

## Bahá'í faith: a deceptive religion of damnation, contrary to Salvation in JESUS

The Bahá'í Faith advertises itself as believing all regions are one, all being from the same God, but which means according to its corrupt "interpretation" of them as being the supreme revelator, with a goal of instituting its New World Order, with a world legislature enforced/backed by an international Force.

A typical promotion of itself is,

Baha'is view the world's major religions as a part of a single, progressive process through which God reveals His will to humanity. Baha'u'llah (1817-1892), the Founder of the Baha'i Faith, is recognized as the most recent in a line of Divine Messengers that includes Abraham, Krishna, Moses, Zoroaster, Buddha, Christ and Muhammad.

The central theme of Baha'u'llah's message is that humanity is one single race and that the day has come for humanity's unification into one global society. While reaffirming the core ethical principles common to all religions, Baha'u'llah also revealed new laws and teachings to lay the foundations of a global civilization. "A new life," Baha'u'llah declared, "is, in this age, stirring within all the peoples of the earth." (<https://placercounty.local.bahai.us/content/what-bahai-faith>)

However, while it misappropriates texts from many religions in promoting itself as the supreme fulfillment of Divine revelation (combining and reinterpreting combinations of earlier religious beliefs) it is mainly derived from is Shi'a Islam:

"The Bahá'í Faith teaches that apart from its own vast body of Divine Revelation, the Qur'án is the only other completely authentic scripture currently available to humanity. The Bahá'í Writings, whether from Bahá'u'lláh, The Báb, 'Abdu'l-Bahá, the Beloved Guardian or the House of Justice are characterized by a consistent and powerful admiration for, references to, and quotations from the Qur'án." (Todd Lawson, The Qur'an and Islam: Explorations from a Baha'i Perspective; <http://wilmetteinstitute.org/todd-lawson-the-bahai-faith-and-the-quran>)

### Encyclopedic research:

The Bahá'í Faith came from a mid-19th-century Persian (Iranian) religion whose founder, "the Báb," who preached a variant interpretation of Shia Islam in 1844 and claimed he was the "Hidden Imam." He also claimed that God would soon send another prophet just as he said Muhammad (and others) were, who he claimed would provide further revelation. He was therefore killed in 1850 by the Islamic government in Iran due to his claims contradicting their faith. Bahá'ís celebrate his birth, death, and his declaration as holy days.

However, in most his prominent writings, the Báb also alluded to a Promised One, and within 20 years of the Báb's death, over 25 people claimed to be the Promised One, most significantly "Bahá'u'lláh" (1817–1892) who claimed that he was this prophet. He was put in prison in Tehran where he claimed to have been visited by a "**Maid of Heaven**." (Bahá'u'lláh, Summons of the Lord of Hosts, p. 5) This entity was later compared (by by Shoghi Effendi, great-grandson of Bahá'u'lláh) with the Holy Spirit as manifested in the Burning Bush of Moses, and the Dove to Jesus, and the angel Gabriel to Muhammad.

### COMMENTARY

**The Bahá'í religion is closest to Islam, having began in Persia, yet contradicting it as it does other faiths, while still affirming them as being from God.**

**For a fundamental claim made by the Bahá'í religion in order to justify itself, is that it is a culmination of progressive Divine revelation. In which it falsely claims itself to be "the final stage in a series of successive, of preliminary and progressive revelations," with its Bahá'u'lláh being a prophet of God, like Moses and Jesus Christ, plus (it claims), Buddha, Confucius, Muhammad, Hare Krishna, Joseph Smith (as a "seer"), Zoroaster all were.**

**And with "the Báb " and Bahá'u'lláh (who claimed to be the Prophet that the former claimed would come) being the "complete fulfillment" of "every proof and prophecy"**

Bahá'u'lláh became the founder of the Bahá'í Faith religion, with his followers calling themselves Bahá'ís, although a small number of the Báb believe in a different successor.

In the Bahá'í Faith the mission of the Báb was to prepare the way for the coming of the person of Bahá'u'lláh.

The leadership of the Bahá'ís religion consists of local, regional, and national Spiritual Assemblies, under the Universal House of Justice, a nine-member supreme governing institution (of men) elected by the national Spiritual Assemblies every five years.

In World Order of Bahá'u'lláh, first published in 1938, Shoghi Effendi describes the anticipated world government as the "world's future super-state" with the Bahá'í Faith as the "State Religion of an independent and Sovereign Power." This envisions a world legislature which will ultimately control the entire resources of all the component nations. In addition to which is a world executive which will be backed by an international Force, a world police force, which will carry out the decisions arrived at by this world legislature. Among other goals is that of a one world currency. (Effendi, Shoghi (1938). "World Unity the Goal". The World Order of Bahá'u'lláh. pp. 7, 2-3)

Abdu'l-Bahá was a son of Bahá'u'lláh and became the leader of the Bahá'í Faith, and later the great-grandson of Bahá'u'lláh, Shoghi Effendi, became the Guardian of the Bahá'í Faith from 1921 until his death in 1957, and was the official interpreter the writings of the the Bab and his two successors. He died suddenly of a heart attack and without having appointed his successor. His office was succeeded by an administrative order with executive and legislative branches, the head of each being the Guardianship and the Universal House of Justice.

Throughout Shoghi Effendi's life, nearly all remaining family members and descendants of `Abdu'l-Bahá were expelled by him as covenant-breakers when they didn't abide by Shoghi Effendi's request to cut contact with covenant-breakers, as specified by `Abdu'l-Bahá.[25] Other branches of Bahá'u'lláh's family had already been declared Covenant-breakers in `Abdu'l-Bahá's Will and Testament. At the time of his death, there were no living descendants of Bahá'u'lláh that remained loyal to him.[2]

[https://en.wikipedia.org/wiki/Bahá'í\\_Faith](https://en.wikipedia.org/wiki/Bahá'í_Faith)

<https://en.wikipedia.org/wiki/Báb>

[https://en.wikipedia.org/wiki/Maid\\_of\\_Heaven](https://en.wikipedia.org/wiki/Maid_of_Heaven)

[https://en.wikipedia.org/wiki/New\\_world\\_order\\_\(Bahá'í\)](https://en.wikipedia.org/wiki/New_world_order_(Bahá'í))

[https://en.wikipedia.org/wiki/Shoghi\\_Effendi](https://en.wikipedia.org/wiki/Shoghi_Effendi)

**Teaching from authoritative texts and commentary [bold emphasis and material in brackets is added by me]:**

Bahá'u'lláh is declared to be the "**supreme Manifestation of God**," with all other manifestations being "servants unto Him and do His bidding," (Shoghi Effendi, The World Order of Bahá'u'lláh, pp. 34, 133; <http://reference.bahai.org/en/t/se/WOB/wob-39.html>) and with a goal of a new World Order. "which is at once the promise and the glory of the Dispensation associated with the name of Bahá'u'lláh" (Shoghi Effendi, The Advent of Divine Justice <http://reference.bahai.org/en/t/se/ADJ/adj-1.html>)

**But with Bahá'u'lláh being "the supreme Manifestation of God," "whose "rank excelleth that of all the Prophets," who are all "servants unto Him and do His bidding."**

**And which religion has as its ultimate goal that of uniting of all religions in a new World Order of the Bahá'í Faith as the "State Religion, backed by world police force.**

**In seeking to substantiate its outlandish claims, the writers of its plethora of prolix authoritative texts craftily shoplift various texts from world religions, especially the Bible, misappropriating them as referring to their Bahá'u'lláh, in seeking to validate itself as the one true religion. But which is really the work of demonic seducing spirits, despite the promotion of certain moral Biblical values, which affirmation also serves as a cover for its domineering goal.**

**Bahá'í evangelism has of late(at least in the US) much**

Does not 'Abdu'l-Bahá in His own Will—in a tone and language that might well confound the most inveterate among the breakers of His Father's Covenant—rob of their chief weapon those who so long and so persistently had striven to impute to Him the charge of having tacitly claimed a station equal, if not superior, to that of Bahá'u'lláh? "The foundation of the belief of the people of Bahá is this," **thus proclaims one of the weightiest passages of that last document left to voice in perpetuity the directions and wishes of a departed Master, "His Holiness the Exalted One (the Báb) is the Manifestation of the unity and oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (Bahá'u'lláh) (may my life be a sacrifice for His steadfast friends) is the supreme Manifestation of God and the Day-Spring of His most divine Essence. All others are servants unto Him and do His bidding."** (The World Order of Bahá'u'lláh, p.133; <http://reference.bahai.org/en/t/se/WOB/wob-39.html>)

In which strife and warfare of past times cease, having "attained to a superlative state of love and agreement through Bahá'u'lláh," for **"reality does not accept multiplicity, nor is it subject to divisibility."** (Abdu'l-Bahá, The Promulgation of Universal Peace, 1912; [www.bahai.org/r/152498792](http://www.bahai.org/r/152498792))

"The Faith of Bahá'u'lláh should indeed be regarded . . . as the culmination of a cycle, **the final stage in a series of successive, of preliminary and progressive revelations.**" WOB, p.103, p. 163; GPB, p. 10

The Báb, acclaimed by Bahá'u'lláh as the "Essence of Essences," the "Sea of Seas," the "Point round Whom the realities of the Prophets and Messengers revolve," **"from Whom God hath caused to proceed the knowledge of all that was and shall be," Whose "rank excelleteth that of all the Prophets,"** and Whose "Revelation transcendeth the comprehension and understanding of all their chosen ones," — (<https://www.bahai.org/library/authoritative-texts/shoghi-effendi/god-passes-by/god-passes-by.xhtml?d64844ed>)

**The first duty prescribed by God for His servants is the recognition of Him [Baha'u'llah] Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed.** It behooveth everyone who reacheth this most sublime station, this summit of transcendent glory, to **observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable.** Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration. (The Kitab-i-Aqdas, THE MOST HOLY BOOK, 1992, p. 19; Baha'i World Centre, Haifa, Israel; [www.bahai.org/r/495703799](http://www.bahai.org/r/495703799))

In this day, Baha'u'llah clearly announces to the world that **He is the Return of Christ** "in My Person" and that mankind should realize that **"The Father hath come."** Because of this re-introduction into history of the Person of Christ and because "the Father" has come, **human-kind will now enter the historical period of ingathering, unity, fulfillment and the building of the Kingdom of God "on earth as it is in heaven."** — Questions from Christians: About Baha'u'llah and the Baha'i Faith, . 279, by Thom Thompson

"The Báb, the Exalted One," "the Morn of Truth, the splendor of Whose light shineth throughout all regions," "the Abhá Luminary," **"the One promised by**

**majored on advertising itself as a non-confrontational inclusive community organization providing organized and informal meetings (including youth sports, field trips, games, and day camps) promoting moral values, which does provide a sense of active community that is often lacking among churches.**

**However, those who are seduced into joining this religion and or furthering its influence (via the community work and friendship it offers) usually have little no idea of what they can be getting into (including prayers, and affirming faith in their "Greatest Name" god, that of "Bahá"), which is at best a modified form of Islam.**

**First, the premise that Bahá'u'lláh and the Báb were prophets like the others who are named is absurd, for while different religions can share some common beliefs (such as in prayer and basic morality) and goals**

the sacred books of the past, the revelation of the Source of light that shone upon Mount Sinai, Whose fire glowed in the midst of the Burning Bush..." with Bahá'u'lláh and the Báb being the "complete fulfillment" of "every proof and prophecy."

The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. <https://www.bahai.org/library/authoritative-texts/shoghi-effendi/god-passes-by/god-passes-by.xhtml?d64844ed>

The teachings of Christ have been promulgated by Bahá'u'lláh, Who has also revealed new teachings applicable to present conditions in the world of humanity. (The Promulgation of Universal Peace) [www.bahai.org/r/957229666](http://www.bahai.org/r/957229666)

We have enjoined **obligatory prayer upon you, with nine rak'ahs, to be offered at noon and in the morning and the evening** unto God, the Revealer of Verses. (The Kitáb-i-Aqdas); [www.bahai.org/r/547963840](http://www.bahai.org/r/547963840)

"The Greatest Name ["Bahá"] should be found upon the lips in the first awakening moment of early dawn. It should be fed upon by constant use in daily invocation, in trouble, under opposition, and should be the last word breathed when the head rests upon the pillow at night. It is the name of comfort, protection, happiness, illumination, love and unity.

The use of the Greatest Name and dependence upon it, cause the soul to strip itself of the husks of mortality and **to step forth freed, reborn, a new creature....**"((Lights of Guidance, by Helen Hornby. 'Abdu'l-Bahá: United States Supplement to Bahá'í News, No. 80, p. 2, October 1964; [https://bahai.works/Lights\\_of\\_Guidance/The\\_Greatest\\_Name](https://bahai.works/Lights_of_Guidance/The_Greatest_Name).)

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

**A world federal system, ruling the whole earth and exercising unchallengeable authority** over its unimaginably vast resources.. (Proclamation of Bahá'u'lláh, by Bahá'u'lláh; <http://reference.bahai.org/en/t/se/WOB/wob-56.html>)

*["the future New World Order...is at once the promise and the glory of the Dispensation associated with the name of Bahá'u'lláh." (Shoghi Effendi. The Advent of Divine Justice, p. 6: <http://reference.bahai.org/en/t/se/ADJ/adj-1.html>) "It is towards this goal—the goal of a new World Order, Divine in*

(like world peace), and provide for some modifications (such as dietary restrictions), yet there are critical **fundamental irreconcilable contradictions between them.**

**Most importantly, for God to be teaching to believe that the Lord Jesus Christ is the Divine Son of God who died for their sins and rose again — which is True — while teaching another that He did not do so, and teaching another that achieving a state of nothingness is a the goal, etc. , would be contradictory.**

**Such issues are not a matter of unclear texts which allow some degree of different interpretations, but that of clear basic teachings.**

**Besides the many other clear contradictions between what the Bible teaches and what the Bahá'í faith claims, the fact that the Bahá'í religion denies that the Divine Son of God died for our sins to save us (the atone-**

origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive." (J. E. Esslemon, *Bahá'u'lláh and the New Era*, p. 274, <http://reference.bahai.org/en/t/o/BNE/bne-197.html>) And under the title of "The Goal of a New World Order" that the realization of this practical goal is at the heart is affirmed by Shoghi Effendi, "The inexorable march of recent events has carried humanity so near to the goal foreshadowed by Bahá'u'lláh that no responsible follower of His Faith, viewing on all sides the distressing evidences of the world's travail, can remain unmoved at the thought of its approaching deliverance." (*The Goal of a New World Order*, p. 29, <http://reference.bahai.org/en/t/se/WOB/wob-14.html>) Just searching the authoritative texts online will yield more.

2. As far as "impose" is concerned, the writings also clearly state that this envisioned new world order would "consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force will carry out the decisions arrived at, and apply the laws enacted by, this world legislature." "A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources.." (Shoghi Effendi, *The World Order of Bahá'u'lláh*. p. 204), <http://reference.bahai.org/en/t/se/WOB/wob-56.html>) You do not need a international Force exercising unchallengeable authority if "the entire human race" has reached the "age of maturity."

In other words, to some degree, it is peace thru strength even if the world executive himself is a means leading to the Bahá'í world government with its the International House of Justice which necessitates "the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power." Yet contrary to universal "maturity" as defined by the BF, the vision is that when its truth will be "embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state. It must be pointed out, however, in this connection that, contrary to what has been confidently asserted, the establishment of the Supreme House of Justice is in no way dependent upon the adoption of the Bahá'í Faith by the mass of the peoples of the world, nor does it presuppose its acceptance by the majority of the inhabitants of any one country." (Shoghi Effendi, *The World Order of Bahá'u'lláh*. p. 7, <http://reference.bahai.org/en/t/se/WOB/wob-3.html#pg7>)

Among other conflicts, Bahá'í teachings contradicts the classic Christian belief of the Fall of man and consequently substitutionary atonement, as well as most Christian theology on Regeneration (theology), seeing it as unreasonable that Justice requires inflicting punishment upon the posterity of Adam for Adam's own sin and disobedience, as well as the atonement of Christ redeeming such men as all the holy prophets. Instead, Bahá'u'lláh taught that suffered all tribulation and hardships from the people and finally offered His life as a sacrifice in order to illumine humanity—gave His blood in order to guide the world of mankind." gave His blood in order to guide the world of mankind. (*The Promulgation of Universal Peace*);

ment) renders it irreconcilably in contradiction to the teachings of Christ and the Christian Scriptures, despite Bahá'u'lláh invoking the Bible in order to appropriate its authority. The problem of clear contradictions also apply in regards to other religions which the Bahá'í religion claims to reconcile.

Secondly, while promoting itself as not being divisive, it is impossible to make any Truth claims and not be divisive, for Truth is exclusive by nature.

And by essentially asserting that the the Bahá'í religion is the correct one, with required recognition of Baha'u'llah who "representeth the Godhead," and that "whoso is deprived thereof hath gone astray, though he be the author of every righteous deed," then it sets itself at odds with all others.

And in fact, while the Bahá'í faith advertises itself as doing righteous deeds, yet by

[www.bahai.org/r/992430260](http://www.bahai.org/r/992430260)

They say that Adam disobeyed the command of God and partook of the fruit of the forbidden tree, thereby committing a sin which was transmitted as a heritage to His posterity. They teach that because of Adam's sin all His descendants have, likewise, committed transgression and have become responsible through inheritance [misunderstanding consequential transmission of sinful nature for culpability of sin]; that, consequently, **all mankind deserves punishment and must make retribution**; and that **God sent forth His Son as a sacrifice in order that man might be forgiven and the human race delivered from the consequences of Adam's transgression.**

We wish to consider these statements from the standpoint of reason. Could we conceive of the Divinity, Who is Justice itself, inflicting punishment [misunderstanding consequences of actions for punishment] upon the posterity of Adam for Adam's own sin and disobedience?...**There is no connection between the two...**

The explanation is made that when Christ came and sacrificed Himself, all the line of holy Prophets who preceded Him became free from sin and punishment. **Even a child could not justly make such an assertion..**

**In order to understand the reality of sacrifice let us consider the crucifixion and death of Jesus Christ. It is true that He sacrificed Himself for our sake. What is the meaning of this?...**Notwithstanding His knowledge of what would befall Him, He arose to proclaim His message, **suffered all tribulation and hardships from the people and finally offered His life as a sacrifice in order to illumine humanity—gave His blood in order to guide the world of mankind. He accepted every calamity and suffering in order to guide men to the truth.** (The Promulgation of Universal Peace; [www.bahai.org/r/992430260](http://www.bahai.org/r/992430260))

Consequently, by saying He was the bread which came from heaven He meant that the perfections which He showed forth were divine perfections, that the blessings within Him were heavenly gifts and bestowals, that His light was the light of Reality. He said, **"If any man eat of this bread, he shall live for ever."** That is to say, **whosoever assimilates these divine perfections which are within me will never die; whosoever has a share and partakes of these heavenly bounties I embody will find eternal life; he who takes unto himself these divine lights shall find everlasting life.** (The Promulgation of Universal Peace; [www.bahai.org/r/845048231](http://www.bahai.org/r/845048231))

For this reason Jesus Christ said, **"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."** By this Christ meant...

The world of the Kingdom is the realm of divine bestowals and the bounties of God. **It is attainment** of the highest virtues of humanity; it is nearness to God; it is capacity to receive the bounties of the ancient Lord. When man advances to this station, he attains the second birth....Therefore, **rebirth means his release from the captivity of nature, freedom from attachment to this mortal and material life. This is the second, or spiritual, birth of which Jesus Christ spoke in the Gospels...**

**When a divine spiritual illumination becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power**

**denying the atonement of Christ, by His sinless shed blood in dying for us, then the Bahá'í faith robs its followers from the Scriptural Divine means of obtaining forgiveness from their sins, and eternal salvation by obedient faith, on Christ's account!**

**Moreover, by blatantly denying what the prior revelation (which it purports to proceed from) clearly and fundamentally teaches, then the Bahá'í faith is effectively claiming that the Bible is teaching falsehoods, and calling Christians who believe the Bible ignorant or deluded, when in reality that sadly is the condition of those who affirm all the basic teachings of the Bahá'í faith.**

**Furthermore, the goal of the Scripturally deviant Bahá'í faith as one world religion, in which the first duty prescribed by God for His servants is the recognition of Baha'u'llah, (for "reality does not accept multiplicity,**

**descends, and a new life is given.** It is like the birth from the animal kingdom into the kingdom of man. When **man acquires these virtues**, the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized, and the Orient and Occident will become one. The Promulgation of Universal Peace; <http://reference.bahai.org/en/t/ab/PUP/pup-99.html>

Thus, according to 'Abdu'l-Bahá, the statement by Jesus Christ in John 3:3 "Except a man be born again, he cannot see the kingdom of God," and be "born of the Spirit," John 3:6) does not mean being receiving the person of the life-giving Holy Spirit through an act of repentant faith in the risen Lord Jesus as is taught and seen in the Bible. In-stead, and akin to Gnosticism, it means **a condition that one must advance to through divine instruction and guidance, leading to enlightenment, and therefore the attaining of the second birth**, being released from the captivity of materialism and receiving a portion of the bounties of the spiritual world. "When man acquires these virtues, the oneness of the world of humanity will be revealed..."

Consider human ignorance and inconsistency. A man who kills another man is punished by execution, but a military genius who kills one hundred thousand of his fellow creatures is immortalized as a hero. (The Promulgation of Universal Peace; [www.bahai.org/r/532833802](http://www.bahai.org/r/532833802)) **[His own apparent ignorance and inconsistency is on display, for in both cases the just or injustice of the killing is dependent upon context, whether there is justifiable cause or not, while the bahai vision of a one world police department means the sanction of at least physical force.]**

#### **Evangelism and discipleship:**

Children's Classes for ages 6 – 11 nurture the tender hearts and minds of children through prayers and quotations, stories, songs, games, and art. These classes help draw out spiritual virtues which lay the foundation of a noble and upright character.

Junior Youth Groups are for young people ages 11 to 15 and are designed to provide an environment of mutual support in which they can develop the spiritual perceptions, patterns of thought and behavior that will characterize them throughout their lives.

Devotional Gatherings are a time to come together in prayer to spiritually refresh ourselves and create bonds of unity and friendship. These circles, in addition to devotions at regular Bahá'í gatherings, often include music and uplifting prayers and Writings and are open to all.

Study Circles are formed to discuss topics on spiritual matters and strengthen our individual capacities to be of service to our communities. The Ruhi Institute materials allow for reflection of themes such as the power of prayer, life after death and the nature of the soul. Service is associated with each book.

#### **Firesides**

Informal gatherings in homes to share and discuss the message and teachings of Bahá'u'lláh, the Prophet founder of the Bahá'í Faith.

#### **Holy Day Gatherings**

Opportunities to gather to commemorate the Bahá'í Holy Days throughout the

**nor is it subject to divisibility"), whose judgments are to be enforced via unchallengeable (yet illicit) authority, reveals its true demonic nature. Which is that of an idolatrous religion, with a false christ, and which (despite carefully nuanced words) will compel obedience to it via earthly means.**

**In contrast, the Divine Son of God, sent by the Father, who "went about doing good, and healing all that were oppressed of the devil; for God was with him," (Acts 10:38) and who did everything right, and then took responsibility for all we did wrong, paying the price for the forgiveness of our sins with His sinless shed blood, dying for us. And who therefore rose again, being seen by hundreds, and then ascended up to Heaven where He sits at the right hand of the Father as the present Savior for all who will truly believe, and the future judge of mankind.**

year, often through prayer, music, service and fellowship.

### Service Projects

The Concord Bahá'í Community supports many of our fellow nonprofit organizations in the MetroWest area including Open Table, Gaining Ground, and several elderly care facilities. (<https://www.concordbahais.org/activities>)

We have enjoined **obligatory prayer upon you, with nine rak'ahs, to be offered at noon and in the morning and the evening** unto God, the Revealer of Verses. (The Kitáb-i-Aqdas); [www.bahai.org/r/547963840](http://www.bahai.org/r/547963840)

Bahá'u'lláh invested a few prayers with special power. These include three obligatory prayers revealed by Him: a short prayer of a few brief lines, which is to be said between noon and sunset; a medium obligatory prayer of several verses, which is to be recited in the morning, at noon, and in the evening; and a long prayer, which is to be recited once in twenty-four hours. Bahá'ís choose to say one of these three prayers each day.

It is also a common practice for Bahá'ís in localities throughout the world to gather together in centres or in one another's homes with their friends and neighbours to offer prayers. In addition to providing opportunities for the participants to read aloud and listen to the recitation of extracts from Holy Scriptures and other illuminating passages, these devotional gatherings often include uplifting music and song. Such meetings serve to awaken spiritual susceptibilities within the participants and promote patterns of community life which are infused with the spirit of devotion. (<https://www.bahai.org/beliefs/life-spirit/devotion/prayer>)

### Short Obligatory Prayer

To be recited once in twenty four hours, at noon.

I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth.

There is none other God but Thee, the Help in Peril, the Self-Subsisting.

### Medium Obligatory Prayer

To be recited daily, in the morning, at noon, and in the evening.

Whoso wisheth to pray, let him wash his hands, and while he washeth, let him say:

Strengthen my hand, O my God, that it may take hold of Thy Book with such steadfastness that the hosts of the world shall have no power over it. Guard it, then, from meddling with whatsoever doth not belong unto it. Thou art, verily, the Almighty, the Most Powerful.

And while washing his face, let him say:

I have turned my face unto Thee, O my Lord! Illumine it with the light of Thy countenance. Protect it, then, from turning to anyone but Thee.

Then let him stand up, and facing the Qiblih (Point of Adoration, i.e., Bahjí, 'Akká), let him say:

God testifieth that there is none other God but Him. His are the kingdoms of Revelation and of creation. He, in truth, hath manifested Him Who is the Dayspring of Revelation, Who conversed on Sinai, through Whom the

**And that, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," (Acts 10:43) and therefore we have the exhortation, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19)**

**And whose future kingdom on earth has its rule by supernatural means through true, overcoming believers, until all who oppose the Lord of glory are judged. And which opposition includes "The Báb," the so-called "Exalted One," and Bahá'u'lláh, the self-proclaimed prophet but who in reality is an anti-Christ devil, preaching lies and deceptions. And (as is the case with Islam) which uses Biblical principals in order to provide itself an air of validity, "Having a form of godliness, but denying the power thereof: from such turn away." (2**



Supreme Horizon hath been made to shine, and the Lote-Tree beyond which there is no passing hath spoken, and through Whom the call hath been proclaimed unto all who are in heaven and on earth: "Lo, the All-Possessing is come. Earth and heaven, glory and dominion are God's, the Lord of all men, and the Possessor of the Throne on high and of earth below!"

Let him, then, bend down, with hands resting on the knees, and say:

Exalted art Thou above my praise and the praise of anyone beside me, above my description and the description of all who are in heaven and all who are on earth!

Then, standing with open hands, palms upward toward the face, let him say:

Disappoint not, O my God, him that hath, with beseeching fingers, clung to the hem of Thy mercy and Thy grace, O Thou Who of those who show mercy art the Most Merciful!

Let him, then, be seated and say:

I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God beside Thee. Thou hast, verily, revealed Thy Cause, fulfilled Thy Covenant, and opened wide the door of Thy grace to all that dwell in heaven and on earth. Blessing and peace, salutation and glory, rest upon Thy loved ones, whom the changes and chances of the world have not deterred from turning unto Thee, and who have given their all, in the hope of obtaining that which is with Thee. Thou art, in truth, the Ever-Forgiving, the All-Bountiful.

(If anyone choose to recite instead of the long verse these words: "God testifieth that there is none other God but Him, the Help in Peril, the Self-Subsisting," it would be sufficient. And likewise, it would suffice were he, while seated, to choose to recite these words: "I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God beside Thee.")

### **Long Obligatory Prayer**

To be recited once in twenty-four hours.

Whoso wisheth to recite this prayer, let him stand up and turn unto God and, as he standeth in his place, let him gaze to the right and to the left, as if awaiting the mercy of his Lord, the Most Merciful, the Compassionate. Then let him say:

O Thou Who art the Lord of all names and the Maker of the heavens! I beseech Thee by them Who are the Daysprings of Thine invisible Essence, the Most Exalted, the All-Glorious, to make of my prayer a fire that will burn away the veils which have shut me out from Thy beauty, and a light that will lead me unto the ocean of Thy Presence.

Let him then raise his hands in supplication toward God—blessed and exalted be he and say:

O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and rid of all attachment to anyone save Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up. I am Thy servant, O my Lord, and the son of Thy servant. Behold

me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Daystar of Thy grace to do with Thy servant as Thou wilt and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

Let him then kneel, and bowing his forehead to the ground, let him say:

Exalted art Thou above the description of anyone save Thyself, and the comprehension of aught else except Thee.

Let him then stand and say:

Make my prayer, O my Lord, a fountain of living waters whereby I may live as long as Thy sovereignty endureth, and may make mention of Thee in every world of Thy worlds.

Let him again raise his hands in supplication, and say:

O Thou in separation from Whom hearts and souls have melted, and by the fire of Whose love the whole world hath been set aflame! I implore Thee by Thy Name through which Thou hast subdued the whole creation, not to withhold from me that which is with Thee, O Thou Who rulest over all men! Thou seest, O my Lord, this stranger hastening to his most exalted home beneath the canopy of Thy majesty and within the precincts of Thy mercy; and this transgressor seeking the ocean of Thy forgiveness; and this lowly one the court of Thy glory; and this poor creature the orient of Thy wealth. Thine is the authority to command whatsoever Thou wilt. I bear witness that Thou art to be praised in Thy doings, and to be obeyed in Thy behests, and to remain unconstrained in Thy bidding.

Let him then raise his hands, and repeat three times the Greatest Name.<sup>1</sup> Let him then bend down with hands resting on the knees before God—blessed and exalted be He—and say:

Thou seest, O my God, how my spirit hath been stirred up within my limbs and members, in its longing to worship Thee, and in its yearning to remember Thee and extol Thee; how it testifieth to that whereunto the Tongue of Thy Commandment hath testified in the kingdom of Thine utterance and the heaven of Thy knowledge. I love, in this state, O my Lord, to beg of Thee all that is with Thee, that I may demonstrate my poverty, and magnify Thy bounty and Thy riches, and may declare my powerlessness, and manifest Thy power and Thy might.

Let him then stand and raise his hands twice in supplication, and say:

There is no God but Thee, the Almighty, the All-Bountiful. There is no God but Thee, the Ordainer, both in the beginning and in the end. O God, my God! Thy forgiveness hath emboldened me, and Thy mercy hath strengthened me, and Thy call hath awakened me, and Thy grace hath raised me up and led me unto Thee. Who, otherwise, am I that I should dare to stand at the gate of the city of Thy nearness, or set my face toward the lights that are shining from the heaven of Thy will? Thou seest, O my Lord, this wretched creature knocking at the door of Thy grace, and this evanescent soul seeking the river of

everlasting life from the hands of Thy bounty. Thine is the command at all times, O Thou Who art the Lord of all names; and mine is resignation and willing submission to Thy will, O Creator of the heavens!

Let him then raise his hands thrice, and say:

Greater is God than every great one!

Let him then kneel and, bowing his forehead to the ground, say:

Too high art Thou for the praise of those who are nigh unto Thee to ascend unto the heaven of Thy nearness, or for the birds of the hearts of them who are devoted to Thee to attain to the door of Thy gate. I testify that Thou hast been sanctified above all attributes and holy above all names. No God is there but Thee, the Most Exalted, the All-Glorious.

Let him then seat himself and say:

I testify unto that whereunto have testified all created things, and the Concourse on high, and the inmates of the all-highest Paradise, and beyond them the Tongue of Grandeur itself from the all-glorious Horizon, that Thou art God, that there is no God but Thee, and that He Who hath been manifested is the Hidden Mystery, the Treasured Symbol, through Whom the letters B and E (Be) have been joined and knit together. I testify that it is He Whose name hath been set down by the Pen of the Most High, and Who hath been mentioned in the Books of God, the Lord of the Throne on high and of earth below.

Let him then stand erect and say:

O Lord of all being and Possessor of all things visible and invisible! Thou dost perceive my tears and the sighs I utter, and hearest my groaning, and my wailing, and the lamentation of my heart. By Thy might! My trespasses have kept me back from drawing nigh unto Thee; and my sins have held me far from the court of Thy holiness. Thy love, O my Lord, hath enriched me, and separation from Thee hath destroyed me, and remoteness from Thee hath consumed me. I entreat Thee by Thy footsteps in this wilderness, and by the words "Here am I. Here am I," which Thy chosen Ones have uttered in this immensity, and by the breaths of Thy Revelation, and the gentle winds of the Dawn of Thy Manifestation, to ordain that I may gaze on Thy beauty and observe whatsoever is in Thy Book.

Let him then repeat the Greatest Name ["Bahá"] thrice, and bend down with hands resting on the knees, and say:

Praise be to Thee, O my God, that Thou hast aided me to remember Thee and to praise Thee, and hast made known unto me Him Who is the Dayspring of Thy signs, and hast caused me to bow down before Thy Lordship, and humble myself before Thy Godhead, and to acknowledge that which hath been uttered by the Tongue of Thy grandeur.

Let him then rise and say:

O God, my God! My back is bowed by the burden of my sins, and my heedlessness hath destroyed me. Whenever I ponder my evil doings and Thy benevolence, my heart melteth within me, and my blood boileth in my veins. By Thy Beauty, O Thou the Desire of the world! I blush to lift up my face to Thee, and my longing hands are ashamed to stretch forth toward the heaven of Thy bounty. Thou seest, O my God, how my tears prevent me from

remembering Thee and from extolling Thy virtues, O Thou the Lord of the Throne on high and of earth below! I implore Thee by the signs of Thy Kingdom and the mysteries of Thy Dominion to do with Thy loved ones as becometh Thy bounty, O Lord of all being, and is worthy of Thy grace, O King of the seen and the unseen!

Let him then repeat the Greatest Name thrice, and kneel with his forehead to the ground, and say:

Praise be unto Thee, O our God, that Thou hast sent down unto us that which draweth us nigh unto Thee, and supplieth us with every good thing sent down by Thee in Thy Books and Thy Scriptures. Protect us, we beseech Thee, O my Lord, from the hosts of idle fancies and vain imaginations. Thou, in truth, art the Mighty, the All-Knowing.

Let him then raise his head, and seat himself, and say:

I testify, O my God, to that whereunto Thy chosen Ones have testified, and acknowledge that which the inmates of the all-highest Paradise and those who have circled round Thy mighty Throne have acknowledged. The kingdoms of earth and heaven are Thine, O Lord of the worlds!  
(<https://www.bahai.org/documents/bahauallah/obligatory-prayers>)

"The Greatest Name ["Bahá"] should be found upon the lips in the first awakening moment of early dawn. It should be fed upon by constant use in daily invocation, in trouble, under opposition, and should be the last word breathed when the head rests upon the pillow at night. It is the name of comfort, protection, happiness, illumination, love and unity.

"I hope that thou mayest become informed of the concealed mystery and recondite symbol of the stone of the Most Great Name... The use of the Greatest Name ["Bahá"] and dependence upon it, cause the soul to strip itself of the husks of mortality and to step forth freed, reborn, a new creature..."('Abdu'l-Bahá: United States Supplement to Bahá'í News, No. 80, p. 2, October 1964)

In Islamic belief God has 99 names, and in some Islamic traditions it is believed that there is a special hidden 100th name, which is the greatest.[9] In Bahá'í belief the Greatest Name is Bahá' (بهاء), translated as "glory" or "splendour".[9] Many symbols of the Bahá'í Faith derive their significance from the word Bahá', and it is the root word used in many other names and phrases including Bahá'í (a follower of Bahá'), Bahá'u'lláh (Glory of God), `Abdu'l-Bahá (Servant of Glory), Yá Bahá'u'l-Abhá (O Thou Glory of the Most Glorious), and Alláh-u-Abhá (God is Most Glorious).

In Twelver Islam, the Greatest Name, or Most Great Name, refers to the Book of God,[10] thus the fact that Baha'u'llah used the verbiage of the Greatest Name signifies Baha'u'llah's writings similar to Bayán - explanation, in Babism.

Bahá'u'lláh often referred to Bahá'ís in his writings as "the people of Bahá'", and in addition, the Báb sent a tablet to Bahá'u'lláh with 360 derivatives of the word Bahá'.[2][11] Along with daily prayers, Bahá'ís are encouraged to recite the phrase "Alláh-u-Abhá" 95 times in a form of meditation.[12]

The Greatest Name ["Bahá"] is an invocation which means 'O Thou Glory of Glories!' The word 'Bahá', or 'Glory', is a reference to Bahá'u'lláh. The Greatest Name is a distinctive mark of the Cause and a symbol of our Faith. The term of 'Alláh-u-Abhá,' on the other hand, is a form of Bahá'í greeting, and

means 'God the All-Glorious.' ” (From a letter written on behalf of Shoghi Effendi to an individual believer, December 8, 1941)

According to the Abjad system of Isopsephy, the word Bahá' has a numerical equivalence of 9, and thus there is frequent use of the number 9 in Bahá'í symbols.[9] The most commonly used symbol connected to the number 9 is the nine-pointed star; there is no particular design of the nine-pointed star that is used more often than others. While the star is not a part of the teachings of the Bahá'í Faith, it is commonly used as an emblem representing "9", because of the association of number 9 with perfection, unity and Bahá'.

The number 9 also comes up several times in Bahá'í history and teachings. On the significance of the number 9, Shoghi Effendi wrote:

"Concerning the number nine: the Bahá'ís reverence this for two reasons, first because it is considered by those interested in numbers as the sign of perfection. The second consideration, which is the more important one, is that it is the numerical value of the word "Bahá"...

"Besides these two significances the number nine has no other meaning. It is, however, enough to make the Bahá'ís use it when an arbitrary number is to be chosen." [14] ([https://en.wikipedia.org/wiki/Bah%C3%A1%27%C3%AD\\_symbols](https://en.wikipedia.org/wiki/Bah%C3%A1%27%C3%AD_symbols))

### **Message to youth:**

How important it is, then, to strive to be among those who, in the words of 'Abdu'l-Bahá, "plucked the fruit of life". (1 July 2013 – To the participants in the forthcoming 114 youth conferences throughout the world); [www.bahai.org/r/149159186](http://www.bahai.org/r/149159186)

...in many a cluster and in neighbourhoods and villages throughout the world that have become centres of intense activity. (1 July 2013 – To the participants in the forthcoming 114 youth conferences throughout the world); [www.bahai.org/r/771375811](http://www.bahai.org/r/771375811)

the imperative to share the Revelation of Bahá'u'lláh with receptive hearts and explore the implications of His message for today's world is keenly felt. (1 July 2013 – To the participants in the forthcoming 114 youth conferences throughout the world); [www.bahai.org/r/771375811](http://www.bahai.org/r/771375811)

divine assistance is promised to all those who arise to serve humankind in response to the galvanizing call of Bahá'u'lláh.(1 July 2013 – To the participants in the forthcoming 114 youth conferences throughout the world); [signed: The Universal House of Justice] (1 July 2013 – To the participants in the forthcoming 114 youth conferences throughout the world) [www.bahai.org/r/677070382](http://www.bahai.org/r/677070382)

### **Spiritual Empowerment is achieved in Junior Youth when they:**

Build a sound moral structure through learning to practice virtues, such as showing respect, accepting responsibility and being truthful

Develop their spiritual perception

The Junior Youth spiritual Empowerment Program also aims to:

Assist them to recognize the moral issues underlying everyday decisions and identify the moral implications of speech and action

Empower them to channel their energies towards both strengthening their

own characters and to serve their communities

### **What about youth older than 14?**

According to the Bahá'í teachings, an individual reaches the age of spiritual maturity at 15, when spiritual and moral obligations become binding. The Animator program for youth older than 15 involves learning information about themselves as youth, which helps them demonstrate their growing maturity. Additionally, it is accepted that younger youth look up to older youth. Therefore, this program also provides youth past the age of 12 (15 and older) with an opportunity to learn to mentor younger youth. Guided by trained adults, older youth learn to raise their own capacity to serve and to take charge of their own spiritual, social and intellectual development.

### **Who can attend?**

The Junior Youth Spiritual Empowerment Program is open to all young people, ages 11, 12, 13 and 14, of every religious or non-religious background, and assists them to navigate through this crucial stage in their lives.

Both programs explore themes from a Bahá'í perspective, but not in the mode of religious instruction. (<https://placercounty.local.bahai.us/content/junior-youth-spiritual-empowerment-program>)

### **Micl.**

God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice: nine mithqáls of gold, to be doubled if they should repeat the offense.

—[The Kitáb-i-Aqdas](#), Verse 49.

And its binding interpretation by Abdu'l-Bahá:

Although the term translated here as adultery refers, in its broadest sense, to unlawful sexual intercourse between either married or unmarried individuals..., 'Abdu'l-Bahá has specified that the punishment here prescribed is for sexual intercourse between persons who are unmarried. He indicates that it remains for the Universal House of Justice to determine the penalty for adultery committed by a married individual. —The Kitáb-i-Aqdas, Note 77.

### **Further excerpts from authorized teaching, which in the Bahá'í Faith is extensive, and overall consistent in its demonic delusions:**

Within the walls of that same fortress the Bayán (Exposition)—that monumental repository of the laws and precepts of the new Dispensation and the treasury enshrining most of the Báb's references and tributes to, as well as His warning regarding, "Him Whom God will make manifest"—was revealed. Peerless among the doctrinal works of the Founder of the Bábí Dispensation; consisting of nine Váḥids (Unities) of nineteen chapters each, except the last Váḥid comprising only ten chapters; not to be confounded with the smaller and less weighty Arabic Bayán, revealed during the same period; fulfilling the Muḥammadan prophecy that "a Youth from Bani-Háshim ... will reveal a new Book and promulgate a new Law;" wholly safeguarded from the interpolation and corruption which has been the fate of so many of the Báb's lesser works, this Book, of about eight thousand verses, occupying a pivotal position in Bábí literature, should be regarded primarily as a eulogy of the Promised One rather than a code of laws and ordinances designed to be a permanent guide to future generations. This Book at once abrogated the laws and ceremonials enjoined by the Qur'án regarding prayer, fasting, marriage, divorce and inheritance, and upheld, in its integrity, the belief in the prophetic mission of Muḥammad, even as the Prophet of Islám before Him had annulled the ordinances of the Gospel and yet recognized the Divine origin of the Faith of Jesus Christ. It moreover interpreted in a masterly fashion the meaning of certain terms frequently occurring in the sacred Books of previous Dispensations such as Paradise, Hell, Death, Resurrection, the Return, the Balance, the Hour, the Last Judgment, and the like. Designedly severe in the rules and regulations it imposed, revolutionizing in the principles it instilled,

calculated to awaken from their age-long torpor the clergy and the people, and to administer a sudden and fatal blow to obsolete and corrupt institutions, it proclaimed, through its drastic provisions, the advent of the anticipated Day, the Day when “the Summoner shall summon to a stern business,” when He will “demolish whatever hath been before Him, even as the Apostle of God demolished the ways of those that preceded Him.”

It should be remembered, however, that apart from the miracle associated with the Báb's execution, He, unlike the Founder of the Christian religion, is not only to be regarded as the independent Author of a divinely revealed Dispensation, but must also be recognized as the Herald of a new Era and the Inaugurator of a great universal prophetic cycle. Nor should the important fact be overlooked that, whereas the chief adversaries of Jesus Christ, in His lifetime, were the Jewish rabbis and their associates, the forces arrayed against the Báb represented the combined civil and ecclesiastical powers of Persia, which, from the moment of His declaration to the hour of His death, persisted, unitedly and by every means at their disposal, in conspiring against the upholders and in vilifying the tenets of His Revelation.

The Báb, acclaimed by Bahá'u'lláh as the “Essence of Essences,” the “Sea of Seas,” the “Point round Whom the realities of the Prophets and Messengers revolve,” “from Whom God hath caused to proceed the knowledge of all that was and shall be,” Whose “rank excelleth that of all the Prophets,” and Whose “Revelation transcendeth the comprehension and understanding of all their chosen ones,” had delivered His Message and discharged His mission. He Who was, in the words of ‘Abdu’l-Bahá, the “Morn of Truth” and “Harbinger of the Most Great Light,” Whose advent at once signalized the termination of the “Prophetic Cycle” and the inception of the “Cycle of Fulfillment,” had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind. He, as affirmed by Himself, “the Primal Point from which have been generated all created things,” “one of the sustaining pillars of the Primal Word of God,” the “Mystic Fane,” the “Great Announcement,” the “Flame of that supernal Light that glowed upon Sinai,” the “Remembrance of God” concerning Whom “a separate Covenant hath been established with each and every Prophet” had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations. He the “Qá’im” (He Who ariseth) promised to the Shí’ahs, the “Mihdí” (One Who is guided) awaited by the Sunnis, the “Return of John the Baptist” expected by the Christians, the “Úshídar-Máh” referred to in the Zoroastrian scriptures, the “Return of Elijah” anticipated by the Jews, Whose Revelation was to show forth “the signs and tokens of all the Prophets”, Who was to “manifest the perfection of Moses, the radiance of Jesus and the patience of Job” had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The “Second Woe,” spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two “Messengers,” Whose appearance had been prophesied in the Qur’án, had been sent down. The first “Trumpet-Blast”, destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. “The Inevitable,” “The Catastrophe,” “The Resurrection,” “The Earthquake of the Last Hour,” foretold by that same Book, had all come to pass. The “clear tokens” had been “sent down,” and the “Spirit” had “breathed,” and the “souls” had “waked up,” and the “heaven” had been “cleft,” and the “angels” had “ranged in order,” and the “stars” had been “blotted out,” and the “earth” had “cast forth her burden,” and “Paradise” had been “brought near,” and “hell” had been “made to blaze,” and the “Book” had been “set,” and the “Bridge” had been “laid out,” and the “Balance” had been “set up,” and the “mountains scattered in dust.” The “cleansing of the Sanctuary,” prophesied by Daniel and confirmed by Jesus Christ in His reference to “the abomination of desolation,” had been accomplished. The “day whose length shall be a thousand years,” foretold by the Apostle of God in His Book, had terminated. The “forty and two months,” during which the “Holy City,” as predicted by St. John the Divine, would be trodden under foot, had elapsed. The “time of the end” had been ushered in, and the first of the “two Witnesses” into Whom, “after three days and a half the Spirit of Life from God” would enter, had arisen and had “ascended up to heaven in a cloud.” The “remaining twenty and five letters to be made manifest,” according to Islamic tradition, out of the “twenty and seven letters” of which Knowledge has been declared to consist, had been revealed. The “Man Child,” mentioned in the Book of Revelation, destined to “rule all nations with a rod of iron,” had released, through His coming, the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instill into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution. The clarion-call addressed to the “concourse of kings and of the sons of kings,” marking the inception of a process which, accelerated by Bahá'u'lláh's subsequent warnings to the entire company of the monarchs of East and West, was to produce so widespread a revolution in the fortunes of royalty, had been raised in the Qayyumú'l-Asmá'. The “Order,” whose foundation the Promised One was to establish in the Kitáb-i-Aqdas, and the features of which the Center of the Covenant was to delineate in His Testament, and whose administrative framework the entire body of His followers are now erecting, had been categorically announced in the Persian Bayán. The laws which were designed, on the

one hand, to abolish at a stroke the privileges and ceremonials, the ordinances and institutions of a superannuated Dispensation, and to bridge, on the other, the gap between an obsolete system and the institutions of a world-encompassing Order destined to supersede it, had been clearly formulated and proclaimed. The Covenant which, despite the determined assaults launched against it, succeeded, unlike all previous Dispensations, in preserving the integrity of the Faith of its Author, and in paving the way for the advent of the One Who was to be its Center and Object, had been firmly and irrevocably established. The light which, throughout successive periods, was to propagate itself gradually from its cradle as far as Vancouver in the West and the China Sea in the East, and to diffuse its radiance as far as Iceland in the North and the Tasman Sea in the South, had broken. The forces of darkness, at first confined to the concerted hostility of the civil and ecclesiastical powers of Shí'ah Persia, gathering momentum, at a later stage, through the avowed and persistent opposition of the Caliph of Islám and the Sunní hierarchy in Turkey, and destined to culminate in the fierce antagonism of the sacerdotal orders associated with other and still more powerful religious systems, had launched their initial assault. The nucleus of the divinely ordained, world-embracing Community—a Community whose infant strength had already plucked asunder the fetters of Shí'ah orthodoxy, and which was, with every expansion in the range of its fellowship, to seek and obtain a wider and still more significant recognition of its claims to be the world religion of the future, had been formed and was slowly crystallizing. And, lastly, the seed, endowed by the Hand of Omnipotence with such vast potentialities, though rudely trampled under foot and seemingly perished from the face of the earth, had, through this very process, been vouchsafed the opportunity to germinate and remanifest itself, in the shape of a still more compelling Revelation—a Revelation destined to blossom forth, in a later period into the flourishing institutions of a world-wide administrative System, and to ripen, in the Golden Age as yet unborn, into mighty agencies functioning in consonance with the principles of a world-unifying, world-redeeming Order. (God Passes By Shoghi Effendi; <https://www.bahai.org/library/authoritative-texts/shoghi-effendi/god-passes-by/god-passes-by.xhtml?d64844ed>)

### **Religion and Social Evolution**

The Revelation associated with the Faith of Jesus Christ focused attention primarily on the redemption of the individual and the molding of his conduct, and stressed, as its central theme, the necessity of inculcating a high standard of morality and discipline into man, as the fundamental unit in human society. Nowhere in the Gospels do we find any reference to the unity of nations or the unification of mankind as a whole. When Jesus spoke to those around Him, He addressed them primarily as individuals rather than as component parts of one universal, indivisible entity. The whole surface of the earth was as yet unexplored, and the organization of all its peoples and nations as one unit could, consequently, not be envisaged, how much less proclaimed or established. What other interpretation can be given to these words, addressed specifically by Bahá'u'lláh to the followers of the Gospel, in which the fundamental distinction between the Mission of Jesus Christ, concerning primarily the individual, and His own Message, directed more particularly to mankind as a whole, has been definitely established: "Verily, He [Jesus] said: 'Come ye after Me, and I will make you to become fishers of men.' In this day, however, We say: 'Come ye after Me, that We may make you to become the quickeners of mankind.'" (The Promised Day Is Come; [www.bahai.org/r/786543115](http://www.bahai.org/r/786543115))



