



Bible Prophecies Fulfilled In This Age

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THE Oriental countries, Persia and Palestine and other parts of Arabia, have been always the dawning place of the mystic lights of the Sun of Reality. Great schools of spiritual philosophy, vast systems of idealism and the religions of the world have sprung out of the East and irradiated the lights to other parts of the world.

The great Book, the Bible, which you have studied and quote in all your churches and religious meetings — that Book containing wonderful predictions and prophecies — was written by Eastern seers and Oriental prophets. If we ponder carefully over the predictions and prophecies given by these ancient spiritual mouthpieces of God, we will then realize that they have that divine insight which enabled them to pierce the vistas of ages and see the things which would and have happened centuries and centuries after their lives upon this earth plane. What divine insight; what celestial perception these prophets must have had, through which they could see and predict the events of the future! This subject has been dealt with in detail by great metaphysicians and theologians in their various volumes and books. The mystics of Persia have tried to explain this great fact in the following manner: The world of existence is similar to a dome of glass or a mirror. The phenomena and the objects of creation below this dome are reflected back to the ceiling of this clear, translucent dome; so that this dome has the reflection of all the things which exist below; in other words, it is the greatest disc reflecting all of the phenomena in

the material world. Now that you have a clear picture of the dome before you, in which is reflected all the visible phenomena, you can likewise imagine the brains and the minds of men as revolving mirrors around the dome. As long as the brain of man is turned toward this dome, the dome reflects the pictures that are mirrored on its surface from below. Whether the pictures are of the past or the present or the future, the mind has the capability of absorbing all these reflective pictures on the surface of the dome. There are three conditions for the brains of men, so that they may reflect clearly the pictures. First, the mirror of the brain must be clear; second, it must be turned toward the dome; and, third, there must be no veil or curtain between the mirror and the dome.

The minds of the prophets of God and the messengers of the merciful had these qualities, because, first, their minds were clear and translucent mirrors; second, they were constantly turned toward this great dome of reality, and third, there was no veil or curtain preventing their reflection and irradiation. Now, your minds have just as much ability to reflect those images of reality as the mind of the Manifestations of God. But we, through our limitations and ignorance, bring before our minds veils of misunderstanding and curtains of imagination. Thus the surface of the mirror becomes filled with the dust of worldly materialism and agnosticism. Consequently the brains of such men cannot reflect equally the same light and beauty as the minds of the prophets and messengers. It is for this reason that men, either through following in the footsteps of the Manifestations of God or through concentration and attention, purify and cleanse the surface of the mirrors of their brain, and they become enabled to make predictions of the future; to see the objects of life and to delve into the mysteries of truth. Here we come across very interesting reflections: If these prophets were able to look into the future and see the events which would transpire two or three thousand years hence, how was it that they could not see the events which were transpiring around them, subjecting them to persecutions, suffering and humiliation? Because it is an historical fact that all these messengers of good will who have lived on this earth plane have had to go through many persecutions and

many sufferings on account of the bigotry and fanatical ideas of the populace. This mystery is solved when we realize that even the Manifestations of God had two phases of life, the physical and the divine. When they engaged themselves with material things, when they were living the physical life, they were like other people, but when they turned their minds toward that great dome of reality, then they were different from the rest of mankind, because their minds were so clear as to receive the impressions of the Infinite.

You will remember the story of Jacob; how Joseph was taken by his brothers, thrown into the well and sold to the Egyptians; how later on the brothers went into Egypt and brought back the coat of Joseph, and when the coat was presented to Jacob, the father of Joseph, the very fragrance or the smell of it made him feel that his son was still living in Egypt. This subject is taken by a Persian poet, and addressing the father of Joseph he says: "If thou wert able to realize that thy son Joseph was in Egypt thousands of miles away, through the contact of the coat, how is it that thou couldst not know when he was thrown into the well?" Then the father of Joseph answered: "We are living in this world like other men, but now and then the light of inspiration flashes and through that light we see the events. When the light is extinguished, the vision is gone. Sometimes we ascend to the very height of the mountain of transfiguration and see the evolving events of the future, and sometimes we come down and live on the earth plane and will be able to see even those things which are before us." If that state of spiritual realization could be continued in this life day and night, no one would like to live here. In short, the prophets have had this quality of prediction, and their books are the greatest testimonies that they saw these things, either in dream or vision or in the state of wakefulness.

Prophecies can be roughly divided into three parts: The first are those predictions which deal with the events of the prophets' own lives during the time that they live. This is not important, and we have nothing to do with that part of prophecy. There is a prophecy in the Old Testament about one of the kings who was very ill. A prophet went to call upon him, and while he was there he told him that his illness was very

dangerous, "You are going to die." When he left him and came into the court, he received a revelation or inspiration that this king is going to be healed very soon, so he hastened back and gave him this news. "Just at this moment I received a revelation that you are going to be healed." Now, this is a minor prophecy, dealing with the events of the days of the prophet and those people who were with him.

The second part of prophecy is that which deals with the predictions of events which will transpire in two or three hundred years, such as the wars and chain of circumstances with which the Old Testament is filled. It is like unto the dream of the King of Babylon. He had even forgotten what he had seen in the dream, but Daniel was enabled to tell him what it was, and likewise to give him the interpretation. That great dream of Nabuchednezzar was of a man whose head was of gold and whose breast silver, and whose feet of clay. Daniel gave the interpretation that this is extremely symbolical. Thy dream symbolizes thine own empire; while thou art at the head of this kingdom the country is like gold; another king from thy progeny will be like silver. The future kingdom will be like iron and copper, and finally the weakest of them will be of clay. Then out of heaven a great stone will fall and destroy this great figure. That was one of the mightiest empires which came along afterwards and dispersed this Babylonian kingdom. Reading subsequent history of the Babylonian race, one becomes aware that it was as though Daniel had lived hundreds of years after himself and had observed and witnessed all these events he predicted so accurately and truly.

The third and most important prophecy contained in the sacred scriptures is that dealing with events from two, three and four hundred years afterwards in regard to the consummation of ages and the establishment of the Divine cycle of human power. So if we could take out these wonderful illuminating prophecies from the Old Testament and put them side by side, noting the correspondence with the great events which have transpired in the last two or three hundred years, it would be as though those prophets had the divine vision and insight to look into the future and see all these things with their own eyes.

The prophecies of these great prophets again are divided into two parts: The first part is in regard to the material and physical advancement of the world, and the second is regarding the spiritual, the ideal advancement and progress of the hearts of mankind. For example, this great Armageddon, this great universal war which flooded the world with misery and slaughter, we find clearly predicted in the Old and New Testaments. One of the Israelitish prophets, in some part of his book, says, that there will be such a great struggle and turmoil in the world that two parts of the world will be cut off. The same prophecy is repeated by Christ when he refers to the prediction of Daniel, and says: "There shall be wars and rumors of wars, and kingdom shall rise against kingdom, and nation wage war against nation; there shall be earthquakes and famine in the world;" all of which have come to pass and are before our eyes. Hence if we peruse the terrible events which have transpired in the last eight years in the whole world in all parts, likewise realizing the distraction, the savagry and barbarism perpetrated by so-called civilized nations, and how millions of the flowers of humanity have been cut off, we will then know that these ancient prophets were right; that they had the divine insight to predict these events. One of the most wonderful prophecies which has actually taken place is the return of the Jews to Palestine and the hope for the establishment of their kingdom.

There are certain concrete prophecies in regard to the inventions of telegraph, telephone and wireless, all of which show that these prophets had a vision which was beyond human ken. In one of these ancient prophecies it is recorded that at the end of time there will be many threads connecting various vicinities; that from Jerusalem these threads will be extended to all parts of the world, and people will come to this center by taking hold of these threads. By these threads the prophet meant the railroads and the steamships, and people would travel over the fastest railroads to reach that country.

Another prophecy in the Book of Isaiah is about the connection of Egypt and Palestine which was fulfilled by the building of railroads during the war connecting these two countries. The students of the Bible can find the prophecies for all the marvelous achievements of the last few centuries.

The second part of the prophecies which is the most important is in regard to the fulfillment of the law of Universal Love in all parts of the earth, the establishment of Universal Fellowship and reconciliation amongst the people. Isaiah says that in that day the wolf and the sheep shall lie side by side; the leopard and the kid will be grazing in the same meadow; the lion and the lamb will be in the same pasture; the little children shall put their hands in the hole and the adder will not harm them. All of these symbolic prophecies indicate that a day will come when the nations who are wolfish and the countries and the people who are lamb-like will enter into eternal compact of friendship and amity and will forget their enmity and animosity forever. From a physical standpoint it is impossible for the wolf and the lamb to become friendly, because the wolf is a carnivorous animal; it has claw-like teeth and flesh is its natural food. The wolf has no enmity toward the lamb when he tears him to pieces, but he wants to live. The only time they will be peaceful and kindly toward each other is when the lamb will be lying down peacefully in the belly of the wolf.

Again it is written in these sacred Books that in that day God shall judge all the nations; that the nations shall change their swords into plowshares and their spears into pruning hooks, and that they shall learn war no more. The prophets in those days lived at a time when the civilization did not require bombs, poisonous gasses, guns and cartridges and all kinds of infernal machinery; at a time when we had none of the modern inventions. The prophet had no other way of explaining himself other than the agricultural implements, swords and spears. In brief, the prophets desired to say that the nations will be disarmed; that there will be Universal disarmament. Again, in another place it is written: "In that day I shall gather all the nations, and all languages will be made into one language." Hence, if we think of the marvelous spiritual outpourings upon the hearts of the people, we realize that this universal consciousness, this international mind, this international amity and better understanding and wider relationship which is being felt by all men everywhere are all predicted by these prophets.

Now, the prophets of Israel picturing before themselves this roseate dream, thought that when these conditions are fulfilled in the world, then God Almighty will come and tabernacle himself in the human world; the manifestation of God will appear.

By God, they did not mean that the Almighty is like a human being who is sitting upon his throne in the heavens and would some day come down in an airplane and make his flight to the earth. Their meaning was rather this: That the perfections, the virtues, the characteristics of God — what are they? — love, amity, righteousness and sincerity — would descend into the world of humanity, upon the wings of knowledge. These things will be established universally in the world of humanity, which when brought together in a perfect human temple will mean God. Christ meant the same thing when he advised his followers that they must pray that the Kingdom of God may be established upon the earth. Who is the Manifestation of God? He is the manifestation of love, the manifestation of universal consciousness, the manifestation of light, happiness, prosperity and unity among the children of men. This appearance of love; this effulgence of Universal Unity will dawn from the consciousness, from the horizon of the hearts of illumined forward-looking men and women. It is self-evident and beyond the shadow of a doubt that when we look over the world today we see and feel that these bright dreams of the Sun of Universal Consciousness have dawned from the hearts and the minds of the people both in the Orient and in the Occident. The dark clouds of misunderstandings and superstitions are being dispersed by the blowing of the wind of divine consciousness and the lights of knowledge; wisdom and mutual understanding are gaining greater and greater triumph. In the Oriental countries, religious misunderstanding and prejudices were very strong. The adherents of different religions hated one another to such an extent that they thirsted for the blood of each other. The adherents of the seven great religions of the world were extremely inimical, and never tried to forget their past prejudices and associate with one another in the light of unity and friendship.

There was a Mohammedan priest very ill on the bed of death. His family went out and brought for him a Christian physician. When this Mohammedan priest opened his eyes and saw this strange man, he asked: "Why have you brought this person here?" They replied: "He is a very skillful doctor and will be able to heal you." He hastened to say: "Are you not aware if I take the medicine of this infidel, this Christian, I will go directly to hell?" The physician, not understanding, asked them what he was saying. They translated the priest's re-

marks. The physician answered: "Well, whether or not he takes the medicine, he will go to hell anyhow; but if he takes the medicine he will go there a little later." Such was the bitterness and bigotry amongst the followers of the religions. But, when the sun of the Bahai Movement dawned from the horizon of Persia seventy years ago, its penetrating rays scattered all these clouds from the consciousness of men. These religionists, who for thousands of years were inimical against one another, became like unto brothers and sisters, so that in reality the prophecy of that ancient prophet was fulfilled when he said that the lamb and the wolf shall lie side by side; consequently we are living at the dawn of that glorious age, that divine millennium which has been prophecied by the ancient bards and poets, and we are witnessing with our own eyes the greatest transformation in the world of humanity. If we observe carefully we see all these signs around us. On one hand the statesmen of the world are seriously discussing and upholding the parliament of men, the federation of the world. Again, in the councils of nations and the congresses of the people, they are discussing the problem of disarmament and how to use these colossal sums that are being spent for the dreadnaughts and battleships. Then there are innumerable societies and organizations all over the world, East and West, the primal objects of which are to expand the horizon of human consciousness; to unfold the capabilities of the minds of men and to bring within the grasp of the people a greater realization of the inherent possibilities.

The Bahais, who are the lovers of light, of peace, of universal love, are likewise endeavoring and making the greatest effort, so that nations and religions and languages and tribes and races may forget their misunderstandings, shaking the hand of fellowship and friendship upon the same platform of international divine truth. What glorious privileges are ours, if we could truly realize that we are living at the dawn of this great divine age; at the dawn of such an international cycle where all the constructive and humanitarian forces are working for the betterment of the world, so that we may have one United States of the World; one Universal God; one great family of nations; one language, and one shepherd of one flock.

Translated by Mirza Ahmad Sohrab.