Heavenly City of Peace was the Christian Church (Hebrews 12:22-23). It now has a new name. It is called the Bahá'í Faith, which is the New Jerusalem, which has come down from heaven. Because Bahá'u'lláh means “the glory of God,” Revelation 21:23 says that “the city had no need of sun or moon to shine upon it for **the glory of God** is its light, and its lamp is the Lamb” (RSV Emphasis mine). The teachings of the Father and the Son will thus be united. That is why scripture states that both the Lord God Almighty and the Lamb are the light of it.

As stated, the words “new name” in the Greek New Testament and *baha* in Arabic both have an archetypal value of nine. This thus helps to show that Baha is part of the “new name.” The number nine is even encoded in many other ways in the New Testament to point to the Bahá'í Faith, as explained in Chapter 8. The three new names mentioned above thus contain the word Baha. Thus, because Jesus Christ is a follower of God, Jesus is called a Bahá'í, which contains the word Baha and means “follower of glory.”

The scriptures thus state that God would give His followers a new name:

Isaiah 65:15 states:

... his servants he will call by **a different name**. (RSV Emphasis mine)

Isaiah 65:9-10 was quoted in the previous section. It shows that the servants mentioned in Isaiah 65:15 would dwell upon Mount Carmel. This new name that God said He would give to them in the end times is the Bahá'í's—“the followers of glory.” Isaiah 62:4 says that the new

name the Heavenly Jerusalem would be given in the end times is “My Will” (NETS). This is because the Bahá’í Faith is the will of God. Its members are thus called Bahá’í’s, which can be translated as “those who do the will of glory.”

Revelation 19:11-13 says:

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 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 with a vesture dipped in blood: and his name is called the Word of God. (KJV Emphasis mine)

Bahá’u’lláh is the name that “no man knew, but [God] himself.” People may have used the name before his ministry, but, when Revelation was written, no man knew what name God the Father would choose for His direct Manifestation hundreds of years later. Verse 12 says that “on his head were many crowns.” This refers to how he would rule over many kingdoms. The fulfillment of the rest of this prophecy is explained later in this chapter.

He will be Imprisoned

Isaiah 52:14-15 says:

As astonished at thee have been many, (So marred by man his appearance, And his form by sons of men [after being imprisoned in a black pit dungeon in Tehran, Iran for four months, even his own son could not recognize him].²⁷) So doth he sprinkle many nations. Concerning him kings shut their mouth, For that which was not recounted to them they have seen, And that which they had not heard they have understood! (YNG)

Now, these two verses are in the context of the end times, when Israel is to be redeemed. It becomes clear, then, that Bahá’u’lláh fits these two verses perfectly, while the idea of Christ literally coming in the clouds with great glory does not. Moreover, there are more verses in Isaiah that describe Bahá’u’lláh.

Isaiah 53:3, 5, 8, and 10 says:

He is despised and rejected of men; a man of sorrows. . . . But he was wounded for our transgressions. . . . He was taken from prison and from judgment . . . he was cut off out of the land of the living. . . . he shall see his seed, he shall prolong his days. (KJV)

The truth is that Jesus did not fulfill this prophecy. Bahá’u’lláh though certainly did. He was “despised and rejected.” He was imprisoned for about two-and-a-half years. He was “cut off out of the land of the living” at the prison city of Akka. And he saw his grandchildren (“seed”)

because his days were prolonged. This means that he lived a long life. Jesus though died much younger, at age thirty-three; therefore, he could not have fulfilled this prophecy.

Islamic Prophecies about the Return of Christ

There are many ancient Islamic prophecies that state when and how the Messiah would return:

In the eighth century A.D., Imam Ja'far was asked when the Qa'im, or the Christ Spirit, would come. He replied that: "Verily, in the year sixty His Cause shall be revealed, and His name shall be noised abroad." This refers to 1260 A.H. on the Islamic calendar and A.D. 1844 on the Gregorian. (A.H. stands for "After the Hegira." The Hegira was Muhammad's exodus from Mecca to Medina in A.D. 622.)

Two more ancient prophecies that point to 1844—this time quoted by the respected Islamic scholar Muhyi'd-Din-i-'Arabi—are: "The year of His Revelation is identical with half of that number which is divisible by nine." This is the number 2,520 ($2,520/9 = 280$). When 2,520 is divided by two it equals 1,260 (1260 A.H. or 1844). Also, Imam Ali, the commander of the faithful, said in the seventh century that, "In Ghars the Tree of Divine guidance shall be planted." Since the value of Ghars in Arabic is 1,260, this once again points to 1260 A.H. or 1844.²⁸

And here is another such prophecy, this time given by Mirza Muhammad-I-Akhbari in his poems about when the Christ would come:

In the year Ghars [1260] the earth shall be illumined by His light. . . . If thou livest until the year Gharasi [1270] thou shalt witness how the nations, the rulers, the peoples, and the Faith of God shall all have been renewed.²⁹

The Maid of Heaven appeared to Bahá'u'lláh in 1269 A.H. (1852) and proclaimed that he was the Promised One. He then began a two year period of meditation and solitude in 1270 A.H. This renewed the earth with his spirit.³⁰ This light gave mankind a vast increase in knowledge. This then led to and continues to lead to many scientific discoveries and revolutionary technologies.

Now consider two more prophecies from Islamic tradition: The first comes from the well-known and authoritative book the *Avalim*, which states, "A Youth from Bani-Hashim shall be made manifest, Who will reveal a new Book [the Bayan] and promulgate a new law . . ." (Brackets mine). The second comes from *Arba'in*, which states, "Out of Bani-Hashim there shall come forth a Youth Who shall reveal new laws." The statement "out of Bani-Hashim" means "from the family of Muhammad." It thus refers to the Báb, Bahá'u'lláh's forerunner, who was a descendant of Muhammad.

Another prophecy about the Báb is found in the Koran:

Surah 32:5 states:

[Allah] orders the Affair from the heaven to the earth; then it will ascend to Him: in a day the measure of which is a thousand years as you count.

A Muslim scholar named Maulana Muhammad Ali wrote about this verse that:

Al-Amr or the Affair is the Affair of Islam [the Religion of God], and its ordering or regulation from heaven to earth means that it comes from heaven and will be established firmly on earth. Then we are told that it will ascend to God in a day, the measure of which is a thousand years. (Brackets mine)³¹

This prophecy is about how in the year 260 A.H. the final Holy Imam of the Islamic faith would vanish, and the Law of God would ascend. Thus began the thousand years of Muslim apostasy. And so one thousand lunar years after 260 A.H. is 1844, which is the year the Religion of Islam was restored through the Báb!³²

The prophet Muhammad also gave another Messianic prophecy, which says, as recorded in the book *Futuh-at-i-Makkiyyih*, that, “All of them shall be slain [probably a reference to certain Báb’i leaders] except One Who shall reach the plain of Akka, the Banquet-Hall of God” (Brackets mine). Thus this refers to Bahá’u’lláh, a Báb’i leader who was taken to the prison city of Akka.

Likewise, the *Dala’il-u’l-Irfan* quotes a prophecy about the return of Christ. The prophecy was given 1,300 years earlier. It says, “Ere long God will shine from the face of the Glory of the most Glorious with the name of Baha on the day of absolute in the plain of Akka.” This also refers to Bahá’u’lláh’s exile to and imprisonment in Akka near Mount Carmel. It even says that he would come “with the name of Baha.”

The book *Sunan* by Abi Dawood also quotes a prophecy from the prophet Muhammad. Abi wrote: “The Messenger of God said: ‘Al-Mahdi is from Me. . . . He will fill the earth with justice and He will rule for seven years.’” The Christ Spirit is Al-Mahdi. This prophecy refers to the Báb’s ministry, which lasted seven lunar years. This was 1260 to 1267 A.H. on the Muslim calendar, while it began on May 22, 1844 and ended on July 9, 1850 on the Gregorian calendar. He will fill the earth with justice through Bahá’u’lláh.

The *Mustadrak*, written by Hakim in A.D. 1003, quotes another fascinating prophecy about Bahá’u’lláh:

He will break the cross [end some Christian laws] and kill the pig [allow the eating of pork] and annuls jazzieh [a tax on Christians and Jews] and invites people to Submission to the Will of God. Maseeh will kill the Dajjal [the anti-Christ] and peace and tranquility will be established on earth to the extent that lion and camel, leopard and calf will mingle together, and wolf will not attack lamb and child will safely play with poisonous snake [this means that the good nations will exist in peace with those that were ignorant and vicious]. Maseeh will remain in this world for forty years and Muslims offer their prayers to Him. (Brackets mine)

Maseeh is another name for Bahá’u’lláh. As mentioned, his ministry lasted forty years. Thus this Islamic prophecy confirms the one in Micah 7:15 that the Promised One would minister for forty years, as already explained.³³

Hindu Prophecies about Bahá’u’lláh

The prophecies already given show that Bahá’u’lláh is a Manifestation of God, but there are

still many other prophecies about his coming that need to be understood. In fact, there are many ancient Hindu prophecies of his coming. But before they can be understood, a few things must first be explained:

The Hindu book *Manu Smriti* describes a 12,000-year major cycle, with four minor and unequal cycles within it. This major cycle ended at the close of the final minor cycle called the Kali Yuga. The first of these minor cycles, the Satya Yuga, is about 1,200 years long; the second, the Treta Yuga, is about 2,400 years long; the third, the Dwapar Yuga, is about 3,600 years long; and the fourth, the Kali Yuga, is about 4,800 years long. (Notice that these cycles are exact multiples of 600, which is the number of years in one Naros cycle. However, such astrological cycles are usually not exact multiples of 100. The actual periods may be a little longer or shorter than the ideal. Again, the Naros cycle is explained in Appendix D.)

Some scholars claim that the Kali Yuga lasted 1,200 years. The Arithmetic Law though shows that the Yuga proportions should be read in reverse (1, 2, 3, 4, instead of 4, 3, 2, 1). Some scholars even use the incorrect number 1,200 for the Kali Yuga and then incorrectly assume that these are divine years of 360 solar years, instead of solar years of 365.242 days. Thus they claim that the Kali Yuga lasted 432,000 years ($1,200 \times 360 = 432,000$).³⁴

Hindu prophecies are given next: This section shows that the birth years of both Bahá'u'lláh and the Báb were foretold in the ancient Hindu text called the *Kalki Puran*. The Promised One, Bahá'u'lláh, is sometimes called Amitabha or Vishnu Yasha in ancient Hindu texts. Those names both mean the “glory of God” in Sanskrit. The *Shrimad Bhagwad* states: “Vishnu Yasha will . . . restore order and peace in this world. . . . Man in general will begin to honor and practice truth.”³⁵ This section also shows that the place Bahá'u'lláh would be born—Tehran, Iran—was foretold in ancient religious texts.

The next Hindu prophecy to explain was given by a fifteenth century A.D. Hindu Saint named Surdas. It states that early in the year 1900 a great thousand-year cycle of truth would begin and slowly rise to prominence. Since the calendar he used is fifty-six years ahead of our calendar, fifty-six years must be subtracted from his date. So, on our calendar, the date is 1844. This is the year the Báb began his ministry, and it is also the beginning of the Millennium.³⁶

The *Kalki Puran* states that when Krishna died he would begin a meditation and fast, which would last twelve years and twelve months. These are divine years and divine months. At the end of this fast from the things of this world, this prophecy says that Krishna would again “bathe in the ocean” of humanity. (When without a modifier, the word “years” throughout the rest of this section means solar years.)

As mentioned, Hindu writings say that a divine year lasts 360 years. This is a solar divine year. It is not a lunar divine year, which each last 360 lunar years. The average value of a solar divine year is twenty Saros cycles, which is 360.6 years. This is when the end of a Saros and Metonic cycle converges. There are nineteen Metonic cycles every 361 years. Thus the length of a solar divine year alternates between 360 and 361 years.

A Metonic cycle, which each last nineteen years, is how long it takes the new moon to return to the same place in the zodiac. A Saros cycle, which each last 18.03 years, is the time between very similar eclipses. The end of the synodic periods of Mercury and Venus converge with the end of the solar year once every forty years. These two planets and the sun thus return to about the same relative positions to each other and to the zodiac at the end of a forty year period. Venus goes retrograde again at the same place in the zodiac at the same time of year every eight years. Five of these cycles thus equal forty years. There are nine cycles of forty years each every 360 years.

The length of a divine month is usually thirty years. The final divine month of a divine year of 361 years though lasts thirty-one years. These months are based on the 29.5 year orbit of Saturn around the sun. They are rounded to thirty to divide evenly into 360 years. Twelve solar divine years ($12 \times 360.6 = 4,327.2$) plus twelve solar divine months ($12 \times 30 = 360$) equals 4,687.2 years. This is the period from Krishna's death in 2871 B.C. to Bahá'u'lláh's birth in A.D. 1817. This is when Krishna bathed again in the ocean of humanity.

The *Kalki Puran* states about the Kalki Avatar that "upon completion of 100,000 years of Kali Yug's waiting period, I have encountered You." These 100,000 years must be divided by 360 to correct them from solar divine years to solar years, as explained above. Thus the actual time here was 277 years. According to Hindu teachings, the waiting period of each Kali Yuga is one-twelfth the length of the Kali Yuga. This Kali Yuga lasted 4,814 years. This is explained later in this section. Its waiting period was thus 401 years. This Kali Yuga ended in 1943. This is also explained later in this section. This means that its waiting period began 401 years earlier in A.D. 1542. Two-hundred and seventy-seven years after 1542 is 1819, which is the year the Báb was born. He is thus the Kalki Avatar

Another prophecy from this scripture says about the coming of the Kalki Avatar that "upon passing twelve days of a fortnight in Madhav month, Madhav appears." The word *madhav* means "springtime." But it is also a name for Krishna. The divine springtime thus began in Madhav month. When the divine springtime began, Madhav appeared and the earth began to be renewed.

A Madhav month averages about 973 years. This is how long it takes conjunctions of Jupiter and Saturn to return to about the same place in the zodiac. Each day in a Madhav month averages about 32.7 years. This is how long it takes conjunctions of Venus and Mars to return to about the same place in the zodiac. The end of a 32.7 year Venus/Mars cycle nearest to the end of a 973 year Jupiter/Saturn cycle marks the end of each Madhav month. Thus each Madhav month is between about 957 and 989 years (973 plus or minus 16).

A Madhav month is one Great Month. According to the Binary Research Institute, one Great Year, or one precessional cycle through the zodiac, is about 24,000 years. Twenty-four Great Months is 23,352 years. Thus a leap month is added once every thirty-six Great Months. There was a Venus/Mars conjunction and also a Jupiter/Saturn conjunction in 1940. This Venus/Mars conjunction marked the end of a Great Month because it was the closest such conjunction to the Jupiter/Saturn conjunction that was the closest to the end of the Kali Yuga.

The second half of a Madhav month began in 1449 and ended in 1940. This was fifteen Great Days. Thus this Madhav fortnight was 491 years. Again, Venus/Mars conjunctions return to about the same place in the zodiac at the beginning of each Great Day. There was thus a Venus/Mars conjunction in Virgo/Libra in 1449 and 1844. The twelfth Venus/Mars conjunction at about the same place in the zodiac after 1449 was in 1844. Thus the twelfth day of this Madhav fortnight that began in 1449 ended in 1844. This is the year the Báb began his ministry.

The length of a divine month and of a Great Month are not arbitrary. They are instead based on important astrological cycles. The days fit within the months and the months fit within the years. The prophecies just quoted that mention these cycles give powerful evidence that the Báb and Bahá'u'lláh are prophets of God. These cycles both influence mankind and point to major events throughout history.

The *Kalki Puran* states that the Kalki Avatar would be born in Purshottam Land, which means the "base of the Persians," or Iran. It also states he would be born in Bhadrapiith, which means "Aryan root," thus referring again to Iran. Likewise, it states he would be born in Hari-Sadan, which refers to Iran in Puranic traditions. This location is even confirmed in Zoroastrian

scriptures, which say the battle between good and evil when the Gate of Wisdom comes will be on Mount Demavand, where the city of Tehran sits. This was where the Báb, Bahá'u'lláh, and other Bábís lived, and where they contended with Muslim leaders from 1844 to 1851. These scriptures also state that the Twin Manifestations will come to Iran in the last days to usher in the Millennium. Both the Báb and Bahá'u'lláh were born in Iran.

The interpretations for three of the prophecies given above and for one in the next section are dependent on a 1943 end date for the Kali Yuga. This section will thus go to great lengths to prove that that yuga ended in that year.³⁷ The Kali Yuga began when Krishna died. The *Bhagavata Purana* states that it ended when the Sun, Moon, and Jupiter were conjunct with the star Delta Cancrui, in the Pushya Nakshatra, which is in Cancer. This rare event occurred on August 1, 1943. (Understand that Hindus call the twenty-seven divisions, or mansions, of the zodiac *Nakshatras*.)

This section proves that the Kali Yuga began in 2871 B.C. and ended in A.D. 1943. It thus began thirty-eight years after the Mahabharata War. This date for this war has been proven via the Hindu King List and via astronomical events detailed in the ancient Hindu epic called the *Mahabharata*. These astronomical details help to prove that Krishna was a historical person. These details could have only been first recorded by someone who lived at that time.

The Kali Yuga lasted 4,814 years. The *Surya Siddhanta* states that soon after the Kali Yuga began all seven major planets were aligned with the Revati Nakshatra, which is in Pisces, during the new moon. This happened on February 5, 2865 B.C.³⁸ The Kali Yuga thus began six years earlier when Krishna died. The orthodox date of 3102 B.C. for the start of the Kali Yuga came from a misunderstanding of the Hindu King List and in light of the fact that a similar alignment of the seven major planets at Revati occurred in that year.

More astronomical details that help to determine when the Kali Yuga began are in the *Mahabharata*. This epic describes the Mahabharata War, which was during the waiting period between the Dwapar Yuga and the Kali Yuga and lasted eighteen-days. As explained next, the ancient accounts prove that this war occurred in 2909 B.C. and that Krishna died in 2871 B.C. This date for the war is also supported by archaeological evidence. This evidence shows that this war was not before the fourth millennium B.C. or after 1900 B.C.^{39 40}

This date for the war is supported by the Hindu King List, counting back from the Gupta Dynasty without the distortions of Western colonial historians.⁴¹ According to ancient Greek historians, this dynasty began to rule in 326 B.C. one year after Alexander had invaded India. In the table below, the Shishunaga Dynasty is divided into two dynasties—the Sunika and the Shishunaga. This is based on the Ceylonese chronicles and other historical information. Also, the Pradyota Dynasty is omitted, since it was contemporary with the Sunika Dynasty, not between the Barhadratha and Shishunaga Dynasties, as traditionally thought. It began during the reign of Bimbisara and ended 138 years later during the reign of Shishunaga.⁴² Most of the reign lengths in the table below are from the Hindu *Puranas*. The exceptions are the partial reign lengths of Bimbisara and Ajatashatru, which are from the *Puranas* and the *Mahavamsa*.⁴³

Barhadratha Dynasty It began 38 years after the Mahabharata War.	1006 years (2871-1866 B.C.)
Sunika Dynasty Bimbisara 28 years	118 years (1866-1748 B.C.)

Bimbisara & Ajatashatru 24 years Ajatashatru 8 years Darshaka 25 years Udayin 33 years	Buddha (1887-1807 B.C.) ⁴⁴ 8 th yr of Ajatashatru 1807 B.C.
Shishunaga Dynasty Shishunaga-Nandivardhana 40 years Kakavarna 16 years Kakavarna & Mahanandi 10 years Mahanandi 33 years Kshemadharma 36 years Kshatraujus 40 years	175 years (1748-1573 B.C.)
Nanda Dynasty Mahapadma Nanda 28 years Nanda's sons 12 years	40 years (1573-1533 B.C.)
Maurya Dynasty	316 years (1533-1217 B.C.) Asoka (1471-1435 B.C.)
Shunga Dynasty	300 years (1217-917 B.C.)
Kanva Dynasty	85 years (917-832 B.C.)
Andhra Dynasty	506 years (832-326 B.C.) Chandra Sri (336-326 B.C.) Greek: <i>Xandrames</i> ⁴⁵
Gupta Dynasty	245 years (326-81 B.C.) Samudra Gupta (319-268 B.C.) Greek: <i>Sandrocyptus</i> (also called Asokaditya) ⁴⁶

The fourth century B.C. astronomer Varahamihira did write that during the lifetime of Parashara, who was alive during the Mahabharata war, the Winter Solstice sun was in the Dhanishtha Nakshatra. This would rule out the 2909 B.C. date for the war if Varahamihira had used today's Nakshatra system. But there were twenty-eight Nakshatras then, not twenty-seven as we have now. The extra Nakshatra was Abhijit, which was between Shravana and Dhanishtha. Thus the Nakshatras began and ended at different points at that time. The 2909 B.C. Winter Solstice sun was thus in Dhanishtha.

Now, during the Mahabharata War, lunar months began and ended on the day of the new moon, according to *Amanta* reckoning. Each month was then given the name of the relevant Nakshatra in or near which the new moon appeared.⁴⁷ As will be explained, based on astronomical details in the *Mahabharata*, the war began during the month of Kritika in 2909 B.C. During that year, this lunar month went from October 7 to November 5.

Again, the Kali Yuga began when Krishna died, which was thirty-eight years after this war. The *Mahabharata* states there was a Kritika lunar eclipse visible from Kurukshetra, India during the war. This eclipse occurred on October 21, 2909 B.C. This eclipse was preceded by a solar eclipse on October 7, 2909 B.C., which was not visible from India. Knowledge of it thus came from one or more eyewitnesses who saw it far to the north or north-east or from Krishna. Thus these two eclipses were separated by thirteen days in agreement with the epic. The epic also suggests that a new moon was in Rohini near the time of a lunar eclipse. This new moon was on April 13, 2909 B.C. This lunar eclipse was on April 27, 2909 B.C.

The *Mahabharata* says that a soldier named Bhishma was injured on the tenth day of the war. It says he then lay on his bed for eighty-six days and died on the day of the Winter Solstice. The epic also says this was on the eighth day of the bright half (the period from new moon to full moon) of the month of Magha. This month was always in January/February. The epic also says that he died when the moon was near Rohini. Thus he died on January 11, 2908 B.C.

This is assuming that after the war the Pandavas spent the rest of the *Amanta* lunar month mourning on the bank of the Ganga River, not an entire month. This period of the waning moon is a fitting time for mourning. There were ten days from the beginning of the war till Bhishma was injured. The war ended eight days later. The Pandavas spent twelve days mourning on the Ganga. The Pandavas then spent ten days in Hastinapur. And Bhishma died fifty-six days later. Thus there were ninety-six days from the beginning of the war until his death. So, counting back ninety-six days from when he died, which was on January 11, 2908 B.C., brings the date to October 7, 2909 B.C. as the day the war started. This was on the new moon in agreement with the epic.⁴⁸

Thus October 24, 2909 B.C. was the eighteenth day of the war. The epic says that on this day Mercury, Venus, and Mars appeared behind the Pandava army soon after sunset to the west. It also says that the day before this seven planets were seen going away from the sun. The epic says that this was when Jupiter was afflicting Rohini, which means that Rohini was directly across the night sky from Jupiter. It says that three days before this seven planets were seen in the sky with the moon. It also says that seven planets were near the sun on the first day of the war. Planetarium programs prove that these events were in October of 2909 B.C., on the very days the epic says they happened.

Next, more astronomical details from the *Mahabharata* are given to help prove that the war began on October 7, 2909 B.C. The epic describes astronomical omens seen not long before the war. Karna described some of these omens to Krishna. Those omens took place one week before a new moon that was in the Vishakha Nakshatra. Vyasa described the other omens to Dhrtarastra. Those omens took place on the eve of the war.

The astronomical details in this epic were written over four thousand years ago. Thus it should have significant errors. There are thus some well-known errors in the epic. If the astronomical signs in a year agree perfectly with the epic, that date is probably wrong. This is because if just one or two astronomical details are wrong it would still lead to the wrong date, even though every detail fits. The correct date should have a few astronomical details that do not fit.

The epic says that Karna in his discussion with Krishna one week before a new moon in Vishakha mentioned certain astronomical omens that had occurred. This conversation was on August 31, 2909 B.C., at the end of the rainy season. He said: Mars had crossed the ecliptic near Anuradha. Saturn was afflicting Rohini, which is in Taurus. This means that as Saturn was rising in the morning Rohini was setting on the west. And Mercury was near Chitra in Hasta, which is in Virgo. This conversation was soon after or during a major meteor shower. This was probably the Perseids. Planetarium programs prove that these events were in 2909 B.C., on the days the epic says they happened.

The epic says that on the eve of the war Vyasa told Dhrtarastra about omens that had happened earlier that night or within the last six months. The epic now says he also mentioned a lunar eclipse that had taken place in the month of Krittika. The problem though is that the Krittika lunar eclipse that year occurred on October 21, 2909 B.C., after this discussion between Dhrtarastra and Vyasa. Thus this Krittika lunar eclipse was probably confused with the one that

took place in the month of Jyeshtha earlier that year. There are two likely reasons for this:

First, right before the epic mentions a lunar eclipse in the month of Krittika, it says that there was a new moon in Rohini. Yet a new moon only occurs in Rohini in March or April. Thus Vyasa it seems was pointing out the new moon nearest in time to the April 27, 2909 B.C. lunar eclipse. Second, the deity for the month of Jyeshtha is Indra, and the deities for the month of Vishakha are Indra and Agni. Thus a scribe confused the month of Indra with the month of Indra-Agni. Then, a scribe confused the month of Indra-Agni with the month of Agni, or Krittika. The Krittika eclipse was the dark episode the epic says occurred on the fifteenth day of the war.

Vyasa also mentioned the following omens: Mercury had recently crossed Chitra. Venus was in Jyeshtha, which is in part of Scorpio and in part of Sagittarius. Venus had recently crossed the ecliptic. It then soon crossed the ecliptic again in Uttara-Bhadrapada, which is in Pisces. Venus was also near Mars, and thus “with company.” Mars was in Shravana, which is in Capricorn, and had recently been retrograde in Swati. Jupiter (not Mars) had recently crossed the ecliptic near Magha. Saturn was near Uttara-Phalguni, which is in part of Leo and in part of Virgo. Both Saturn and Jupiter had recently been retrograde near Vishakha. And the final omen was that Neptune was near Krittika.⁴⁹ Planetarium programs prove that these events were in 2909 B.C., during the period of time the epic says they happened.

The epic also says that thirty-six years after the war the city of Dwarka was destroyed. (These are thirty-six years on the pre-Vedic Hindu calendar, which had 354 days to a year. Thus these are thirty-five solar years.) It says Dwarka was destroyed during the year of a solar eclipse visible from the city. This eclipse was on June 14, 2874 B.C.⁵⁰ The *Bhagavad Gita* says Krishna left Dwarka thirty-six years after the war, which are again thirty-six lunar years, or thirty-five solar years. He then died three solar years later.

The *Vishnu Puran* says that the Kali Yuga began “on the day Bhagwan Krishna ascended to His Holy Abode.”⁵¹ It also says that Krishna was a little over 100 years old when he died. A careful analysis of the *Mahabharata* shows that Krishna was sixty-five lunar years old during the Mahabharata War.⁵² Thus he was sixty-four solar years at that time. He then died thirty-eight solar years later. Sixty-four plus thirty-eight equals 102. Thus he was born in 2973 B.C. (2871 + 102 = 2973). Also, the *Bhagwad Puran* says that he was born during the Hindu lunar month Bhadrapada at midnight on the eighth day of the waning Gemini moon.⁵³ Thus he was born on August 19, 2973 B.C.

Thus the Mahabharata War began in 2909 B.C. Almost every description in the *Mahabharata* of the heavens on the eve of the war and within six months earlier match the state of the heavens in 2909 B.C., as planetarium programs have proven. Krishna then died thirty-eight years later in 2871 B.C., and the Kali Yuga ended 4,814 years later in 1943. The interpretations of three of the Hindu prophecies given in this section and for one in the next section are dependent on a 1943 end date for the Kali Yuga. This end date for the Kali Yuga thus helps prove that those four prophecies point to Bahá'u'lláh.

Buddhist Prophecies about Bahá'u'lláh

Buddha once said: “I am not the first Buddha Who came upon this earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One. . . . He shall be known as Maitreya, which means He Whose name is ‘kindness.’”⁵⁴ This is a prophecy about Bahá'u'lláh because his parents named him Husayn, which in Arabic means “kindness.”⁵⁵ Buddha made this

statement and then one of his disciples asked, “Is not Amitabha, the Infinite Light of Revelation, the Source of innumerable miracles?”⁵⁶ Amitabha also means “infinite splendor.” This thus refers to Bahá’u’lláh, “the glory of God.” The word *abha* even means “most glorious” in Arabic. It is the superlative form of *baha*, which as stated means “glory.”⁵⁷

Buddha even foretold when this Maitreya Buddha would come. He said to Sariputta, who was one of his chief disciples:

. . . after me Maitreya comes, before this auspicious eon [the Kali Yuga] runs to the end of years [Bahá’u’lláh began his public ministry in 1863 before it ended]. . . first will occur the five disappearances. . . Then, when the Dispensation of the perfect Buddha is 5000 years old, the relics [i.e., the sacred objects associated with a Manifestation of God], not receiving reverence and honor will go to places where they can receive them. (*Anagatavamsa* Brackets mine)

In this prophecy, Buddha states that after his death but before Maitreya comes five vital aspects of true Buddhism would disappear. He states that “when the Dispensation of the perfect Buddha is 5000 years old” the holy relics would go to “places where they can [be received].” This Buddhist dispensation began in 2973 B.C. with the birth of Krishna—the perfect Buddha. These are 5,000 prophetic or Vedic calendar years of 360 days each, or 4,929 solar years. This period ended in 1957—the year the Bahá’í International Archives Building was completed on Mount Carmel. This building houses many of the Bahá’í relics. These holy relics, which had not yet received reverence and honor from the world, were now in places within the archives building where they could receive reverence and honor from Bahá’í pilgrims.

Zoroastrian Prophecies about Bahá’u’lláh

John Ferraby wrote in *All Things Made New* that the ninth century A.D. Zoroastrian encyclopedia the *Dinkard* states that, “When a thousand two hundred and some years have passed from the inception of the religion of the Arabian and the overthrow of the Kingdom of Iran and the degradation of the followers of My religion, a descendant of the Iranian kings will be raised up as a prophet.”^{58 59} Therefore, since Muhammad, “the Arabian,” founded Islam, “the religion of the Arabian,” in A.D. 622, these “thousand two hundred and some years” from that date ended in 1852. This is when Bahá’u’lláh began his ministry. Indeed, he is the only descendant of the Iranian kings who rose up as a prophet in the early to mid-1800s.

Zoroaster also prophesied around 1150 B.C. that 3,000 years after his time the World Savior Shah-Bahram would come and that later he would initiate world peace. Thus this points to the mid-1800s.⁶⁰ Also, another Zoroastrian prophecy says, “When 1,260 years have elapsed from the religion of the Arabian . . . Hushidar [Gate of Wisdom] will appear and the Iranians will kill him” (Brackets mine). 1,260 lunar years after 622 equals 1844, which is the year the Báb began his ministry. The Iranians killed him seven lunar years later.⁶¹

Hopi and Navajo Prophecies about the Bahá’í Faith

According to Hopi prophecy, two essential new religions would come to the American continent. That prophecy said that if the first failed to bring peace (The Church of Jesus Christ of Latter-day Saints), the second religion would come and bring peace. It also said that the

members of the second religion would be called “Bahani,” which means “the people of Baha.” Moreover, an ancient Navajo prophecy states that a sun would rise in the East to bring about a new age. That prophecy also says that this sun would be associated with a nine-pointed star, which is a symbol of unity for the Navajo and the Bahá’í’s. (Recall that the word *baha* in Arabic has a gematria value of nine.) It also says that this sun would be associated with a headdress of twelve feathers, which is symbolic of the Twelfth Imam of Islam—who returned in the person of the Báb.⁶²

Toltec and Mayan Prophecies about Bahá’u’lláh

Quetzalcoatl was the Messiah of the ancient Indians of Mesoamerica, including the Toltecs. He is said to have been a bearded white man who wore robes, and his teachings were like those of Jesus. As Chapter 13 documents, there is evidence that he was the resurrected Jesus. This is important because a Toltec prophecy says that after his return all the ancient glory of the Indians would also return. This was not his literal return; it was the return of his spirit and power. It is said that he would return from the East across the ocean. This prophecy also said that he would return during the thirteenth Toltec Era. Since each Toltec Era was fifty-two years beginning with year zero—A.D. 1168, the thirteenth Era began in 1844 and ended in 1896!

The Itza-Maya also had a prophecy about the end time coming of Christ. Around A.D. 1500, a prophet arose among them named Chilam Balam, who gave a prophecy about the coming of two messengers from the East—one who would lead the way and one who would unite mankind. The coming of the second messenger would be, on the Itza-Mayan calendar, during Katun 5 Ahau, in the twelfth tun, which is 1862-1863 on our modern calendar. This is when Bahá’u’lláh began his public ministry! Moreover, the prophecy says that this Lord would be imprisoned in the nineteenth Tun (1868-1869). This is amazing because Bahá’u’lláh was imprisoned in 1868.⁶³

The Church of Jesus Christ of Latter-day Saints foretells the Bahá’í Faith

Joseph Smith, the prophet who restored the Christian Church in 1830, said during General Conference in 1843:

I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter. I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time. (D&C 130:14-17)

Furthermore, during this same sermon the prophet said:

Were I going to prophesy, I would say that the end would not come in 1844, 5, or 6, or in forty years. **There are those of the rising generation who shall not taste death till Christ comes. . . . I prophesy in the name of the Lord God, and let it be written—the Son of Man will not come in the clouds of heaven till I am**

eighty-five years old [48 years hence or 1890/1891]. . . . But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the East. (Emphasis and Brackets mine)⁶⁴

The first people to travel from America and Europe to Israel to meet Bahá'u'lláh did so in 1890. That was thus when he first manifested himself unto the West. At that time, Joseph Smith would have been eighty-five years old, if he had lived that long. It seems, then, that according to this prophecy, he would have traveled to meet Bahá'u'lláh with these Westerners. There is even evidence in his journal that he had plans to someday travel to the Holy Land.⁶⁵

This revelation states that Joseph would “see the face of the Son of Man” in 1890. This is revealing because he had already seen Jesus’ face many times. This prophecy thus implies he would see someone else—Bahá'u'lláh. In fact, in 1890, Bahá'u'lláh ascended Mount Carmel and proclaimed that he was the Promised One of all Religions. Consider also D&C 38:7-8, which states that in 1831 Christ was already on the earth and that soon after he would be revealed. Indeed, both the Báb and Bahá'u'lláh were on the earth when these two verses were revealed, and soon after began their ministries.

A question to answer, however, concerns D&C 49:22, which states, “the Son of Man cometh not in the form of a woman, neither of a man traveling on the earth.” Bahá'u'lláh though traveled on the earth, so does this prophecy prove that he was not the Son of Man? Well, the answer is no. Because he was Persian royalty, there was a time when “he either rode or was carried aloft upon a *palanquin*, a covered chair carried on poles by four men, as is the custom in the East.”⁶⁶

Nonetheless, the next quote says that the Son of Man would travel during his mortal life, although, technically for a time, he would not travel “on the earth.” D&C 133:46, 48 states: “Who is this that cometh down from God in heaven with dyed garments . . . **traveling** in the greatness of his strength? . . . And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat” (Emphasis mine, See also: Genesis 49:9-12). How did Bahá'u'lláh fulfill this? Let me explain:

While Bahá'u'lláh was exiled in Baghdad, his house was destroyed along with the houses of many other Bábí leaders. And all of his wardrobe was lost. Because of this, some Bábí women decided to make him a new one. However, having nothing else to do so, they had to make him clothes out of red Persian drapes. All his clothes were thus red. In 1863, Bahá'u'lláh, wearing an outfit made from these red drapes, announced that he was the Manifestation of God sent for our day.⁶⁷

Later, while again wearing red clothes, he rode from Baghdad on a red roan stallion. This fulfilled Revelation 19:11-13, which refers to the Christ riding upon a white horse while wearing a robe dyed in blood. Red roan stallions can be mostly white with some light brown coloring. The Greek word in Revelation 19:11 translated “white” can refer to the color of nearly ripened grain, which is white and partly light brown.

This prophecy also says, “in righteousness he doth judge and make war.” How though can this refer to God the Father, when John 5:22 says, “For the Father judgeth no man, but hath committed all judgment unto the Son” (KJV)? It can because God the Father and Jesus Christ judge the earth during different eras.

But this is not all. Apostle Lyman Wight prophesied in a meeting in 1830 that some there would live until Christ descended again from heaven (*History of the Church* 1:176). Brigham Young, the second prophet of the LDS Church, thus said at general conference on April 6, 1845, “Know ye not that the millennium has commenced?” (*Times & Seasons* 6:12:956). He also said

that during the early part of the Millennium “there will be every sort of sect and party, and every individual following what he supposes to be the best in religion, and in everything else, similar to what it is now” (*Journal of Discourses* 2:316).

Some claim that the Reed Smoot Hearings, which were in 1903, prove that Mormon prophets no longer receive revelation. Statements made in those hearings though show that they still do.⁶⁸ This is confirmed by D&C 138 and by statements, for instance, made by Gordon B. Hinckley—the fifteenth prophet of the Church.

Why then have the Mormon leaders not become Bahá’í’s? Well, it is probably because they are not yet ready to hear Bahá’u’lláh’s message. One must ask then: Could the leaders of the LDS Church be God’s prophets and apostles and still not know about the work He is doing through the Bahá’í Faith? The answer is yes, for, although the LDS leaders are prophets and apostles, they have not received revelation on all subjects in great detail. They do not even understand everything in the scriptures—prophecies included. The prophets and apostles can thus not know about the work God is doing through the Bahá’í Faith:

Mark 9:38-40 states:

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. (KJV)

The apostles were not aware that this work was of God. The modern apostles are thus not aware that the work of Bahá’u’lláh is of God. Still, at the Manti temple dedication in Utah, Wilford Woodruff, the fourth president of the LDS Church, said, “We are not going to stop the practice of plural marriage until the coming of the Son of Man.”⁶⁹ Indeed, this prophecy was fulfilled in 1890 when the LDS Church outlawed plural marriage, and Bahá’u’lláh, the Son of Man, began to manifest himself unto the West.⁷⁰

As touched upon, Bahá’u’lláh sat in a tent on Mount Carmel in 1890 and proclaimed that he was the Promised One of All Religions. Indeed, D&C 128:19 states that the knowledge of God would descend upon Mount Carmel: “As the dews of Carmel, so shall the knowledge of God descend upon [the living and the dead]!” This was fulfilled by the knowledge of God that descended upon millions of Bahá’í pilgrims, and many non-members, upon that mountain—both the spiritually living and the spiritually dead.

The Bahá’í Faith is the “Kingdom of Heaven,” which came down to join the “Kingdom of God” (the Church) on earth (D&C 65). The New Jerusalem descended above the Middle East, with Bahá’u’lláh illuminating it during his mortal ministry, and its “walls,” marking the main area where there were Bahá’í’s and where Bahá’u’lláh ministered, reached an area of 1,500 by 1,500 square miles (Revelation 21:16). Yet its light filled the whole earth.

Revelation 21:22 states: “And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb” (RSV). The Greek word for “temple” here is *naos*. Again, it refers to the inner sanctuary, which only the Jewish priests could enter. It does not refer to the outer court. There are no sanctuaries in Bahá’í temples; thus, anyone can enter any part of them. There is no need for the sun or moon to shine upon the New Jerusalem because there is no

priesthood hierarchy over the Bahá'í Faith. All members who are old enough will perform sacred ordinances in Mormon and Golden Dawn temples. The Christian and Golden Dawn mysteries are explained more in Chapter 14.

Now, consider D&C 85:7-8, which states:

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words . . . While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

This “one mighty and strong” is the Báb. His ministry began in 1844 about two months after Joseph Smith was shot and fell out of a window “by the shaft of death like as a tree that is smitten by . . . lightning.” The “man . . . that putteth forth his hand to steady the ark” was thus Joseph Smith. He steadied the Church (“the ark of God”) when it began to shift. He did not know that it must shift to be carried into the “temple” of God, that is, the Bahá'í Faith. All Mormons will thus become Bahá'í's after an LDS prophet accepts Bahá'u'lláh.

The Mormon temple ordinances even point to the Bahá'í Faith. The Lord's sacred temple ceremonies are addressed next with the deepest reverence. So, how do the LDS temple ordinances point to the Bahá'í Faith?

Well, consider first the four symbols Mormons have on their garments—They are: a Masonic type square, a V-shaped compass, a line over the navel, and a line right above the right knee. These four symbols relate to: the Kaaba (a **squared** building sacred to all Muslims), the Hajj (during which Muslims walk in a circle or **compass** around the Kaaba), the fact that the Kaaba is called the **navel** of the world, and to how Muslims kneel first upon their **right knee** when they pray during the Hajj. Thus these symbols point to Muhammad as a true prophet and to Islam—one of the religions that foretold the coming of the Báb and Bahá'u'lláh. Also, these symbols represent the four letters of Bahá'u'lláh's name in Arabic: BHLL (Kaa**B**a, **H**ajj, Nave**L**, and Knee**L**). Notice also that L is in the shape of kneeling legs.

Here is another example: Toward the end of his ministry, Bahá'u'lláh sat behind a white veil in a beautiful room similar to the Celestial rooms in LDS temples, while his son interviewed visitors before letting them come in. This interview process is similar to how LDS bishops interview members of their congregation before giving them authorization to enter the temple. In fact, another correlation is that Bahá'u'lláh wrote with his right hand, for in LDS temples, temple workers extend their right hand through a white veil during what is called the endowment. This hand represents the right hand of Bahá'u'lláh, with which he wrote the Divine Word. This Word, if understood and obeyed, will part the veil and reveal the Celestial Kingdom.

As mentioned in Chapter 8, Joseph Smith and Brigham Young taught that Muhammad was a prophet, as did Bahá'u'lláh. Thus it should not be too surprising to learn that there are other ways in which the LDS temple points to the Muslim Faith. For instance, during one ceremony, Mormons wear a green apron over their temple clothes to represent both the fig leaf covering that Adam and Eve wore in the Garden of Eden and the Holy Priesthood of God. This is significant because the fig leaf was also sacred to Muhammad. He and his descendants thus wore green turbans, as his descendants do today.⁷¹

Furthermore, the symbol of the Báb is a five-pointed star, and such stars were found on early Mormon temples, whereas another symbol he used was a circle around a point, which is a symbol found on the Portland, Oregon LDS temple. Also, the Báb's followers, who were former Muslims, wore all white and had a shawl over their right shoulders, having changed it from the Muslim custom of wearing it over the left shoulder. Likewise, during the endowment ceremony that takes place in LDS temples, Mormons wear all white clothing, and at first they have a sash over their left shoulder, but then, during the ceremony, they move it to their right shoulder.

Furthermore, Bábí women only veiled themselves during prayer, as do Mormon women in the endowment ceremony. Then there is the fact that Bábí's prayed in a circle as opposed to Muslims who prayed in lines, and in fact, during the endowment, Mormons also pray in a circle. And finally, the Báb's name adds up to five in Arabic, and although Mormons do not know it, this number is in the LDS temple endowment to point to him. Thus, during washing and anointings, they are anointed on the five senses; previous to 1990, they embraced touching the five points of fellowship; and they must keep five promises to enter the Father's Presence.

Are the LDS teachings inerrant?

Mormons believe that their official teachings are infallible. So, what determines official LDS doctrine? Well, only doctrines unanimously ratified by the First Presidency, the Quorum of the Twelve, and/or the Quorums of the Seventy are truly official (D&C 107:21-29).⁷² This process is insurance that God has placed upon the leadership of His Church. It is how false teachings of a leader may be overturned. All the major official doctrines and most of the minor official doctrines though are correct. One or more minor decisions made by one of the three Quorums just mentioned, if those decisions were made in unrighteousness (e.g., pride), may be overturned by "a general assembly of the several quorums" (D&C 107:32).⁷³

This last verse proves that some official doctrines of the Church can be wrong, although everything LDS leaders teach still guides mankind to God. The vast majority of LDS doctrines are thus correct, and the errors are not that significant. The Spirit of God will even reveal to us when needed whether an individual command or teaching of an LDS leader is correct or not. The rare false revelations that a minor prophet receives always come from the popular false science and/or the popular false traditions of his day. These false traditions include some of the verses of scripture that were mistranslated and also the false revelations recorded in the scriptures by minor prophets.

The Bible of Joseph Smith's day was the KJV. It is mistranslated in some places to say that Jesus is God, whereas in other places it clearly distinguishes between Jesus and God. These mistranslations, which are dealt with in Chapter 12, influenced Joseph Smith to claim that Jesus Christ was the God of Israel mentioned in the Old Testament and yet that Jesus was a separate being from his father, who is also called God. The Book of Mormon also contains the same contradiction. It usually distinguishes between Jesus and God, but in some places it calls Jesus Christ the God of Israel, the God of the whole earth, or even the eternal God (e.g., 1 Nephi 19:13; 2 Nephi 26:12; 3 Nephi 11:14).

The Christianity that Joseph Smith believed in and was aware of when he translated the golden plates claimed that Jesus was God the Son. It seems that Joseph's strong false beliefs about the Trinity caused parts of the golden plates to be mistranslated via false revelation to state that Jesus was the God of Israel. God probably allowed this because most people who read the

Book of Mormon at that time were not ready to accept the idea that Jesus was not God. Although Joseph later claimed that he had translated the record perfectly, he was clearly wrong.

The truth is that the LDS scriptures contain errors. For instance, even in Joseph Smith's Translation of the Bible, there are verses that contain errors (e.g., Genesis 15:13; Exodus 12:40; and Acts 13:20, as documented in Chapter 6). Yet this does not mean Joseph Smith mistranslated the Bible; instead, it simply means, as the Church has acknowledged, that Joseph Smith's translation was never completed.⁷⁴ Certainly, if the Mormon scriptures contain errors, the teachings of individual leaders may contain errors, as well.

God did not inform us about the errors in the scriptures that were written by minor prophets, because this would have caused people to doubt the scriptures and the commandments of the prophets in general. But now it is time for people to understand that the teachings of the Manifestations of God alone are inerrant. Bahá'u'lláh wrote many scriptures in his own hand, whereas he dictated his other scriptures directly to a trustworthy scribe. These scriptures are now preserved in the Bahá'í archives building on Mount Carmel. The original Torah, now lost, as written and compiled by Moses, was also inerrant, since he was a Manifestation of God. The original writings of Bahá'u'lláh though are perfectly preserved.

Now, Mormons claim that the KJV and new Bibles (like the NIV) do have significant errors. Among Christians, the Mormon argument for significant errors in the Bible is the boldest. But they still teach that, if translated correctly (using the best manuscript evidence along with science, history, archaeology, and linguistics), the Bible is the word of God (Articles of Faith 1:8). Unfortunately, many Christians claim that Mormons believe that the Bible cannot be restored through the analysis of ancient biblical manuscripts.

The truth is that the Bible teaches some doctrines that Fundamentalist Christians do not accept. (Some examples are given later in this section and in Chapters 12 and 14.) The way they deal with these verses is to either ignore them or distort them. They claim the traditional interpretations are correct because they were the same for hundreds of years. You can show these Bible verses to them and they will still ignore them or distort them. Even historical evidence from early Christianity demonstrates that Fundamentalists have lost some Christian doctrines that were present in the early Church.⁷⁵

God can teach us His Truth though not just through scripture and clergy, but also through nature, inspiration, and even direct revelation—today as well as in times past. He still gave revelation after the New Testament was written and after it was canonized. Important spiritual truths exist outside the Bible.

Joseph Smith wrote in 1830 that the Book of Mormon contains the “most correct [principles] of any book on earth.” This was true until the Bahá'í writings were published. Because the Book of Mormon was faithfully preserved over many centuries upon golden plates, it has no significant errors, unlike the latest translations of the Bible. (The truth of the Book of Mormon is documented in Chapter 13, and the truth of the Bible and Koran is documented in Chapter 10.)

In the future, when the Church of Jesus Christ of Latter-day Saints accepts the Bahá'í Faith, the New Standard Works (the Bible, Book of Mormon, Koran, and the Bahá'í holy books) will probably be the main moral texts for the entire world. An LDS prophet will receive a revelation that commands all Latter-day Saints to accept the Bahá'í Faith, and the Universal House of Justice will receive a revelation about whether or not to accept the scriptures of the LDS Church. The Bahá'í revelations though will take precedence over Mormon concepts due to the progressive nature of revelation.

The world will thus accept the aforementioned Standard Works and the major official doctrines of the LDS Church. The primary standard, however, will be the official teachings of the Bahá'í Faith. The spiritual teachings during the Millennium will be measured against such standards. Although it is important to pray and to listen to the Spirit to determine the truth, it is most important to make sure that your beliefs agree with science. Indeed, all teachings clearly contradicted by proven science will be abandoned.

And finally, it must be mentioned that Fundamentalist Christians claim there are many official Mormon teachings that contradict the Bible. But that claim is false. LDS teachings about baptism for the dead, faith and works, God adding to His word, eternal marriage, three types of heaven, the preaching of the gospel in spirit prison, the transferability of God's priesthood, the need for authority, modern temples, genealogy work, the teaching of temple secrets during Jesus' forty day ministry, the temporary nature of each person's hell, paradise not being the heaven where God's throne is, the Holy Ghost giving revelation and shedding love in our hearts, and so on, are all in perfect harmony with the Bible. Indeed, the Bible shows that the fundamental Mormon teachings are true and that many of the Catholic and Protestant Christian teachings are false.^{76 77}

The Foremost Proofs for Bahá'u'lláh

Bahá'u'lláh said that the foremost proofs that he is, indeed, a prophet are the prophecies he gave. Indeed, every prophecy Bahá'u'lláh ever gave has come true. For instance, in the booklet *Every Eye Shall See* and in the book *He Cometh with Clouds*, Gary L. Matthews documents thirty powerful prophecies given by Bahá'u'lláh, which came true and were well documented before their fulfillment.⁷⁸ Thus this proves that they were not written after the events they pointed to occurred.

What about Miracles?

Christians often ask: Did Bahá'u'lláh perform miracles like Jesus did? And, indeed, the answer is yes; Bahá'u'lláh most certainly did, although those miracles are rarely mentioned by Bahá'ís.⁷⁹ There is an interesting story about this: An early Bahá'í compiled a manuscript from many eyewitness accounts of Bahá'u'lláh's miracles, which he then brought to him. Because of his sincere efforts, he was kindly thanked; nonetheless, Bahá'u'lláh quickly destroyed the only copy. This is because he did not want his faith spread through such unworthy means. He wanted people to join the faith out of love for virtue. He did not want them to assume that he was a prophet just because he could do miracles.

The truth is that Jesus also downplayed his own miracles. For instance, he told some people to keep the miracles they saw secret, as in the case of the leper in Matthew 8:4. He even said that those who demand signs are rejected by God, for he said, "An evil and adulterous generation seeketh after a sign" (Matthew 12:39 KJV). Indeed, many people saw Jesus perform miracles but still would not believe; thus, seeing miracles does not always lead to conversion. Mark 13:22 even says that "false prophets will rise and show great signs and wonders" (NKJV). Thus the performing of miracles is not proof that one is from God, nor should we demand miracles from God's prophets before we will believe.

Bahá'u'lláh did perform miracles. For instance, he appeared to people after his death. Also, one of the greatest miracles in the history of the Bahá'í Faith has been well documented. This

miracle was right before the Martyrdom of the Báb. And its account has survived till this day in its purity.

Like many prophets of God, the Báb was sentenced to death, in his case by firing squad. Yet, due to a Muslim prophecy, which said the promised Qa'im, whom he claimed to be, would be killed by Muslims, a Christian regiment of soldiers was brought in to perform the execution. This was done so that the Báb's followers could not claim that he fulfilled the prophecy. Before being executed, the Báb was taken to barracks in the middle of the city of Tabríz in Iran. While being taken there, a youth named Muhammad-'Alí rushed forward from the crowd, fell at his feet, and expressed his deep loyalty to him. Because of this, he was then imprisoned with the Báb.

The next day, the Báb, confined in a room, was speaking with his secretary, Siyyid Husayn, when the head attendant rudely interrupted them. He had come to take the Báb and Muhammad-'Alí before the chief religious officials, the mujtahids. However, before he did so, the Báb boldly stated that nothing could stop him from finishing the conversation he was having with Siyyid. Then, after Muhammad-'Alí was taken before the mujtahids but refused to recant his beliefs, he was brought back to the same room. Likewise, the Báb was then taken before them, after which he was brought back to the barracks. After this, the Báb and Muhammad-'Alí were placed in another cell without Siyyid Husayn.

Around noon that day, the Báb and Muhammad-'Alí were taken to a courtyard and tied up. Next, a regiment of 750 Christian soldiers fired their rifles at them, but miraculously, although the bullets severed the ropes by which they were bound, they were both left unharmed. Then, when the smoke cleared, the Báb was gone and only Muhammad-'Alí stood before them. Nonetheless, the Báb was soon found sitting in his cell finishing his conversation with Siyyid Husayn, as he had said he would. After this, Muslim soldiers had to be brought in, because, after seeing how the Báb and Muhammad-'Alí were miraculously preserved, the Christian soldiers refused to have any further part in the execution. This time, however, when the Muslim soldiers fired their shots, the bullets found their mark, and the two holy martyrs were instantly killed. This was on July 9, 1850.⁸⁰

The Need for More Revelation

Contrary to Fundamentalist Christian claims, the Bible is not clear enough on many important doctrinal issues. Bahá'u'lláh and Joseph Smith thus explained some biblical doctrines through new revelation. Yet, unfortunately, without revelation, over the centuries various Christian sects have been in much conflict over doctrine, even to the point of widespread violence. Thus many people have fought each other based on verses that are not very clear in the Bible itself. It is even true that Bible experts often disagree concerning important doctrines. What would we do, then, without other scriptures besides the Bible to resolve these argumentative issues?

It is true that Fundamentalist Christians cite Revelation 22:18-19 to claim that there are no scriptures other than the Bible. However, that is not what those two verses actually say. They simply forbid men from adding to the Book of Revelation. Consider this: Deuteronomy 4:2 states, "Ye shall not add unto the word which I command you . . ." So, does this mean that God would not give more scripture after that time (See also: Deuteronomy 12:32)? The truth is that God will continue to add to His word through prophets.

The history of the compilation of the Bible shows that some scriptures were lost, while other scriptures were intentionally destroyed. So, it must be asked: Do we have any authentic scripture today besides the Bible? Absolutely. In fact, Chapter 13 documents that an important

Mesoamerican record of Holy Scripture called the Book of Mormon is available, which has been translated into English for mankind's spiritual enrichment.

Answering Some Criticisms of the Bahá'í Faith

The following arguments are based upon my personal views. They do not necessarily represent official Bahá'í doctrine:

The first attack that should be addressed concerns John 14:6, which says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (KJV). It must be understood that Jesus Christ stands at the head of the work of the atonement. And there are seven archangels who work directly under his authority (Revelation 5:6). These are the seven Manifestations of God who came before him. They help to lead all men unto Christ, as do all of the other Manifestations of God. They are all "the way, the truth, and the life," which leads unto God the Father through Jesus Christ.

Furthermore, Acts 4:12 should also be addressed. It states, referring to the name of Jesus, that "there is no other name under heaven given to men by which we must be saved" (NIV). How then can salvation come through other Manifestations of God? Well, although a person can accept Jesus Christ during their mortal life, if a person has not heard of Jesus but accepts another Manifestation of God during their mortal life, then that other Manifestation proclaims the name of Jesus upon them to bless them with salvation.

There is also 1 Timothy 2:5, which says, "For there is one God and one mediator between God and men, the man Christ Jesus . . ." (NIV). During each Naros cycle, there are one or more Manifestations of God who mediate between God and man. Jesus Christ was the only mediator between God and man from 2 B.C. to A.D. 570. During a mediator's Naros cycle, he directs the work the past Manifestations continue to perform in heaven. For instance, during the Naros cycle when Jesus was the mediator between God and man, he directed the various believers towards both their respective Manifestation and towards God, for instance, the Buddhists towards Buddha, the Zoroastrians towards Zoroaster, and the Jews towards Moses.

Now, consider Romans 6:9-10, which says: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (KJV). The fact that Christ only died once does not contradict the idea that the Christ manifested on earth through many Manifestations of God. This is because they were each a Divine Lens through which the Light emanating from God was focused, so that mankind could see it clearly. Jesus was the Christ during his Naros cycle. He did not die many times to atone for our sins. He only had to die once.

Another attack made on the Bahá'í Faith concerns what is called the Greatest Name. This is an important Bahá'í symbol that means "O Glory of Glories" or "O Glory of the All-Glorious." The criticism is that, although its meaning in Arabic is perfectly acceptable to any God fearing person, it looks like the English word "evil." One might ask then: Why did God choose these words for His Greatest Name?

The first thing that must be asked is this: If, when written in another language or script, the word "Bible" or the name-title "Jesus Christ" looked like it had a "dark" meaning, would that prove that Christianity is of the devil? Of course not. God probably chose this Arabic writing as a key symbol for the Bahá'í Faith to remind us not to see evil in places where it is not.

The Bahá'í Faith teaches that truth is relative. Critics thus claim that that is a false doctrine. But consider this: If from two different perspectives two people describe the same table as “light brown” in the one case and “dark brown” in the other, because of the two ways the light is reflected off the table, does this mean that one of those perspectives is wrong? Certainly, from each of their perspectives what they see is true. This example clearly shows that truth can be relative. Clearly, truths cannot contradict one another, yet they can appear to do so. Different perspectives of the truth can be quite different.

Thus true prophets see God from different perspectives and teach accordingly. Not only that, the people they teach often come from very different cultures, experiences, astrological ages, and so on, and this is another reason why each founder of the great religions taught a different message. They taught what their people were ready to understand and accept. Many prophets have been killed because of what they taught. Thus a religion must be tailored as much as possible to fit its audience. The Outer Laws each Major Prophet gave differed, but the Inner Laws, which are love, virtue, and so on, always remain the same.

Thus different techniques can yield results that are the same. This is true of sports, nutrition, medicine, and other disciplines, and it is true of spirituality, as well. However, all paths do not lead to God, but there can still be a plural number that do. (There were at least ten.) Most paths though do not lead to God.

Also, the Bahá'í Faith teaches that the Holy Spirit is God's power and light. Many Bible scholars though claim that the Bible teaches that the Holy Spirit is a person. This issue is addressed next:

Like other verses, Ephesians 4:30 seems to say that the Holy Spirit is a person. It states, “And grieve not the Spirit of God, whereby ye are sealed unto the day of redemption” (KJV). These verses though are examples of personification, which is done often in the Bible. For instance, Isaiah 35:1-2 says that the desert shall “rejoice” with “singing.” And Isaiah 3:26 says the gates of Jerusalem shall “lament and mourn.” 1 Corinthians 12:11 does say the Holy Spirit “wills,” but this is in the sense that the “wind blows where it wills” (John 3:8 RSV).

The word for “Spirit” in the New Testament is a neuter noun, which are only used in reference to impersonal things in Greek. It is sometimes modified by masculine pronouns to show that it is a masculine force. At least four times, when the KJV translates the Greek into English, the Holy Spirit is modified by the neuter pronouns “itself” or “which” (Matthew 10:20; Romans 8:16, 26; 1 Peter 1:11). This shows that it is the power of God.

Furthermore, the Holy Spirit was within Stephen, which indicates that it was not an actual person (Acts 7:55). 1 John 5:7-8 in later Greek manuscripts does teach that the Holy Spirit is the third person of the Trinity, but this verse in earlier Greek manuscripts suggests that the Holy Spirit is impersonal. The Holy Spirit is never given a name in scripture. This also suggests that it is not a person. Although baptism is in the name of the Holy Spirit, this is like doing something in the name of the law. God is called “the Spirit” in some translations of 2 Corinthians 3:18. The correct translation though is “that Spirit” (e.g., KJV, Lamsa, and WEB). He is thus a conscious Spirit, whereas the Holy Spirit is a non-conscious force.⁸¹

The final criticism that should be addressed is this: Is it not true that many of the teachings of the great religions contradict each other? Well, the answer to that question is no. False teachings were added to the original true teachings over the centuries by later members of each religion. Also, many teachings seem to contradict each other because they are taken literally. Thus some religions use different symbolic languages to teach the same truths. Indeed, so-called

contradictions can hide great truths. The next few paragraphs show that certain so-called contradictions between the great religions are not contradictions at all.

The Bahá'í Faith teaches that the Manifestations of God are all sinless. Does this contradict Surah 40:55 and 48:1-2, which state that Muhammad had faults? Well, actually, no it does not. This is because Manifestations of God can make mistakes, but they cannot sin. Thus before their ministries the Manifestations of God are righteous and holy men, but they are not necessarily perfect. Nevertheless, once they begin their ministries, the Holy Ghost descends upon them, and they become Christ on earth.

What about the Hindu teaching that there are millions of gods? Does this contradict the teaching that there is but one God? Of course not. There is only one God—and He rules all of the gods (See: Chapter 12). Another difficulty, which was most likely an original teaching of Krishna, is reincarnation. 'Abdu'l-Bahá clarifies this doctrine by stating that it is our “qualities, characters, perfections, truths and lights” that reincarnate on earth, not our “souls.”⁸² But perhaps our souls do reincarnate in the spiritual worlds.

Other teachings could be addressed to show that the major religions originally agreed. As stated, the falsehoods crept into the original teachings over hundreds or thousands of years. The truth is that God, being a fair Father, gave all of His children Divine Light and Guidance. He offered the gospel to all nations. Again, in their original purity, all the great religions are true.

Conclusion

All major religions have prophecies that specifically point to Bahá'u'lláh. Thus he is called the Promised One of all Religions. The Bible even gives about fifty prophecies that point to him. For instance, it says he would come as a thief in the night, from the East, through the eastern Gate of the temple, from Assyria, from mountain to mountain, from sea to sea, from the fortified cities, with a new name, would minister for forty years, live into old age, be imprisoned and marred, be sent to the desolate city of Akka, establish his headquarters on Mount Carmel, wear red clothing while riding on a white horse, that he would be a root of Jesse and be called the everlasting Father, and that the Bábí Faith, God's throne, would be placed in Elam.

The Bible states that Christ would gather his followers to *Armageddon* in the end times. This Hebrew word means “the mountain of Megiddo,” which refers to Mount Carmel, the closest mountain to the city of Megiddo. A temple of the Lord has been built on Mount Carmel, “the mountain of the house of the Lord,” referred to in Isaiah and Micah, which also state that people from all nations would gather unto it on pilgrimage each year.

Jewish, Christian, Muslim, Hindu, Zoroastrian, and Toltec prophecies all state that Christ would return in 1844. Buddha prophesied that he would return before 1943—with a name that means “kindness.” He also prophesied that the Bahá'í relics building would be built in 1957. A Mormon prophecy states that Christ would be revealed to the West in 1890. Muslim prophecies state that the glory of God would come to Akka. The Báb fulfilled Muslim prophecies that state the Mahdi would minister for seven years and be a descendant of Muhammad. The Báb also fulfilled Zoroastrian prophecies that state the Gate of Wisdom would be killed by Iranians. Hindu prophecies also foretold that the Twin Manifestations would be born in Iran, and other Hindu prophecies foretold the years of their births.

All the Manifestations of God are the way, the truth, and the life. They each proclaim the name of Jesus Christ upon their followers to bless them with salvation. Jesus Christ was the only mediator between God and men during his Naros cycle. He descended from heaven upon the

Mount of Olives to meet with his apostles in A.D. 43. The mount was then split in two by a Roman road later in that century. Mankind comes unto the Father through Jesus Christ. Bahá'u'lláh did perform miracles, and the miracle of the martyrdom of the Báb is well attested.

These prophecies, and others, are undeniable proof that the Bahá'í Faith is true. How did people foretell this religion in such great detail hundreds or thousands of years before it was founded? The only way they could have done so is through revelation from God. Thus this helps to prove that God exists.

¹ Louis G. Gregory and Abdu'l-Bahá, *A Heavenly Vista: The Pilgrimage of Louis G. Gregory* (Ferndale: Alpha Services, 1997), 19.

² For instance, when a planet (e.g., the moon) is void of course, the associated magick is often weak or impotent. See: Greer, *The New Encyclopedia of the Occult*, 505

³ Gary L. Matthews, *Every Eye Shall See: Biblical Evidence for the Return of Christ* (Knoxville: Stonehaven Press, 1999), 11-12.

⁴ James M. Robinson (Editor), "The Letter of Peter to Philip," translated by Frederik Wisse, *The Nag Hammadi Library* (Leiden: E. J. Brill, 1984), 395-398.

⁵ Daniel Morais, "Zechariah 14 Fulfilled: A Preterist Commentary," *Revelation: Shedding New Light on the Book of Revelation and the End of the Age*, Retrieved from: <http://revelationrevolution.org/zechariah-14-fulfilled-a-preterist-commentary/> 18 May 2015

⁶ *Visiting the Bahá'í World Centre: The Guardian to Ruhaniyyih Ruth Moffett*, May 17 to June 1, 1954, p. 2, 22; Ramona Allen Browne, *Memories of 'Abdu'l-Baha: Recollections of the Early Days of the Bahá'í Faith in California* (Willmette: Bahá'í Publishing Trust, 1980), 117.

⁷ George Orr Latimer, *The Light of the World* (Boston: 1920), 25.

⁸ Helen Bassett Hornby (Compiled by), *Lights of Guidance: A Bahá'í Reference File* (India: Thompson Press, 1994), 511.

⁹ Aeon E. Moss, *The 1891 Prophecies of Joseph Smith Fulfilled in Baha'u'llah* (Salt Lake City: Millennial Publications, 2009), 57-65.

¹⁰ Matthews, *Every Eye Shall See*, 18-19, 25, 77-78

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