

The Half-Inch Prophecy

by William Sears

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**The half-inch prophecy
begins:
The story as it
happens**

Prologue

I

This particular Bible (King James version) was given to Marguerite and I when we were married.

I have had our Half-Inch Prophecy photographed for you from that Bible in order to prove to you that it really was only half an inch in length.

You've seen the outside cover of the Bible. Close up, page 813 looks exactly like this:

One half an inch!

You may want to notify your next of kin.

II

Placed alongside my own desk ruler, Verse 12, Chapter 7, of the Book of *Micah*, is, as you have already seen exactly that long. Half the length of the tip of your thumb when you bend it at the first knuckle.

Try it.

This wondrous prophecy of *Micah*, has, as the cover of this book says, “shaken the world”. It has altered the face of human society. This is the story you are about to read.

Not because of me.

I’m only a pawn in this mighty, planetary “Checkmate” game in which Bahá’u’lláh, Founder of the Bahá’í Faith, has captured, and is still capturing, with love, all the “places”—the hearts of men, women, youth and children everywhere in the world.

I shall now prove that to you.

Together, we shall take *Micah*’s Half-Inch Prophecy apart, phrase by phrase.

One at a time.

We shall disclose the flood of astonishing stories that lie hidden behind each one of those “fate-laden” six lines of *Micah*.

You may want to notify your next of kin. When they see you again, you may be quite a different person.

Our story now begins in earnest.

Line by line, phrase by phrase.

We can meet here again, you and I, when it’s all over.

And talk about it. If you wish.*

* On the other hand, of course, you can hack out right now, if you choose. It might be the wisest thing for you to do at that, as I recall my own capsized boat when I was thrown headlong into the “water of life”.

But if you do, I wouldn’t want to be in your shoes for all the money in the world.

**“He shall come even to
thee from Assyria”**

“Thrilled to their fingertips”

1

Micah’s Half-Inch Prophecy begins:

“In that day also he shall come even to thee from Assyria ...” *Micah* 7:12

He did.

That’s exactly where Bahá’u’lláh, Founder of the Bahá’í Faith came from as part of His Mission to the world.

He was a Prisoner and an Exile.

Hold your breath.

Bahá’u’lláh’s enforced journey took Him to Baghdád which was once in the ancient kingdom of Assyria.

That was the beginning of Bahá’u’lláh’s exile. The first banishment. Persia to ‘Iráq. Tíhrán to Baghdád.

Bahá’u’lláh would undergo four successive exiles. Each one more severe than the previous. They would carry Bahá’u’lláh from Asia to Europe, another event unique in the history of religion.

Bahá’u’lláh would be the first Messenger of God to appear and teach in both of these two continents. It was yet another symbol of His unity and oneness with all the peoples of the earth.

In fact, the zenith of Bahá’u’lláh’s Mission took place in European Turkey, at Adrianople.* There the Proclamation of Bahá’u’lláh’s Messages of guidance to the kings, rulers and leaders of men took place. It was there

* Now Edirne (Ed)

that Bahá'u'lláh's *Call* to the Kings of the earth was proclaimed, and circled the earth. They were "summoned" to the service and protection of the peoples of the earth. For these "leaders of men", there was now no turning back. No way to avoid their responsibilities to their subjects.

The Messenger of God had both spoken and written the Word.

At the end of His Exiles, Bahá'u'lláh would arrive on the side of the Mountain of God, Mount Carmel, in the Holy Land. This was the Site destined for Him in the sacred Scriptures since the beginning of time.

It is that wondrous story we are about to tell.

The six tiny lines of *Micah's Half-Inch Prophecy* will encompass all the journeys of Bahá'u'lláh, starting with Persia and "Assyria", and ending with Mount Carmel. Bahá'u'lláh, the "Lord of the Vineyard", will come home at last to God's holy mountain in spite of all the machinations and hatred of His persecutors.

It was God's Will, and nothing could prevent it.

Of course, you don't have to believe it! If you did, you'd already be a Bahá'í.

But as I recall, from my own careful search into the Bahá'í Faith as a Roman Catholic, I feel quite confident you *will* believe it by the time we come to the end of our *Half-Inch Prophecy*.

Perhaps, like me, it will take you considerably more time to admit it to yourself. Even when you know in your heart that it is the truth.

That's only natural.*

* I remember the famous legend of the two Arabs who were slashing each at other with their scimitars. One struck a mighty

Bahá'u'lláh, the Promised One of all peoples, races and religions, made the Declaration of His Mission to His companions in Baghdád, a site which was once the heart of that “ancient Kingdom of Assyria” in the days of Babylon.

Imagine!*

Every Bahá'í when they see the map of the Assyrian Empire we have used here, will be thrilled to their fingertips. They will immediately understand the whole story of our *Half-Inch Prophecy*.

Looking upon that Valley of the Tigris and Euphrates they will know that the Old Testament Prophet Micah has said it all.

I have chosen a commercial map of the ancient kingdom of Assyria under Assurbanipal (626–539 BC). It includes the Mesopotamian Valley, the site of ancient Babylon, as well as what is now the site of the modern city of Baghdád.

You can see for yourself from the map opposite.

blow with a sweep of his arm. The other Arab said, “You missed me!” “Did I?” replied the first. “Just shake your head. He did. And his head fell off. People are losing their heads to Bahá'u'lláh the same way. Every day of their lives. In a sweet, non-violent way, of course. Both head and heart lost even before they realize it. You may be among them.

* blow with a sweep of his arm. The other Arab said, “You missed me!”

“Did I?” replied the first. “Just shake your head.

He did. And his head fell off.

People are losing their heads to Bahá'u'lláh the same way. Every day of their lives. In a sweet, non-violent way, of course. Both head and heart lost even before they realize it.

You may be among them.

“For eleven years We dwelt in, that land.”

2

There, in that same valley of the Tigris and Euphrates Rivers, outlined so clearly on our map, Bahá'u'lláh announced, through His companions, for all mankind to hear, that He was indeed the One foretold in the Holy Books of the past.

The Day of the “One Fold and One Shepherd”, the Day promised to the world by all the previous Messengers of God, had dawned at last upon the world.

Where?

Where had this great Event taken place?

This “world-changing” Event, so vital and important to all mankind, so intimately involved with the future peace, security and serenity of the peoples of the earth?

Where had so great a moment in history taken place?

There in Baghdád, in the land that was once part of Ancient Assyria!

There, in the Mesopotamian Valley, once the very heart of the Empire of Assurbanipal, king of Assyria, our *Half-Inch Prophecy* launches into its incredible story.

Bahá'u'lláh lived in Baghdád and its environs for over a decade. Bahá'u'lláh Himself has written:

“For eleven years We dwelt in that land ...”¹

Many of the most intriguing marvels associated with Bahá'u'lláh's life among men took place there in Baghdád.

Exactly as Scripture had promised.

Of course I was interested and fascinated and intrigued by the story. The moment I read these things.

I was, in fact, staggered.

Who wouldn't be?

You can see for yourself from the map that the beginning of what Bahá'u'lláh Himself described as the "Divine Springtime" when "all created things" were "regenerated and made new" began exactly where Scripture promised it would take place.

It was indeed a new Day, the time foretold by all religious history. The Day when He, God's Messenger for the time of the end, would call "into being a new creation".²

All this took place in what was once a part of "Ancient Assyria" as Micah had foretold in his *Half-Inch Prophecy*. Micah promised that the "Lord of Salvation" would come to the world from there.

Aren't we happy and gratified that Micah's prophecies proved to be so accurate and so exact?

Bahá'u'lláh was the "Lord of Salvation" envisioned by Micah for the world. He would rise and tower above the ridicule and opposition of humankind and its leaders. Although they combined to oppose and destroy Bahá'u'lláh, they would be powerless to prevent the fulfilment of God's promises.

The prophecy of Micah has barely begun to unfold. Still, you can already see why every word shall continue inexorably to its appointed end. There was none on earth who could prevent the fulfilment of Sacred Scripture, or hold back the Hand of God.

Who could stand against Him?

His was the Cause of God, not man.

Was I right?

Wouldn't this make a tremendous wide-screen, box-office spectacular in glorious colour?

Have you ever heard a more surprising story?

All from our one small prophetic paragraph from *Micah*, which still remains far from exhausted. Our story has every element of drama: Firing squad, scourging, imprisonment, hundred-pound torture chains, tribunals of death-prejudged, repeated exiles, even attempted assassinations.

“The assassin pointed his pistol at Bahá’u’lláh.”

3

I *told* you it was going to be exciting.

No matter how long or how deeply you study this story, it only becomes more and more exciting, more wonderful, and more uplifting.

The story of Bahá’u’lláh and *Micah*, is so clear, so dramatic, so simple and accurate that it takes one’s breath away.

It is like getting a road map from the AAA (Automobile Association of America) showing the journey from Cairo to Cape Town for from key West, Florida, to Seattle, Washington, with every step along the way clearly marked.

Only this time, it is Holy Scripture we are talking about. Not a holiday vacation.

It is the story of the coming of the Promised Redeemer of men, the Return of Christ.

Who can hope to top that?

It is therefore, in the end, a story of triumph and victory. A story of joy and happiness, not sorrow and disillusionment.

I have to hold clown my enthusiasm because there is so much to tell concerning each part of this journey of Bahá’u’lláh from Írán (Persia) to Israel (the Holy Land) which *Micah* describes in those six little “loaded lines” that if I let go my self-imposed discipline, this account will go on forever.

Bahá’u’lláh Himself has declared that if every Scriptural reference to His Faith, and the theme of His ap-

pearance on earth were to be recounted, the document would “assume impossible dimensions”.

Neither of us has time for that. No matter how informative, magnificent and soul-awakening those stories might be. We must get on with this one. It will far more than suffice.

Who can resist such a story and not be touched by the pathos, the tenderness, and wonder of these Scriptural journeys of Bahá'u'lláh in *Micah's Half-Inch Prophecy*?

Bahá'u'lláh was exiled like Abraham, stoned like Moses, scourged like Christ, and “persecuted” from “city to city” as envisioned by Jesus.*

Bahá'u'lláh was once scourged, twice stoned, three times poisoned, four times exiled. Numerous attempts were made on His life before, during and following this historic journey described so vividly and accurately by *Micah* in his *Half-Inch Prophecy*.

Before Bahá'u'lláh left Baghdád, among the attempts on His life, all of which were frustrated and foiled, was that of the assassin Ridá, the Turk.

The authorities tried “to arouse the animosity of the lower elements of the population” against Bahá'u'lláh. They encouraged ruffians to “affront Him in public, in the hope of provoking some rash retaliatory act that could be used as a ground for false charges through

* Matthew 23:24

Bahá'u'lláh was not only “scourged”, and “persecuted” from city to city, but even more. Bahá'u'lláh was banished from country to country, from continent to continent. He was the first Messenger of God to touch upon both Eastern and Western soil (the Near East and Europe). This is yet another symbol of His Message of love and unity for all the world.

Bahá'u'lláh taught in both Asia and Europe, in both parts of the world. Everything about His life and Message is unique, appealing and captivating.

which the desired order for Bahá'u'lláh's extradition might be procured.”¹

This attempt, like all others, proved to be abortive. Bahá'u'lláh was too wise for them. Time after time. So persistent and ever-increasingly more dangerous were these attempts upon Bahá'u'lláh's life, that His friends pleaded with Him not to walk unescorted as He did, both day and night, through the city streets.

Despite these warnings and the ceaseless plots and machinations of His enemies, Bahá'u'lláh refused. He continued to flaunt His presence, alone, throughout Baghdád. This plunged His frustrated molesters and enemies into consternation and shame. They always failed, no matter how cunningly they devised their schemes.

This led to yet another attempted assassination. Also foiled by Bahá'u'lláh Himself with a mere glance at His gun-brandishing assailant.

An official, as high as Consul-General, hired Ridá for the sum of one hundred túmáns to shoot Bahá'u'lláh to death.* Ridá was provided with a horse and two pistols. He was instructed to seek out Bahá'u'lláh and kill Him. Ridá was encouraged to be brave and ruthless because “his own protection would be fully assured.”

Eyewitnesses to this event have reported that Ridá accosted Bahá'u'lláh in the public bath, knowing his intended victim would be unattended and unsuspecting.

Ridá entered the public bath with a pistol concealed in his cloak. He suddenly confronted Bahá'u'lláh, in an inner chamber. He discovered that he lacked the courage to carry out his crime. Intense fear weakened Ridá's resolve.

Ridá himself, years later, confessed that on yet another

* Less than “thirty pieces of silver” but with the same intent, betrayal and death.

occasion, he lay in wait for Bahá'u'lláh. This time Ridá was determined to end Bahá'u'lláh's life.

He was ready, confident, pistol in hand. He heard Bahá'u'lláh approach. Again, he was suddenly so overcome with fear that when he looked into Bahá'u'lláh's eyes, the gun dropped from his hand, helplessly.

Bahá'u'lláh instructed His half-brother who was with Him, to return the weapon to Ridá, and to escort him to his home. So utterly demolished was the spirit of the would-be assassin that he complied, still in a daze.²

“Produce ... what the combined forces of the peoples of the earth, are powerless to produce.”

4

Bahá'u'lláh's enemies were outraged by His repeated skill in frustrating their malevolent physical attempts to destroy Him. They conspired to try and undermine Bahá'u'lláh's prestige in an entirely different way.

The divines (religious leaders) of Baghdád called a conference to consult on some more cunning method by which they could destroy Bahá'u'lláh. They would put an end, once and for all, to Bahá'u'lláh's rapidly growing prestige, fame and honour throughout Baghdád.

The priests, after intense consultation, devised a cunning plan. One which they felt would certainly arouse the animosity of the people against Bahá'u'lláh.

They would use “Miracles”.

Their plan was to belittle Bahá'u'lláh in the eyes of the people. These religious leaders sent an emissary named Hasan-i-'Ammú to Bahá'u'lláh with a list of very abstruse questions taken from vague and fragmentary references found in their Scriptures and Traditions. They felt that Bahá'u'lláh would surely make a fool of Himself in trying to answer such difficult questions. No priest or scholar among their own most illustrious leaders had yet been able to resolve these problems. How could Bahá'u'lláh ever hope to?

They chuckled with glee at the prospect of Bahá'u'lláh's complete humiliation.

To their surprise and anger, Bahá'u'lláh, Who had come to *unseal* the meaning of the Holy Books of the past, answered their questions briefly and lucidly. He

answered each question to the complete satisfaction, as well as to the utter amazement of the representative of these religious leaders.

The religious leaders were forced to recognize the vastness of Bahá'u'lláh's knowledge, but they refused to be shaken from their purpose. Bahá'u'lláh must be discredited at any cost. Therefore they continued with their conspiracy.

They finally decided to appeal to Bahá'u'lláh for a wonder, a sign, for a physical miracle. A miracle they knew Bahá'u'lláh would never be able to perform.

"We are not contented," they said, "we are not convinced by this, [His great knowledge]. We do not acknowledge the validity of his [Bahá'u'lláh's] mission just because he is wise and righteous. Therefore we ask him to show us a miracle in order to satisfy and tranquillize our hearts."

The emissary they sent to Bahá'u'lláh repeated these words. He said, "We testify that the knowledge Thou dost possess is such as none can rival. Such a knowledge, however, is insufficient proof to vindicate the exalted station which the people ascribe to Thee."¹

It was the same old familiar cry to which Christ had listened: "It is not enough that men love You, follow you, and that your words and teachings are acknowledged to be true and beautiful. We would see a sign from you.

Hasan-i-'Aminú said to Bahá'u'lláh, "Produce, if Thou speakest the truth, what the combined forces of the peoples of the earth are powerless to produce."²

To the surprise of Hasan-i-'Ammú, the representative of the religious leaders, Bahá'u'lláh agreed at once to perform such a miracle.

This in itself was a step unique in the annals of religious history: A Messenger of God agreeing beforehand

to perform a miracle, at the request of the religious leaders, to test their sincerity. Bahá'u'lláh announced to the emissary that He would happily perform a suitable miracle. No doubt His inner eye twinkled with amusement as He contemplated the outcome.

“Although you have no right to ask this,” Bahá'u'lláh told the emissary, “... still I allow and accept this request.”³

Bahá'u'lláh, however, knowing that the real purpose behind this request was to humiliate Him publicly and thus prove Him to be false, insisted upon certain definite conditions.

“The ‘ulamás [religious leaders] must assemble, and, with one accord, choose one miracle”. This was Bahá'u'lláh's first demand. There was yet another condition. They must also agree, Bahá'u'lláh said, to put in writing that “after the performance of this miracle they will no longer entertain doubts about Me, and that all will acknowledge and confess the truth of My Cause.”⁴

Bahá'u'lláh was not to be betrayed by their cunning. He told their representative that it was not enough for them merely to agree to put this in writing, they must actually sign such a document before the performance of the agreed-upon miracle.

“Let them seal this paper,” Bahá'u'lláh told the emissary, “and bring it to Me. This must be the accepted criterion: if the miracle is performed, no doubt will remain for them; and if not, We shall be convicted of imposture.”⁵

This was a clear, courageous reply. The challenge had been accepted by Bahá'u'lláh and thrown back to the religious leaders. Hasan-i-'Ammú, the representative, was deeply affected both by Bahá'u'lláh's answers to the abstruse theological questions of the priests, and by the

generosity and willingness of Bahá'u'lláh to perform the miracle. Any miracle the priests might choose and agree upon.

“There is no more to be said,” Hasan-i-‘Ammú declared.

He arose from his interview, expressed his new-found respect and admiration for Bahá'u'lláh, and departed to deliver Bahá'u'lláh's challenging reply to the clergy.⁶

“Days passed and he failed to come back to Us,” Bahá'u'lláh recorded. “Eventually, there came another messenger who informed Us that the people had given up what they originally had purposed.”^{*7}

The original emissary sent word to Bahá'u'lláh that the august body of religious leaders had failed to arrive at a decision. They had been stunned by Bahá'u'lláh's challenge. They could not agree upon a miracle for Bahá'u'lláh to perform. They could not even agree upon the wisdom of letting Bahá'u'lláh attempt to perform a miracle of any kind. They had expected an outright refusal from Bahá'u'lláh. They had planned to use this refusal to denounce Him as a fraud.

Now they were deeply concerned about the danger of giving Bahá'u'lláh any opportunity to perform a miracle. Any miracle. Even if they were ever able to agree upon one definite miracle. They decided that it would be safer to drop the matter entirely.

They were interested in a victory over Bahá'u'lláh that would debase Him, not in offering Him an opportunity to exalt Himself at their expense. These religious leaders could not find any satisfactory answer to the trou-

* This delightful story is told in more detail in *Gleanings from the Writings of Bahá'u'lláh* (pp. 131–2), and in *The Wine of Astonishment* (pp. 110–12).

blesome question they kept asking themselves: “What if Bahá’u’lláh should actually *perform* the miracle?”

The news of their challenge of Bahá’u’lláh, and of His bold reply, was given widespread publicity. The original emissary, Hasan-i-‘Ammú, made the story known everywhere. He travelled to Persia, and while in Tihrán, told the story in person to the Foreign Minister.⁸

When Bahá’u’lláh was informed of the decision of the religious leaders in reply to His offer, He said:

“We have through this all-satisfying, all-embracing message which We sent, revealed and vindicated the miracles of all the Prophets, inasmuch as We left the choice to the ‘ulamás themselves, undertaking to reveal whatever they would decide upon.”⁹

All of these events which stirred Baghdád to the core of its life, took place in that land which was once in the kingdom of ancient *Assyria*, Bahá’u’lláh’s first stop on that unique and incredible *Half-Inch Prophecy*.

In speaking of His offer to perform this miracle in Baghdád, Bahá’u’lláh said once again that these *outer* wonders were of no importance. It was the *inner* spiritual truths which the Messengers of God taught that were everything. The experience of every Prophet with regard to miracles, Bahá’u’lláh said, had been the same:

Whoso hath in bygone ages asked Us [the Messengers of God] to produce the signs of God, hath, no sooner We revealed them to him, repudiated God’s truth. The people, however, have, for the most part, remained heedless. They whose eyes are illumined with the light of understanding will ... embrace His truth. These are they who are truly sincere.¹⁰

Of Christ it is also written that for many, His miracles had no meaning. Christ healed ten lepers, but only one remained to acknowledge the wonder, and to thank Him.

Christ asked:

“Were there not ten cleansed? but where are the nine?” (Luke 17:17)

There were *none* found who returned to give praise and thanks to Christ for the *miracle*, or to “give glory to God, save this stranger.” (Luke 17:18)

Eyes that are opened to the *inner* light, will see and believe. *This* is the real miracle.

Bahá'u'lláh has made it clear that it is this *inner* conviction, and not an outer compulsion, that can make a true and lasting believer in any truth, religious or otherwise.

“A concourse of people ... thronged the approaches of His house”

5

Our map of the Assyrian Empire shows clearly that the site of ancient Babylon was very near to the site of modern Bagħdád.

Thomas Newton, Bishop of Bristol, in his *Dissertations on the Prophecies* (1754) quotes the famous traveller Tavernier:

“... at the parting of the Tigris, which is but a little way from Bagdat [Bagħdád], there is the foundation of a city, which may seem to have been a large league in compass. There are some walls yet standing, upon which six coaches may go abreast: They are made of burnt brick, ten foot square, and three thick. The chronicles of the country say here stood the ancient Babylon.”¹

In *Hanway's Travels*, the author, Hanway, writes of the famous city of Bagħdád, saying that in its neighbourhood once “stood the metropolis of one of the most ancient and most potent monarchies in the world. The place is generally called Bagdat or Bagdad, though some writers preserve the ancient name of Babylon.”²

Will Durant, in *The Age of Faith*, writes of the site of Bagħdád saying: “It was an old Babylonian city, and not far from ancient Babylon; bricks bearing Nebuchadnezar's name were found ... under the Tigris there.”³

Bahá'u'lláh came to the city of Bagħdád on the banks of the Tigris. He could be seen at dawn walking along its misty shores.*

* An album of music: Russ Garcia, Seals and Crofts, tells the beautiful story of Bahá'u'lláh and the banks of the Tigris, and the

It was in the Najíbíyyih Garden, called Ridván by the Bahá'ís, across the River Tigris, outside the city of Baghdád where Bahá'u'lláh announced an Event that will forever live in history. The hope and promise of all religions and Prophets, as recorded in the religious Books of the past, was no longer a myth or a legend. It was now a reality.

The occasion was that of Bahá'u'lláh's *Declaration*. It was called the "Most Great Festival". It was, of course, far, far more than that.

On the day when Bahá'u'lláh left His house in Baghdád to journey to that Garden where His world-stunning, historic *Declaration* would take place, He, Bahá'u'lláh, was surrounded by a huge concourse of people, the like of which the inhabitants of Baghdád had rarely beheld.⁴

Not only His own family, and fellow Bahá'ís, but many strangers as well were gathered there. Even those who once had been His enemies. They all came for a last look at the One Who had transformed their lives and changed their hearts from hate to love. Bahá'u'lláh had magnetized their whole countryside. They all longed to be near to this unique and wondrous Personage.

An historical account of the turmoil that day, reports that the people of Baghdád "thronged the approaches of His house, eager to catch a final glimpse of One Who, for a decade, had, through precept and example, exercised so potent an influence on so large a number of the ... inhabitants of their city [Baghdád]."⁵

Central Figures of the Faith. I had the bounty of writing and narrating the album called "The Lote Tree". (Available at the Bahá'í Publishing Trust, Wilmette, Illinois)

**“... tears like the rain of spring are flowing down
...”**

6

The news of Bahá'u'lláh's exile to a more remote part of the world was already spreading like wildfire through the city of Baghdád. The Turkish authorities couched their “request” for His banishment in warm, courteous terms, but the intent was cold and cruel.

They placed a sum of money at Bahá'u'lláh's disposal for expenses. They ordered a mounted escort to accompany Him out of the district.

Bahá'u'lláh accepted the guard of soldiers, but refused the money. The local authorities who had become friendly to Bahá'u'lláh, and who had extended many kindnesses to Him, entreated Bahá'u'lláh to accept the funds. If He did not, they said, it would cause trouble for them and would offend the authorities.

Reluctantly, Bahá'u'lláh accepted the allowance set aside for His use. That very same day, however, Bahá'u'lláh distributed the funds among the poor of Baghdád.¹

A written account of the tumult caused among the colony of Bahá'í exiles when they heard the news of Bahá'u'lláh's imminent departure from their presence was instantaneous and overwhelming.

That day, an eyewitness has written, caused “a commotion associated with the turmoil of the Day of Resurrection. Methinks, the very gates and walls of the city [Baghdád] wept aloud at their imminent separation from ... [Bahá'u'lláh]. The first night mention was made of His intended departure His loved ones, one and all, renounced both sleep and food. ... Not a soul amongst

them could be tranquillized. ... Gradually, however, through the words which He [Bahá'u'lláh Himself] addressed them, and through His exhortations and His loving-kindness, they were calmed and resigned themselves to His good-pleasure.”²

Their hearts were broken, but with sad eyes smiling, they accepted their fate.

In order to pacify their hearts, comfort their spirits, and alleviate their distress, Bahá'u'lláh, with His own Hand, wrote a special separate Tablet (Letter) to each and every person with whom His own heart was so tenderly entwined, and whose sorrow He knew would be greatly increased when they were left behind.³

The hour came at last for Bahá'u'lláh to cross the River Tigris, and approach the Najíbíyyih Garden where He would fulfil the most important and significant moment of His entire Mission.

He was now, more than ever, in the Hands of God. The world would never be the same once Bahá'u'lláh's Words of *Declaration* were spoken.

Still unaware of the majesty, glory and grandeur of those immortal days that lay ahead, the people of Baghdád on that day of parting clung to their roof-top perches for every advantage. They were eager to follow Bahá'u'lláh's every movement up to the very last moment. The streets remained filled. The market-place was crowded with friends and strangers alike. Every onlooker longed for that last glimpse of the Blessed Beauty, Bahá'u'lláh, as the boat was prepared for His departure.

Before Bahá'u'lláh embarked on that small vessel that was to carry Him across the River Tigris for the last time, He addressed His final Words of love to His faithful followers who had surrounded Him on all sides. They gathered around that boat, moving ever closer, knowing that

at any moment Bahá'u'lláh Whom they loved so dearly, would be taken away from them forever.

Bahá'u'lláh spoke tenderly to them:

“O My companions, I entrust to your keeping this city of Baghdád, in the state ye now behold it, when from the eyes of friends and strangers alike, crowding its housetops, its streets and markets, tears like the rain of spring are flowing down, and I depart. With you it now rests to watch lest your deeds and conduct dim the flame of love that gloweth within the breasts of its inhabitants.”⁴

The boat left the shore. It sailed toward a destiny greater than any mind could yet conceive or any heart imagine.

Bahá'u'lláh, Who loved them all so tenderly, was slowly moving out of their lives.

Bahá'u'lláh, the Messenger of God was enshrined forever in their hearts, but He now belonged to all men. The lives of all mankind were now His to capture and to bless.

Bahá'u'lláh was off to change the world of humanity and everyone in it. As His figure faded from their sight, their comfort was in the knowledge that this was Bahá'u'lláh's destiny, to “transform” the face of human society, and every human heart.

They could bear the agony of separation from Him only because of the joy that had been theirs during those magical “eleven years” in His presence in that land which had once been part of the ancient kingdom of *Assyria*.

“Moments of rapture, and expressions of wonder.”

7

When the Messenger of God appears among men, one of His greatest accomplishments is to change the hearts of the people with whom He comes in contact. Everywhere Bahá'u'lláh went this miracle took place. The same was true of His Herald, the Báb.

It is easier to change base metal into gold, than to change the human heart from prejudice and hate into love and co-operation.*

A perfect example of this unique power of Bahá'u'lláh to change the hearts of those whom He met can be seen clearly during those hours when Bahá'u'lláh prepared to leave Baghdád on His journey to the “fortified city” of Constantinople.

Days of matchless happiness had surrounded the companions of Bahá'u'lláh every moment of those eleven unforgettable years in Baghdád. Right up to the very moment of His departure.

In the course of these poignant years, everyone, friends and strangers alike, whoever came in direct contact with

* A Christian scholar and author, Sir Francis Younghusband, not a Bahá'í, has testified to this truth in his book, *The Gleam*, saying: ... there must be something in his message that appealed to men and satisfied their souls.” Sir Francis adds: “... thousands gave their lives in his cause and millions now follow him.” Younghusband makes this significant tribute: “I have noticed how ardently its followers work for the furtherance of peace and for the general welfare of mankind. God must be with them and their success is therefore assured.”¹

Bahá'u'lláh found their lives quite different than before being in His presence.

Eyewitnesses have recounted repeated incidents of what they called “demonstrations of religious transport” and “personal devotion”.

Moments of rapture, and “expressions of wonder and admiration” were almost a daily occurrence. An account of but a few of these dramatic changes which took place in the lives of the people of Baghdád who met. Bahá'u'lláh describes it clearly:

“Many and moving are the testimonies of bystanders who were privileged to gaze on His [Bahá'u'lláh's] countenance, observe His gait, or overhear His remarks, as He moved through the lanes and streets of the city, or paced the banks of the river; ... of the mendicant, the sick, the aged, and the unfortunate whom He succoured, healed, supported and comforted; of the visitors, from the haughtiest prince to the meanest beggar, who crossed His threshold and sat at His feet; of the merchant, the artisan, and the shopkeeper who waited upon Him and supplied His daily needs; of His devotees who had perceived the signs of His hidden glory; of His adversaries who were confounded or disarmed by the power of His utterance and the warmth of His love; of the priests and laymen, the noble and learned, who besought Him with the intention of either challenging His authority, or testing His knowledge, or investigating His claims, or confessing their shortcomings, or declaring their conversion to the Cause He had espoused.”²

These, and many other evidences of the manner in which Bahá'u'lláh had touched the hearts of the inhabitants of Baghdád “will forever remain associated with the history of that immortal period, intervening between the birth hour of Bahá'u'lláh's Revelation” in the Síyáh-Chál Prison in 1852, “and its announcement” and declaration “on the eve of His departure” from Baghdád in April 1863.³

Nabíl, the historian, describes the room of Bahá'u'lláh's house in Baghdád which had been set aside for the reception of Bahá'u'lláh's visitors.

“... though dilapidated, and having long since outgrown its usefulness, [it] vied, through having been trodden by the blessed footsteps of ... [Bahá'u'lláh] with the Most Exalted Paradise. Low-roofed, it yet seemed to reach to the stars, and though it boasted but a single couch, fashioned from the branches of palms, whereon He Who is the King of Names was wont to sit, it drew to itself, even as a loadstone, the hearts of the princes.”⁴

The Shujá'u'd-Dawlih, a Prince attached to the Embassy at Istanbul, was “so charmed” by this room in spite of its rude simplicity that he expressed to his fellow-princes “his intention of building a duplicate of it in his home in Kazimayn.”⁵

When Bahá'u'lláh was told of this, He was amused. He smiled, and remarked on the important ingredient the prince had left out. Bahá'u'lláh said that the prince might duplicate the room perfectly on a material plane. In exact detail. But, asked Bahá'u'lláh, “What of his abil-

ity to open onto it the spiritual doors leading to the hidden worlds of God?”⁶

“In His, Bahá’u’lláh’s Presence, I entered Paradise.”

8

How blind the world.

In the presence of the Supreme Redeemer of men, the Return of the Messenger of the Prince’s own Faith, both of Whom he so ardently loved and served, the prince instead of seizing his unique opportunity to question and learn, was considering how to duplicate, in an exact counterpart, that “low-roofed room made of mud and straw with its diminutive garden.”

It is not easy to have “eyes to see” and “ears to hear”.

Yet, there is no other way for any of us to be numbered among the *Elect* and the *Chosen*.

Another prince, Zaynu’l-‘Abidin Khán was also overwhelmed by the “overpowering spirit” present in that same small reception room of Bahá’u’lláh.

Describing the wondrous atmosphere which always seemed to pervade that remarkable room of Bahá’u’lláh, the prince affirmed everything his fellow-princes had felt, saying:

“I know not how to explain it. Were all the sorrows of the world to be crowded into my heart they would, I feel, all vanish, when in the presence of Bahá’u’lláh. It is as if I had entered Paradise itself.”¹

If such was the effect upon those who were blind to the reason for their inner feelings of joy in Bahá’u’lláh’s Presence, we can imagine the delight that made each day a heaven on earth for His own followers who

knew Who Bahá'u'lláh was, and what caused that “soul-stirring” overwhelming *spirit* in that wondrous room.

They had been blessed to spend eleven magnificent years in His Presence.

Nabíl, who was present during those days, despaired of portraying the wonder of those hours beyond compare. He was an eyewitness to some of the most stirring episodes, and did his best to picture them for us.

“So intoxicated were those who had quaffed from the cup of Bahá'u'lláh's presence,” Nabíl wrote, “that in their eyes the palaces of kings appeared more ephemeral than a spider's web. ... The celebrations and festivities [of Bahá'u'lláh's companions] ... were such as the kings of the earth had never dreamt of.”²

“I, myself with two others,” Nabíl further relates, “lived in a room which was devoid of furniture. Bahá'u'lláh entered it one day, and, looking about Him, remarked: Its emptiness pleases Me. In My estimation it is preferable to many a spacious palace, inasmuch as the beloved of God are occupied in it with the remembrance of the Incomparable Friend, with hearts that are wholly emptied of the dross of this world.”³

Bahá'u'lláh's own life was characterized by that same austerity, and evinced that same simplicity which marked the lives of His beloved companions.

“There was a time in ‘Iráq,” Bahá'u'lláh Himself affirms, in one of His Tablets, “when the Ancient Beauty ... had no change of linen. The one shirt He possessed would be washed, dried and worn again.”⁴

This final outpouring of love for Bahá'u'lláh depicts the beauty of those days when His followers were lost in the Yonder of His Presence. All else was ashes in their self-oblivious eyes.

Nabíl testifies:

“Many a night no less than ten persons subsisted on no more than a pennyworth of dates. No one knew to whom actually belonged the shoes, the cloaks, or the robes that were to be found in their houses. Whoever went to the bazaar could claim that the shoes upon his feet were his own, and each one who entered the presence of Bahá’u’lláh could affirm that the cloak and robe he then wore belonged to him. Their own names they had forgotten, their hearts were emptied of aught else except adoration for their Beloved.

... O, for the joy of those days, and the gladness and wonder of those hours!”⁵

“A matchless Day in the history of the world of man.

9

The sorrow of those crowds of strangers and friends who so reluctantly bade Bahá'u'lláh farewell when the time came for Him to leave Baghdád, now becomes more understandable to all of us, and far more touching and tender.

The Governor himself, Námiq Páshá, when he paid his last farewell to Bahá'u'lláh pointed out the irony of this vast change in the character of so many of the people and their leaders.

Námiq Páshá said:

“Formerly they insisted upon your departure. Now, however, they are even more insistent that you should remain.”¹

The Governor also had fallen a victim to this enchantment of the magic spell of Bahá'u'lláh's Presence. Námiq Páshá was so impressed “by the many signs of esteem and veneration in which He [Bahá'u'lláh] was held,” that the Governor decided to visit Bahá'u'lláh and pay “his personal tribute to One Who had already achieved so conspicuous a victory over the hearts and souls of those who had met Him.”²

Friends, enemies and strangers.

So profound was the respect and admiration which Námiq Páshá had come to feel for Bahá'u'lláh that he braved the criticism and wrath of his superiors, those powerful authorities in Constantinople, by refusing to carry out their *Edicts of Exile* which he had received, and which in the strongest of language, ordered him, the

Governor, to arrange for the instant expulsion of Bahá'u'lláh from Baghdád.

For three months Námiq Páshá refused to execute their orders. His love for Bahá'u'lláh was greater than their wrath. He received several successive commands. He ignored them all. It was only after the fifth arrived that Námiq Páshá knew he could no longer refuse. Even then, the governor could hardly bring himself to that sad moment of telling Bahá'u'lláh they must part.

At last, he had no choice, if he himself wished to survive.

Námiq Páshá knew only too well the sorrow this news would bring to the companions and followers of Bahá'u'lláh. He did everything in his power to ease the way for Bahá'u'lláh, expressing his own sadness at the unhappy turn of events, and his own powerlessness to change them.

Bahá'u'lláh understood, and held the Governor free from fault, praising his kindness.

Námiq Páshá assured Bahá'u'lláh of his own "readiness to aid Him in any way he could."

Námiq Páshá prepared a written order which commanded the governors of every province through which Bahá'u'lláh would pass on His journey to the Port of Samsún on the Black Sea, to extend to Bahá'u'lláh and His fellow-exiles "the utmost consideration".

After profuse apologies to Bahá'u'lláh, Námiq Páshá informed Him:

"Whatever you require, you have but to command. We are ready to carry it out."

Bahá'u'lláh had but one request.

"Extend thy consideration to Our loved ones, and deal with them with kindness."

Námiq Páshá gave his promise to Bahá'u'lláh. A “warm and unhesitating assent”.⁴

Bahá'u'lláh had a rendezvous with destiny in the Najíbíyyih Garden (called Ridván by the Bahá'ís, meaning “Paradise”), a Site which would be linked forever in human History with the day promised to mankind in all the Scriptures of the past.

It would be associated with the longed-for Day of the “One fold and one shepherd”, the “Return of Christ”, the coming of the “Comforter”, and “Lord of Hosts”, the “Lord of the Vineyard”.

It was a Day anticipated by all the Prophets of old.

To properly grasp and appreciate the glory and grandeur of that. Event, we must realize Who Bahá'u'lláh really was. Who it was that spoke to mankind, to all the peoples of the world on that wondrous Day which words are too feeble ever to describe.*

Bahá'u'lláh was the expected and long awaited “promised Sháh Bahrám” of the Zoroastrians; the promised return of the Imám Husayn of Shí'ah Islám; the promised descent of the “Spirit of God” (Jesus Christ) to Sunnī Islám; the reincarnation of Krishna to the Hindus; the appearance of the fifth Buddha, the Buddha of Universal Fellowship, to the Buddhists.

Clearly, it was a matchless Day. A Day such as had never before been witnessed by the eves of humankind. It was a Day unique and unequalled in the religious history of the world. A Day long anticipated. A Day that would become the “King of Days”.

A Day never to be forgotten.

A Day that would never again be repeated in the Cycle of religious history.

* See Chapter Eleven, “The King of Glory Who will come to the Holy Land”.

“Shaping the course of human society.”

10

You are about to be present yourself at that momentous Event. Bahá'u'lláh is even now crossing the Tigris River to enter the Ridván Garden.

All this rapture and ecstasy began when we first decided to follow phrase by phrase, word for word, the hidden magic and immortal beauty found in those six lines of our *Half-Inch Prophecy*.

Our hearts are just beginning to thrill to the infinite wonders and irrepressible magnificence to be found in those twelve beginning words of *Micah*:

“In that day also he shall come even to thee from Assyria.” (Micah 7:12)

The highlight moment of that entire journey described by *Micah* is about to begin.

There will be other adventures along the way, moments of an even more dramatic nature perhaps, but none can possibly exceed the importance, the significance, the glory and grandeur of those hours in the Ridván Garden that marked the hour of Bahá'u'lláh's *Declaration*.

It would be a matchless day in the entire religious history of the world of man.

It is impossible to measure the tremendous outpouring of spirit on that Day. A Day which fulfilled the ancient promises given by all the Prophets, the religions, nations and peoples of the world. So great was the spiritual power of that Hour, that the chosen Recipient of God's Grace, Bahá'u'lláh, Himself, was unable to sustain the impact.

Bahá'u'lláh declared:

“Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God ...”¹

And again:

“Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer.”²

As I read over what I have written about this memorable *Declaration* I realize once again that, in spite of the majesty and beauty of these selected words of Bahá'u'lláh, I have fallen far short of describing for you the underlying indescribable glory of it all.

Since however, this Event is portrayed with such power, beauty, and in such detail in the pages of *God Passes By* (pages 151–2), I shall content myself with no more than the following brief descriptions from that account. This will surely capture for us some of the magic and glory of both the *Intimation* of His Mission in the Síyáh-Chál dungeon, and the joy and grandeur of His Declaration in the Ridván Garden: The *Birth* and the *Announcement* from *Tíhrán* and *Baghdád*.

The last, and greatest of all, from what was once part of the ancient Kingdom of Assyria from where *Micah* assured us, the “Lord of Salvation” would surely come.

The following capsulated descriptions of Bahá'u'lláh in the religious Writings of the past, as “Vehicle” of this new-born Faith, which even a deadly “pestilential prison” could not restrain, make eternally clear the relationship of Bahá'u'lláh and the Bahá'í Faith to all the *Religious Systems* of the planet since the beginning of time.

This will give us quite a different picture of the power sweep and irresistible “Force” that has carried Bahá’u’lláh and His Faith forward in the face of such insurmountable obstacles, and why nothing will ever be able to hold back its ultimate destined victory.

It will show why the Bahá’í Faith has burst through the walls that tried to contain, minimize and destroy it. Why it rose to such glory from that Najbíyyih Garden (Ridván) in Baghdád, and is even now “propagating itself as far as the ends of the earth”.³

Bahá’u’lláh’s Words and His Faith are now, in this very hour (1986), infusing “into the entire body of mankind its boundless potentialities,” and are “now under our very eyes, shaping the course of human society”.⁴

A glimpse into those other religious Systems will deepen our understanding and knowledge of that great Event, Bahá’u’lláh’s *Declaration*, and will conclude my feeble and vain efforts to explain the unexplainable and describe the indescribable.

It is another case where as Bahá’u’lláh writes in the *Seven Valleys*, “the ink leaveth only a blot.”⁵

The following words can, however, put a brilliant spotlight on that Ridván Garden and further illumine the immortal *Declaration* of Bahá’u’lláh, and make us far more intimately aware of exactly with Whom we, and the world, are dealing.

“The King of Glory Who will come to the Holy Land”

11

To Israel He [Bahá'u'lláh] was neither more nor less than the incarnation of the “Everlasting Father”, the “Lord of Hosts” come down “with ten thousands of saints”. To Christendom, Christ returned “in the glory of the Father”.

To Shí'ah Islám, the return of the Imam Husayn.

To Sunní Islam, the descent of the “Spirit of God” (Jesus Christ).

To the Zoroastrians, the promised Sháh-Bahrám.

To the Hindus, the reincarnation of Krishna.

To the Buddhists, the fifth Buddha.

To Him Isaiah, the greatest of the Jewish prophets, had alluded as the “Glory of the Lord,” the “Everlasting Father,” the “Prince of Peace,” the “Wonderful,” the “Counsellor,” ... Who “shall judge among the nations,” Who ... “shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”^a

Of Bahá'u'lláh *David* sang in his *Psalms*, also acclaiming Him as the “Lord of Hosts” and the “King of Glory” Who would come to ‘Akká.

To Him *Haggai* referred as the “Desire of all Nations”.

Zachariah described Bahá'u'lláh as the “Branch” Who ... “shall build the Temple of the Lord.” Bahá'u'lláh wrote a Tablet about this “Temple” of *Zachariah*.

^a So moving and accurate were these words of *Isaiah* about Bahá'u'lláh, that I wrote an entire volume about them as my amazement continued. It is called *The Prince of Peace*.

To Bahá'u'lláh's Day *Joel* ... had ... referred as the "day of Jehovah".

Zephaniah called Bahá'u'lláh's Day "a day of the trumpet and alarm against the fenced cities, and against the high towers [fortified cities]".

Daniel called Bahá'u'lláh's Day, the "day of the Lord".

Malachi described Bahá'u'lláh's Day as the great and dreadful day of the Lord when "the Sun of Righteousness" will "arise, with healing in His wings".

Habakkuk foretold the day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Zoroaster referred to Him, Bahá'u'lláh, as the One Whose coming would be "the advent of the World-Saviour Sháh-Bahrám, Who would ... usher in an era of blessedness and peace."

Bahá'u'lláh alone is meant by the prophecy attributed to Gautama Buddha Himself, that "a Buddha named Maitreya, the Buddha of universal fellowship" would, in the fullness of time, arise and reveal "His boundless glory."

The Bhagavad-Gita of the Hindus referred to Bahá'u'lláh as the "Most Great Spirit," the "Tenth Avatar," the "Immaculate Manifestation of Krishna".

To Bahá'u'lláh Jesus Christ had referred ... as the "Comforter", as the "Spirit of Truth" Who "will guide you into all truth," Who "shall not speak of Himself, but whatsoever He shall hear, that shall He speak." Christ referred to Him as the "Lord of the Vineyard," and as the "Son of Man" Who "shall come in the glory of His Father".

On and on go the tributes to Bahá'u'lláh from the pages of past Scripture. Nine pages are found in *God Passes By* (pages 92–100).

Even this matchless Scriptural outpouring, does not in any way exhaust the prophetic references to the Blessed Beauty, Bahá'u'lláh. Yet, it will more than suffice to make us even more clearly aware of Whom it was Who made that glorious *Declaration* and opened the doors of hope to each one of us.

God Passes By (page 100) tells us that “To attempt an exhaustive survey of the prophetic references to Bahá'u'lláh's Revelation would indeed be an impossible task. To this the pen of Bahá'u'lláh Himself bears witness:”

“All the Divine Books and Scriptures have predicted and announced unto men the advent of the Most Great Revelation. None can adequately recount the verses recorded in the Books of former ages which forecast this supreme Bounty, this most mighty Bestowal.”*¹

Our days in the shadow of ancient *Assyria* are now numbered. We must now take up the next step in Bahá'u'lláh's epic journeys across the face of the earth.

* An even greater description of this vast Scriptural outpouring is found on page seventy-eight of *The Promised Day is Come*.

“... clothed with such majesty as none ... can fail to acknowledge.”

12

From that Garden Spot in Baghhdád, Bahá'u'lláh began His journey of destiny, as foreseen by Micah in our *Half-Inch-Prophecy*.

Bahá'u'lláh, in four successive stages, now began His journey in triumph to the first of the “fortified cities”, Constantinople. Then would come the “seas”, the “mountains”, the “fortress” and the “river”. They Would all follow in succession, until He, Bahá'u'lláh, too, would come to the side of the Mountain of Clod in the Holy Land.

The “Hour” had arrived at last for Bahá'u'lláh to depart forever from the *Garden of Ridván*. He was “on His way!” to change the course of human history.

Mounted upon a red roan stallion of the finest breed, the best His lovers could purchase for Him, and leaving behind Him a bowing multitude of fervent admirers, Bahá'u'lláh rode forth on the next stage of His God-directed journey.

I have sat with the grandchildren and great-grandchildren of the man who organized the search that led to the purchase of that famous Red Roan Stallion upon which Bahá'u'lláh rode out of the Najíbíyyih Garden, the Garden of Ridván.

I heard from their own lips the marvellous stories handed down to them from generation to generation.

I was transported to another world by their words.

“He [God] it was,” Bahá'u'lláh Himself declared, “Who enabled Me to depart out of the city [Baghhdád], clothed

with such majesty as none, except the denier and the malicious, can fail to acknowledge.”¹

Next stop, the “fortified city” of Constantinople!

“He shall come even to thee ... from the fortified cities.”

“No sooner are tents pitched than the time comes to roll them up, and depart.”

13

Our *Half-Inch Prophecy* continues.

“In that day also he shall come even to thee ... from the fortified cities ...”

He did.

That’s exactly where Bahá’u’lláh came from. From the “fortified” city of Constantinople (now Istanbul) in Turkey, to the “fortified” city of ‘Akká in the Holy Land, Israel.

It is interesting to realize, in relationship to our *Half-Inch-Prophecy*, that the very next Exile, from Baghdád to Constantinople, to which Bahá’u’lláh was subjected, brought Him to the first of the “fortified cities” referred to by Micah in his *Half-Inch Prophecy*.

Istanbul (Constantinople) lies on both sides of the Bosphorus, which divides Asia from Europe, and thus is partly in Asia and partly in Europe. Greek legends tell the story of Jason, leader of the Argonauts, who sailed up the Bosphorus in search of “the Golden Fleece”.

The Persian King, Darius I, in 512 BC conquered Byzantium, the current name of that historic site, as did Alexander the Great in the 300s BC. Later, it came under Roman rule—on and on goes the history of conquest.

It was an historic battleground for East and West.

The “Castle of Seven Towers” was turned into “a house of execution”, and “the old stone walls around Stamboul” were built by order of Emperor Theodosius II in

the year 447. When Istanbul (Constantinople) was first built, it stood on seven hills, like Rome. The oldest part at the water's edge is "cut from the rest of the city by high stone walls and water."

Bahá'u'lláh was on His way to this many times "fortified" city of Constantinople on a four-month journey by caravan. His arrival would fulfil the second of the incredible prophecies of *Micah*.

Honours and praise were lavished upon Bahá'u'lláh all the way along His journey until He came to the Black Sea Port of Samsún.

Can you believe it?

It's true. Every word.

It's Scripture.

And quite astonishing.

Bahá'u'lláh, the "hope of mankind", the "champion" of the "dispossessed" was sent as a Prisoner and an Exile to the frequently "fortified city" of Constantinople, Byzantium, Stamboul, and now Istanbul, a city on both sides of the Bosphorus.

When Bahá'u'lláh arrived in the Port of Samsún, the Chief Inspector of the entire province, extending from Baghdád to Constantinople, accompanied by several Páshás called upon Bahá'u'lláh. They showed him the utmost respect. The Inspector entertained Bahá'u'lláh at a special luncheon.

Although the authorities in Persia had encouraged the people to humiliate Bahá'u'lláh at every opportunity, the exact opposite took place on that long journey. Bahá'u'lláh was honoured and praised everywhere. It was exactly as the Governor, Námiq Páshá, himself had promised it would be on the last day he called upon Bahá'u'lláh in Baghdád to say farewell.

Bahá'u'lláh had been celebrating the Feast of the New Year (Naw-Rúz) with His companions on the outskirts of Baghdád. He had just read to them His immortal *Tablet of the Holy Mariner* which had been written on that occasion. Bahá'u'lláh informed his companions of a dream He had had at that time, "the ominous character of which could not be mistaken".¹

Bahá'u'lláh told them how the Prophets and Messengers of God gathered around Him. They seated themselves in a circle around Bahá'u'lláh and began moaning and weeping and loudly lamenting.

"Amazed," Bahá'u'lláh said, "I inquired of them the reason, whereupon their lamentation and weeping waxed greater, and they said unto me: 'We weep for Thee, O Most Great Mystery, O Tabernacle of Immortality!' They wept with such a weeping that I too wept with them. Thereupon the Concourse on high addressed Me saying: '... Erelong shalt Thou behold with Thine own eyes what no Prophet hath beheld. ... Be patient, be patient.' ... They continued addressing Me the whole night until the approach of dawn."²

"Oceans of sorrow surged in the hearts of the listeners when" Bahá'u'lláh read "the *Tablet of the Holy Mariner* ... aloud to them."³

It was clear to everyone on the hallowed Spot that Bahá'u'lláh's days in Baghdád were about to be closed, and that a new vista would be opened up in its stead.

* What an indescribable joy! Even in the midst of such sorrow. To be among those who heard the Supreme Manifestation of God reading aloud to them the divine Words from the shrill of His Supreme Pen! Nothing could ever compare to it! Their hearts were ravaged with grief, yet they were blessed to hear the Supreme Messenger of God reading aloud to them one of His historic letters to the world, the *Tablet of the Holy Mariner*.

The tents which had been pitched were now being folded up. While the tents were being put away, Bahá'u'lláh looking out over the scene, declared:

“These tents may be likened to the trappings of this world, which no sooner are they spread out than the time cometh for them to be rolled up.”⁴

The tents had not yet been taken away when the messenger from the Governor arrived from Baghdád to deliver the fateful news that Bahá'u'lláh would soon be on His way to the “fortified city” of Constantinople.

“Even the eyes of Our enemies wept over Us.”

14

Seven days after Bahá'u'lláh's arrival at the port of Samsún, He was, as foreshadowed in the *Tablet of the Holy Mariner*, put on board a Turkish steamer. Three days later He was disembarked at noon at the port of the “fortified city” of Constantinople.

An account of that arrival informs us that the Capital of the Ottoman Empire, and the Seat of the Caliphate, acclaimed by the Muhammadans as the “Dome of Islám”, was called by Bahá'u'lláh the spot whereon the “throne of tyranny” had been established.

It was at this time in the “fortified city” that “the grimmest and most calamitous and yet the most glorious chapter in the history of the first Bahá'í century may be said to have opened.”¹

The hardships meted out to Bahá'u'lláh and His companions soon began. The occasion was the abrupt and cruel edict promulgated by Sultán 'Abdu'l-'Azíz banishing Bahá'u'lláh and His fellow exiles, less than four months after their arrival, to Adrianople at the far western extremity of the Turkish Empire. Suddenly, without any justification whatsoever, in the depth of winter, in the most humiliating of circumstances, yet another Exile began. Bahá'u'lláh's third Exile.*

It was not the hand of the Sultán, nor yet the “throne of tyranny”, it was the Hand of God, that pointed the way for Bahá'u'lláh.

* A classical description and authentic picture of these cruel days can be found in *The Promised Day is Come* and *God Passes By*, by the Guardian of the Bahá'í Faith, Shoghi Effendi Rabbani.

Bahá'u'lláh wrote a special Letter on that occasion, making it all too apparent that He saw through the machinations and conspiracies behind the edict. This condemnatory Letter of Bahá'u'lláh was entrusted to Shamsí Big who delivered it into the hands of one of the chief conspirators, 'Alí Páshá.

Shamsí Big later reported: "I know not what that [Bahá'u'lláh's] letter contained, for no sooner had the Grand Vizir perused it than he turned the colour of a corpse, and remarked: 'It is as if the King of Kings were issuing his behest to his humblest vassal king and regulating his conduct.' So grievous was his condition," Shamsí Big reported, "that I backed out of his presence."²

Bahá'u'lláh, no doubt with a twinkle in His eye, commented, saying:

"Whatever action the ministers of the Sultán took against Us, after having become acquainted with its contents, cannot be regarded as unjustifiable. The acts they committed before its perusal, however, can have no justification."

This third Exile of Bahá'u'lláh, His family, and His companions began immediately. Some riding in wagons, others mounted on pack animals, with their belongings piled in carts drawn by oxen, they set out bravely for the far-off city of Adrianople which was to be the scene of Bahá'u'lláh's greatest triumph. In defiance of the plots and schemes of all the kings and rulers, the ministers and their armies, Bahá'u'lláh frustrated all they could do in their efforts to put an end to this Trumpet-voice of God for this day.

Amidst the weeping of their new-found friends in Constantinople whose hearts had been turned from hate to

love in such a remarkably short time, Bahá'u'lláh's journey with His family and His friends began on that icy-cold blustery December day.

Bahá'u'lláh Himself has written:

“Neither My family, nor those who accompanied Me had the necessary raiment to protect them from the cold in that freezing weather.”⁴

Bahá'u'lláh further states that even “the eyes of Our enemies wept over Us ...”

The historian Nabíl wrote that however unjust and cruel the banishment, it was “endured with such meekness that the pen sheddeth tears when recounting it, and the page is ashamed to bear its description.”⁵

It was a cold of such intensity that ninety-year-old residents could not recall its like. Animals froze to death and perished in the snow. Rivers were covered with ice, some frozen over for forty days.

One of the exiles with Bahá'u'lláh reported that in order to obtain water “a great fire had to be lighted” near the springs and “kept burning for a couple of hours” before the ice thawed out.⁶

Travelling through snow, sleet and rain, even making night marches at times, the *Glory of God*, the Promised One of All Ages, the Supreme Redeemer of men, the King of Kings, the Lord of Hosts arrived at last at His destination, the farthest and most remote outpost from the Mountain of God, far beyond that “fortified city” in ‘Akká, Palestine, which He, Bahá'u'lláh, was destined to reach, sooner or later. It was a promise of *Micah* in his *Half-Inch Prophecy*.

Whoever would have, at that time, in that hour, given the victory to Bahá'u'lláh, and not to His enemies?

Enemies, jealous of Bahá'u'lláh's rising fame and pres-

tige, even in that far-off land, continued their attempts on His life. He was twice poisoned in Adrianople. Once so gravely that His high fever and severe pain lasted for a month. Bahá'u'lláh was left with a “shaking hand till the end of His life.”⁷

An account of those desperate days recalls that Bahá'u'lláh's condition became so grave “that a foreign doctor, named Shíshmán, was called in to attend Him. The doctor was so appalled by His [Bahá'u'lláh's] livid hue that he deemed His case hopeless, and, after having fallen at His feet, retired from His presence without prescribing a remedy. A few days later that doctor fell ill and died. Prior to his death Bahá'u'lláh had intimated that Doctor Shíshmán had sacrificed his life for Him.”⁸

The name Shíshmán will be a name remembered throughout all eternity because of his love for Bahá'u'lláh. Dr Shíshmán must have known in his heart who that majestic Figure was he had visited, and His importance to the human race.

Hence, without a question, he, Dr Shíshmán, surrendered his own life.

No human being has ever done more for his fellowman.

“The equivalent of all sent down to the Prophets of the fast, rained down upon mankind during those days!”

15

Bahá'u'lláh was exiled for the fourth and final time from Adrianople to 'Akká by the sea, the “fortified city” which was to be the final destination of God's Messenger for today.

But not before Bahá'u'lláh had made His *Proclamation* to the kings and rulers of mankind, both religious and civil. This historic *Proclamation* was “in the main addressed to the kings of the earth, and to the Christian and Muslim ecclesiastical leaders who, by virtue of their immense prestige, ascendancy and authority, assumed an appalling and inescapable responsibility for the immediate destinies of their subjects and followers.”

Bahá'u'lláh, though bent with suffering, knowing a further banishment was impending, arose with matchless power to proclaim the Mission with which He had been entrusted, to those who, in the East and in the West, held the reins of supreme temporal power in their grasp.

Through this *Proclamation*, which none could restrain, the star of Bahá'u'lláh's Faith brightened the skies of the entire planet. This very *Proclamation* to the leaders of men in every field was “destined to shine in its meridian glory, and His Faith [the Bahá'í Faith] manifest the plenitude of its divine power.”²

The *Intimation* of Bahá'u'lláh's Faith began in the darkness and chains of the Síyáh-Chál. The *Declaration* of

His Faith was announced in the Ridván Garden outside Baghdád. The *Proclamation* of His Faith, and its rise to the Zenith of its powers and influence, took place in Adrianople.

No Messenger of God had before appeared in both the East and the West, the Middle East and Europe. This was yet another of the distinctive Mysteries hidden in the world-redeeming Message of Bahá'u'lláh: A new and special link expressing the *oneness* and *unity* of East and West, and the God-intended harmony of all the people of the planet.

Bahá'u'lláh's years in Adrianople were a period of prodigious activity. How could it be otherwise?

An historical account of this unique time reports:

“Day and night the Divine verses were raining down in such number that it was impossible to record them.” Bahá'u'lláh dictated His Words of guidance to His secretaries, while His Son, ‘Abdu’l-Bahá, “was continually occupied in transcribing them.”³

Nabíl, the historian, has testified, “A number of secretaries were busy day and night, and yet they were unable to cope with the task.”⁴

Nabíl reported of one of the secretaries, that “he alone transcribed no less than two thousand verses every day.”⁵

Day after day.

Every month the equivalent of several volumes would be transcribed and sent to Persia.

This, of course, is the Supreme Messenger of God we are dealing with. Bahá'u'lláh Himself, referring to the verses revealed by Him, has written:

“Such are the outpourings ... from the clouds of Divine Bounty that within the space

of an hour the equivalent of a thousand verses hath been revealed.”⁶

And again:

“So great is the grace vouchsafed in this day that in a single day and night, were an amanuensis [secretary] capable of accomplishing it to be found, the equivalent of the Persian Bayán [the Book of the Báb] would be sent down from the heaven of Divine holiness.”⁷

And still again:

“I swear by God! [Bahá'u'lláh affirms] In those days the equivalent of all that hath been sent down aforetime unto the Prophets hath been revealed.”⁸

The “Equivalent” of all that had been given to the world by the Prophets and Messengers of the past! Imagine such a thing! After all, we know that Bahá'u'lláh wrote more than one hundred volumes during His lifetime. Included among them was this matchless downpour from on High.

Bahá'u'lláh, referring to the copiousness of His Writings, and His guidance to the peoples of the world, has declared that what had already been revealed in Adrianople “secretaries are incapable of transcribing. It has, therefore, remained for the most part untranscribed.”⁹

It is becoming more and more apparent that each phrase of those wondrous words of Micah (7:12) could easily, if we permitted ourselves to wander too far astray, fill a entire volume vastly larger than this.

Each phrase unfolds another “wonder”, and opens up a new vista, each one more exciting than the last.

Wait!

We've hardly started yet.

We have not used up one eighth of an inch of our magical, wondrous *Half-Inch Prophecy*.

We have witnessed the scenes from "Assyria" and from the first of the "fortified cities" with Bahá'u'lláh *en route* to the *second*, and we now turn our eyes upon the *third* promise of *Micah* concerning the "fortress" and the "river".

"... he shall come ... to thee ... from the fortress even to the river ..."

**“... he shall come ... to thee ... from the fortress
even to the river ...”**

“There are no words, no symbols, no superlatives in our language to properly tell the story.”

16

The excitement, as promised, is still not over. In fact, it is just well on its way. Our magical, knuckle [joint] length prophecy of *Micah* moves on.

“In that day also he shall come even to thee ... (*Micah* 7:12)

True!

He did.

Bahá'u'lláh did exactly that!

I have seen with my own eyes both the “fortress” and the “river”. I have walked on the walls of the “fortress” and on its grounds. I have stood beside the “river”.

You can, too. Even that part of the river, now dry, that once circled around that small island garden where Bahá'u'lláh once sat upon a bench beneath the over-spreading huge mulberry trees.

It was called by Bahá'u'lláh the Garden of Ridván. Remember that famous Garden of Ridván outside Baghdád where Bahá'u'lláh made His momentous world-changing *Declaration* which ushered in a New Day for all the world? And for each one of us?

You have already visited that historic Garden, and have participated in that “Divine Springtime”.

With our big modern jet planes, most of you can travel in less than a day to both the “fortress” and the “river”. Many of you in only a few hours.

You can photograph these sites to your heart's content. They exist today exactly as they were in those days when Bahá'u'lláh came "from the fortress even to the river".

Can you believe that all of this is happening to you? That for the first time in history, you are not only *reading* about the prophecy, but that now you can *see* it. You can watch it come alive with your own eyes. Exactly where it happened so long ago. You can take pictures of it! Scriptural Prophecy has never come to life like this before in religious history. You can visit these exact sites in person! Alone, or with your family.

Today.

Now.*

Until very recently, you could have talked to, and interviewed people who had seen the living characters in our *Half-Inch Prophecy*.

You could have met and talked to Bahá'u'lláh, the Supreme Redeemer of men, the Promise of All Ages, the Glory of God, the King of Kings, the Lord of Hosts, Who walked on the side of the Mountain of God less than one hundred years ago.

You could have met His Son, 'Abdu'l-Bahá, only a little over sixty years ago. And Bahá'u'lláh's great-grandson, the Guardian of the Bahá'í Faith, Shoghi Effendi Rabbani less than thirty years ago.[†]

Right now today, you can meet and talk to members of the Bahá'í Universal House of Justice. A world-directing Institution ordained by Bahá'u'lláh Himself, enriched by 'Abdu'l-Bahá, and developed according to the sacred

* It is easy to run out of exclamation marks and underlining when you are writing about the Bahá'í Faith. It is a Faith of Superlatives. There are no *words* or *symbols* in our language to properly tell the story.

† Time of writing: 1986 (Ed)

holy Texts by Shoghi Effendi, Guardian of the Bahá'í Faith. It was given actual living birth, and perpetual life on this planet, as the "House of the Lord of Hosts" of Bahá'u'lláh, in the year 1963.

Exactly as envisioned by Bahá'u'lláh!

It requires something far more than a superlative or an exclamation point, to even mention such wonders, doesn't it?*

I have read the documentary evidence of Bahá'u'lláh's journeys from Persia (Írán) to the "fortified city" of Constantinople (Istanbul) and his later journey on to the "fortified city" of 'Akká in the Holy Land.

He came as a prisoner and an exile, forced against His Will to fulfil all of these exciting prophecies from Scripture.

He was driven at last to the Site which God had destined for Him since the beginning of time, Mount Carmel, the Mountain of God in the Holy Land. Bahá'u'lláh was exiled there by the edicts of two kings (Persian and Turkish) who were confident that He, Bahá'u'lláh, would be heard of no more.

Instead, Bahá'u'lláh fulfilled the promises of the Holy Books of the past, one after the other, and rose to worldwide glory while both of these kings were toppled from their thrones. They, with their dynasties, have both disappeared from the pages of living history.

Bahá'u'lláh, on the other hand, has been glorified in

* The station of a true Bahá'í who believes and dedicates himself or herself to the service of his or her fellow man is so high and exalted, that if you're looking for "fringe benefits", try this one from the Words of Bahá'u'lláh Himself. So lofty is this station that Bahá'u'lláh says it is "the same as the one ordained" for the prophets of Israel, who are not Messengers of God such as Christ. *Isaiah*, *Jeremiah* or *Micah* is not bad, is it?

International, Inter-Continental, Oceanic, World Conferences in every part of the world. His prestige continues to grow faster and greater to this very day.

I have visited the “fortress” of ‘Akká where Bahá’u’lláh was imprisoned in one cell for more than two years. I have walked from that “fortress” prison to the “river” Na‘mayn, called in the local language, Na‘aman. This “river” once encircled the Garden where Bahá’u’lláh entertained pilgrims, friends and guests when He left the fortress.

This Garden lies beyond the *Hill of Napoleon* where the French Emperor, Napoleon I, placed his cannon when he sought to conquer ‘Akká from both land and sea. And failed.

Don’t tell me you’ve ever heard a religious story like this one before. The beautiful part is this: The *wonders*, thrills, and soul-satisfying excitement, still have only begun—from that one tiny, *Half-Inch Long Prophecy*, no longer than half of the first knuckle [joint] of your thumb!

And every blessed word is true. It is not fiction, but [act. It is not legend, but living history. Today, in our time!

“Who can hold back the rising Sun?”

17

It was from that same “fortress” in which the cannon balls of Napoleon are still embedded, that Bahá’u’lláh sent one of His most powerful Messages to the French Monarch, Louis-Napoleon III, a descendant of Napoleon Bonaparte.

Napoleon Bonaparte said he was defeated in his conquest of the Middle East by a “grain of sand”, a “pimple” called ‘Akká, and his dream of an Eastern Empire was lost forever.

Louis-Napoleon was one of the prime examples of the fulfilment of Bahá’u’lláh’s power against the rulers of men, even as prophesied by Psalms:

“He ... is terrible to the kings of the earth.”
(*Psalms* 76:12)

Napoleon III was contemptuous of the Words which Bahá’u’lláh addressed to that illustrious French Emperor from the “fortified city” of ‘Akká.

Bahá’u’lláh wrote not once, but twice to the Emperor of France. It is reported that Napoleon III cast the first letter aside angrily, and ridiculed its contents, saying in effect, “If this man is God, I am two gods!”

Louis-Napoleon was the first Western ruler to whom Bahá’u’lláh sent one of His history-making Letters. Napoleon III was also the first ruler, to be caught up in the rushing winds of the coming disasters which those Letters of Bahá’u’lláh so clearly foretold for such unjust kings.

Napoleon III was toppled from his throne, and his dynasty dissolved.*

Once again the background stories and those associated with the prophecies of *Micah* are threatening to get out of hand. I'll try to discipline myself more severely, but my enthusiasm sometimes outruns my need to be concise.

If I were to put in everything related to the *Half-Inch Prophecy* of *Micah*, it would make a small library of its own.

You can perhaps forgive me when you learn for yourself the magnitude of this story I am trying to tell from Holy Books of all the past Religions.

The danger of this joyous flood can be seen clearly in the words of Bahá'u'lláh Himself, Who writes:

“The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the Holy Scriptures, have all been fulfilled. ... This is the Day which the Pen of the Most High hath glorified in all the Holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme.”¹

And in yet another place, Bahá'u'lláh makes it even

* See *The Prisoner and the Kings*, same author, for the story of one of the great mysteries and puzzles of modern times: the Final Curtain Call of Kings, foretold with such accuracy by Bahá'u'lláh. For a far more thrilling account with background and detail, see *The Promised Day is Come*, written by Shoghi Effendi, the Guardian of the Bahá'í Faith, and great-grandson of Bahá'u'lláh. Ask any Bahá'í.

more apparent how futile is my task to tell all in spite of my eagerness to succeed.

Bahá'u'lláh says:

“Were We to make mention of all that hath been revealed in these heavenly Books and Holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions.”²

The story of the Bahá'í Faith, and its Founder, Bahá'u'lláh, is so majestic and sweeping in its unfolding, that when one opens any door to share only a few precious pearls, the mighty ocean itself begins to surge and pour in.*

I promise to leave that sort of research up to you. You can then take your leisurely time. After you become a Bahá'í.

(Who said that?)

Now, back to *Micah*.

From that “Fortress City” of ‘Akká, Bahá'u'lláh prepared and sent Letters to the kings and rulers of men. He addressed heads of State, leaders of religions, and the peoples of the world. He called upon the rulers of

* I admit the metaphor is not only mixed, but minced. Yet, it clearly demonstrates how difficult it is to hold back the Sun once the hour of dawn has come.

While the *Half-Inch Prophecy* of *Micah* is simple, clear, direct and overwhelmingly accurate, it can only be the beginning of your own personal research into this Faith of Bahá'í. It has been called by a renowned Christian scholar and clergyman from Oxford University the “most important religious movement since the foundation of Christianity.”³

Another well-known Christian clergyman, the Reverend Dr T. K. Cheyne, said “If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go.”⁴

men to deal justly with their subjects, to unite in their efforts to establish and maintain world peace. Bahá'u'lláh called upon mankind to arise and serve God in this critical time in human history.

More important, Bahá'u'lláh told them all exactly how they could best achieve that goal.*

Even more incredible, Bahá'u'lláh not only foretold the fall of the empires and dynasties of these kings, but He foretold which would fall and which would stand.

But that's another story.

When Bahá'u'lláh left the “fortress” of ‘Akká, He went to the Garden called Ridván, Paradise, which was surrounded by the “river” Na‘aman.

I have walked in that garden. I have eaten the fruit and admired the blossoms of those plants and fruit trees brought all the way from Persia and planted with such tender love by ‘Abdu’l-Bahá, so that when His Father, Bahá'u'lláh, came out from that prison “fortress” He might be surrounded by beauty, serenity and peace in that lovely island, surrounded by the “river”.

I have listened to the gurgling of that fountain in the Garden of Ridván which ‘Abdu’l-Bahá, the Son of Bahá'u'lláh, first built so that His Father might enjoy it when He finally came free from the damp walls of that unfragrant prison to continue His Mission on earth.

Bahá'u'lláh came from the “fortress” to the “river” exactly as prophesied by *Micah*. The stories and tales of all that happened in that magnificent Garden alone would fill yet another book far bigger than this.

The bubbling Fountain in the Garden of Ridván, built by ‘Abdu’l-Bahá, has already been restored.

* See *The World Order of Bahá'u'lláh*, *Gleanings from the Writings of Bahá'u'lláh*, and *The Book of Certitude*. Ask any Bahá'í.

As I write this book, the Universal House of Justice, ordained by the Supreme Pen of Bahá'u'lláh, and already functioning on the side of God's Holy Mountain as foretold, is making plans to restore the flowing waters of the "River" around the Ridván Garden in the Holy Land.

It will once again circle that lovely Garden, and will flow exactly as it did in the days of the Blessed Beauty Bahá'u'lláh.

It will picture again for us the magnificent moment in *Micah's Half inch Prophecy* when He, Bahá'u'lláh, came in all His glory, majesty and grandeur "from the fortress even to the river".

"... he shall come even to thee ... from sea to sea"

“A great glowing star in the midst of a galaxy of proofs.”

18

Our prophecy continues:

“In that day also he shall come even to thee ... from sea to sea ...” (*Micah* 7:12)

Did Bahá'u'lláh do that?

He *did*.

Exactly that!

Bahá'u'lláh crossed the *Black Sea* from the Port of Sámson and landed at Constantinople on the Bosphorus.

In the midst of a winter so cold that they had to light fires on the icy rivers to get water. It was in such weather that the Sultán of Turkey, ‘Abdu’l-‘Azíz, exiled Bahá'u'lláh yet another time. This time from Constantinople further to the north-west to Adrianople. Thus, as envisioned by Christ, Bahá'u'lláh was “persecuted” from “city to city”.

The Sultán, unaware that he and his hatred and cruelty were instruments of God, was soon to be deposed and toppled from his throne. His dynasty would be forever extinguished, exactly as foretold by Bahá'u'lláh.

Sultán ‘Abdu’l-‘Azíz was exiling Bahá'u'lláh from the one “fortified city” on His way toward yet another “fortified city”.

How the heavens must have laughed.

From the city of Adrianople, Bahá'u'lláh was exiled a fourth and last time. He finished that final exile as promised in sacred scripture “by the way of the sea”.

Bahá'u'lláh came from “sea to sea”. First the *Black Sea* Next the *Mediterranean Sea*.

From Gallipoli in Turkey, Bahá'u'lláh and His party, still prisoners and exiles, crossed to Africa and then on to the Port of Haifa at the foot of Mount (Carmel, the Vineyard of God).

Bahá'u'lláh was then transferred by ship and crossed the bay of Haifa, to the “fortified city” of ‘Akká, where He, Bahá'u'lláh would soon be imprisoned. There, in the Most Great Prison where the waters of the Mediterranean “Sea” washed against its shores at the foot of that stone fortress.

Bahá'u'lláh had arrived in the Holy Land exactly as our *Half-Inch Prophecy* had foretold. He came in answer to the summons of God in the age-old call from the prophecies of the Holy Books of the past.

Not *Micah's* alone, astonishing as that *Half-Inch Prophecy* was. *Micah's* prophecy was but one of many. A great glowing star in the midst of a galaxy of such proofs pouring down on every side. The world has never seen its like.

Bahá'u'lláh came from the Black Sea to the Mediterranean Sea. Bahá'u'lláh sailed upon them both *en route* to His rendezvous with destiny on the side of the Mountain of God.

Bahá'u'lláh at last arrived, a Prisoner and an Exile, in the land promised to Him since the beginning of time: Israel, the “Holy Land”, the “Snow-White Spot”, the “Nest of all the Prophets of God”.

Bahá'u'lláh the Shepherd of all mankind, had ushered in the Day of the one fold, and one shepherd”.

The world would never again be the same.

Isaiah had written of that historic journey by sea describ-

ing Bahá'u'lláh as the righteous man from the east", the one whom God gave to rule over kings. *Isaiah* said that the "nations" were as "stubble" before Him. This "righteous" one, *Isaiah* declared, passed "safely", "even by the way he had not gone with his feet." (*Isaiah* 41:2-3)

Bahá'u'lláh had gone by ship from "sea" to "sea", not by foot or by caravan. He arrived at His final destination, the Holy Land, by "sea"; "by the way that he had not gone with his feet."

There is no prophetic story in all of Scripture to compare with it.

Bahá'u'lláh journeyed across both the *Black Sea* and the *Mediterranean Sea*, to reach the "fortified cities" and the "fortress" that led to the "river".

Indeed He, Bahá'u'lláh, had come from "sea to sea" to reach His destination.

There is still more, of course. From the *Half-Inch Prophecy* of *Micah*, I mean.

That thumb-long bit of dynamite.

Forget "dynamite". I think you'll agree that it has now definitely assumed the properties of "nuclear".

I may have said that before.

Aren't we lucky to be part of it all?

**... he shall come even to thee ... from mountain
to mountain.”**

“They called Him the pivot of the Universe”

19

Our *Half-Inch Prophecy* continues:

“In that day also he shall come even to thee ... from mountain to mountain.” (*Micah* 7:12)

With the exactness of the stars!

Bahá'u'lláh did it again.

Naturally.

Every word of it has come true.

Bahá'u'lláh withdrew from Baghdád into the mountains of Kurdistán in 'Iráq to prepare for His Mission, as Christ had withdrawn into the desert to prepare for His.

Bahá'u'lláh retired for a much longer period of time.

Approximately two years.

One of Bahá'u'lláh's favourite retreats was Mount Sar-Galú.

I have never been there. I do have several photographs of those caves where Bahá'u'lláh dwelt.

Bahá'u'lláh had a future prophetic date with Mount Carmel, a site destined for Him, the Promised One, since the beginning of recorded time.

He would come from Mount Sar-Galú to Mount Carmel. From “mountain to mountain”. Nothing in all the world could prevent this from happening.

Bahá'u'lláh retired to the wilderness of Sar-Galú Mountain and lived for a time on that mountain. It was so remote that the peasants of that region visited Mount Sal-Galú only twice a year, at seed-sowing and harvest time.

An historical account of those days reports:

“When Bahá’u’lláh arrived in Sulaymáníyyih [that mountain district] none at first, owing to the strict silence and reserve He maintained, suspected Him of being possessed of any learning or wisdom. It was only accidentally, through seeing a specimen of His exquisite penmanship shown to them by one of the students who waited upon Him, that the curiosity of the learned instructors and students of that seminary was aroused, and they were impelled to approach Him and test the degree of His knowledge and the extent of His familiarity with the arts and sciences current amongst them. ... a delegation, ... consisting of its most eminent doctors and most distinguished students, called upon Bahá’u’lláh, and, finding Him willing to reply to any questions they might wish to address Him, they requested Him to elucidate for them, in the course of several interviews, the abstruse passages contained in ... the celebrated work of the famous Shaykh Muhyi’d-Dín-i-‘Arabí. ... Directing one of them to read aloud to Him, every day, a page of that book, He [Bahá’u’lláh] was able to resolve their perplexities in so amazing a fashion that they were lost in admiration. Not contenting Himself with a mere clarification of the obscure passages of the text, He would interpret for them the mind of its author, and expound his doctrine, and unfold his purpose. At times He would even go so far as to question the soundness of certain views propounded in that book, and would Himself vouchsafe a

correct presentation of the issues that had been misunderstood, and would support it with proofs and evidences that were wholly convincing to His listeners.”¹

“... Through His numerous discourses and epistles He [Bahá'u'lláh] disclosed new vistas to their eyes, resolved the perplexities that agitated their minds, unfolded the inner meaning of many hitherto obscure passages in the writings of various commentators, poets and theologians, of which they had remained unaware, and reconciled the seemingly contradictory assertions which abounded in these dissertations, poems and treatises. Such was the esteem and respect entertained for Him that some held Him as One of the ‘Men of the Unseen’, others accounted Him an adept in alchemy and the science of divination, still others designated Him ‘a pivot of the universe’, whilst a not inconsiderable number among His admirers went so far as to believe that His station was no less than that of a prophet.”²

Amazed by Bahá'u'lláh's insight and the profundity of His knowledge, their questions and requests became more difficult each time. Bahá'u'lláh resolved their perplexities with the same ease and eloquence.

At length they asked Bahá'u'lláh to write for them a poem in a certain metre and rhyme upon a certain subject which “No one among the mystics, the wise, and the learned” had been able to do, they said.

This would be the conclusive and final evidence that

He, Bahá'u'lláh, did indeed possess a unique power and knowledge.

“No one”, they said, “has been thus far capable of accomplishing this feat.”

Bahá'u'lláh dictated two thousand verses exactly as they had requested. Out of the two thousand, Bahá'u'lláh permitted them to keep one hundred and twenty-seven. In the remaining one thousand eight hundred and seventy-three verses Bahá'u'lláh deemed the subject matter to be premature and unsuitable to the needs of the times. The one hundred and twenty-seven verses became popular and highly regarded and widely circulated.

The historian Nabíl relates that later upon Bahá'u'lláh's return to Baghdád once again He instructed that a “vast proportion” of His passages be destroyed. Passages He either wrote Himself or dictated. They were accounted as remarkable not only for the wealth of material, but for the great diversity of subject matter.⁴

Nabíl cites Bahá'u'lláh's amanuensis (secretary) as saying that upon Bahá'u'lláh's express orders “hundreds of thousands of verses, mostly written by His own hand, were obliterated and cast” into the river Tigris.

The secretary was reluctant to dispose of such treasure, Nabíl reports, and Bahá'u'lláh would reassure him, saying:

“None is to be found at this time worthy to hear these melodies.”

Not once, but innumerable times the secretary reported, I was “commanded to repeat this act.”*

* Even as Christ had said: “I have yet many things to say unto you, but ye cannot bear them now.” (*John* 16:12)

The copious rain of Bahá'u'lláh's Writings astonished the onlookers in the Kurdistán Mountains near Mount Sar-Galú, as they overwhelmed those who heard of the ocean of lost verses in Baghdád and Adrianople.

The task of answering questions was always easy for Bahá'u'lláh, no matter how complex or abstruse. He proved this to be true many times.

After all, it was He Who, prophecy foretold, would come and “unseal” the “meanings” of all the Holy Books of the past. It was all part of His “great work” as the Supreme Messenger of God for all time, fulfilling the holy work of every Messenger and Prophet gone before Him.

“He magnetized the countryside.”

20

Another account of Bahá'u'lláh's days in the Kurdistán Mountains and Sar-Galú reports:

“In a short time, Kurdistán was magnetized with His [Bahá'u'lláh's] love. During this period Bahá'u'lláh lived in poverty. His garments were those of the poor and needy. His food was that of the indigent and lowly. An atmosphere of majesty haloed Him as the sun at midday. Everywhere He was greatly revered and loved.”¹

Meanwhile, the news of this wonderful figure Who had captured the hearts of the countryside with His learning and love, reached Bahá'u'lláh's family in Baghdád.

They knew at once it could be none other than Bahá'u'lláh.

The pleadings of His own kindred and friends for His return became urgent, particularly His twelve-year old Son, 'Abdu'l-Bahá, Whose grief and loneliness had so consumed His soul that, in a conversation recorded by Nabíl, the historian of those days, in his narrative, He, 'Abdu'l-Bahá, had avowed that subsequent to the departure of Bahá'u'lláh, He had in His boyhood grown old.”²

Deciding to terminate the period of His retirement, Bahá'u'lláh bade farewell to His friends in the mountain villages. They now numbered among His most ardent and, as their future conduct demonstrated, His staunchest admirers.

Accompanied by a close family friend, Bahá'u'lláh re-

traced His steps to Baghdád, on the banks of the “River of Tribulations” as He Himself termed it.

Bahá'u'lláh proceeded by slow stages, realizing, as He declared to His fellow-traveller, that these last days of His retirement would be the “the only days of peace and tranquillity” left to Him.

They were “days”, Bahá'u'lláh said, “which will never again fall to My lot.”⁴

Bahá'u'lláh was on His way from Mount Sar-Galú in 'Iráq to Mount Carmel in the Holy Land, from “Mountain to Mountain”.

You have now heard about Bahá'u'lláh's tremendous impact on the people of the countryside of Kurdistán. Soon you shall hear about the Mountain called Carmel, the Vineyard of God, and the far greater impact of Bahá'u'lláh and His teachings had on the entire world.

Events of such magnitude took place when Bahá'u'lláh walked on the side of the Mountain of God, that not only the prophecies of *Micah* were fulfilled, but those of *Isaiah*, *Jeremiah*, *Job*, *Daniel*, *Haggai* and the *New Testament* as well.

Bahá'u'lláh's eternally historic journey as portrayed so dramatically and accurately in *Micah's Half-Inch Prophecy* had now brought Him at last to His final destination.

The Holy Land.

The Site destined for Him, the “Lord of Salvation”, as *Micah* described Him, since the beginning of recorded time.

Bahá'u'lláh's wondrous travels had culminated in a glorious triumph, and the *Half-Inch Prophecy* had been fulfilled to the last requirement.

1 He came from “Assyria”.

2 He came from the “fortified cities”.

- 3 He came from the “fortress to the river”.
- 4 He came from “sea to sea”.
- 5 He came from “mountain to mountain”.

Incredible as it is to believe, even in that moment of supreme victory and fulfilment, the magnificence and glory of *Micah*’s prophecies, as recorded in that one *Seventh Chapter* of his book, were still not at an end.

Perhaps the most wonderful story of all, surpassing, if possible, even the *Half-Inch Prophecy*, begins in that same *Seventh Chapter*! Just three verses later: *Micah* 7:15.

Hold your breath!

**For forty years God will show unto Him
“marvellous things”!**

“Forty years: The like of which the eyes of man have never before seen.”

21

We come now to the story of *Micah*’s famous “forty years”. *Forty years* during which the Lord promised to “show” those “marvellous things” to that Great One Who came from Assyria, the fortified cities, the mountains, the seas the fortress to the river.

These “forty years” are in no way obscure.

Every student and scholar of intriguing Scriptural promises knew full well the recurring story about these mysterious “forty years” promised to the world.

They just didn’t know where to look for them. And no one could tell them, in spite of the thousands and thousands of futile words about the *forty years*.

The Promised One hadn’t yet come to “unseal” the meanings and explain them.

Or so they thought.

These famous “forty years” were associated with *the time of the end* and the *Messiah* of those last days.

But, where was He?

Joseph Klausner in his *The Messianic Idea* in Israel, quotes R. Eliezer (ben Hyricanus) as saying: “The Days of the Messiah will last *forty years* ...”¹

It is also written in the Psalms: “*Forty years* long was I grieved with this generation ...” (*Psalms* 95:10)

The millennial Bible scholar, Edward Irving, a Christian clergyman, called attention to the East Indian prophecy which foretold a religion “which in the space of forty [years] was to possess the earth.”²

Hooper Harris, in his book of *Lessons* writes: “This mention of forty is indissolubly connected with a time which was to be a time of exile, siege, banishment, imprisonment and persecution of some Great One, on whom tribulation and burdens were to be laid, during which time the teachings of God, nevertheless, were to flood the earth.”³

Micah answered his enemies with undeviating confidence. Obviously *Micah* knew what he was talking about. He was positive that he was speaking the Word of the Lord as directed.

“I will look unto the Lord,” he said. “I will wait for the God of my salvation: my God will hear me.” (*Micah* 7:7)

Still the same chapter.

Read it yourself.

It was at that point that *Micah* began his remarkable *Half-Inch Prophecy*. Beginning with Assyria.

We know about that.

Christian Bible scholars and students of the Millennium, were well aware of this special promise for *Assyria* and *Elam* and *Persia*. They couldn’t understand it, but they knew it was so. The true meaning was still “sealed” to them. They admitted it.

Reverend H. Bonar, speaking as one of the fourteen Christian clergymen at a special conference on the Second Coming of Christ called *Our God Shall Come*, declared:

“There is another nation reserved for blessing and restoration. Elam. I take these as the overlooked specimens of a certain class of God’s doings in the latter days, when the whole earth is given to Christ for His inheritance.”

Bonar accepts these prophecies concerning *Assyria*, *Elam* and *Persia*, although, as he says:

“I cannot venture on giving any reason why Elam, or Assyria, should be so especially blessed in the latter days ...”⁴

Bahá’ís know very well. To them it is crystal clear.

Bahá’u’lláh came, “unsealed” the Book and “disclosed” those “meanings” “closed up” until the “time of the end”.

The Bahá’í Faith began in 1844, the time chosen by so many Christian Bible scholars as the beginning of the time of the end”.

Prophecies of other Religions also mentioned Persia, and its importance in the “latter days”.

Prophecies such as those of Zoroaster as recorded by Nategh in *Religious Debates*:

“If there is but one minute remaining in the whole world, I will send someone from this nation [Persia] Who will renew religion.”⁵

Jeremiah said:

“And I will set my throne in Elam [Persia], and will destroy from thence the king and the princes, saith the Lord.” (*Jeremiah* 49:38)

In the next verse, *Jeremiah* also points out when all this will take place, saying that it will happen “in the latter days”.

It is difficult to resist the temptation to drift afield, so many and so dramatic are the confirming prophecies from other sources. We have, however, touched upon only a few, since those of *Micah* alone are obviously more than adequate to capture and hold our attention.

These *forty years* of *Micah*, are “Forty years: The like of which the eyes of man have never before seen.”

“The banquet-table of God!”

22

The wonders go on and on. In the very same *Seventh Chapter*, three verses later (7:15), *Micah* makes perhaps the most remarkable of all his prophecies.

He foretells the exact length of time during which God would shower wonderful blessings upon the world through this *Messiah* of the *last days*, that Holy Figure who had made such a wondrous, never-to-be-forgotten, God-directed journey from “Assyria” to the “Mountain of God” in the Holy Land.

Micah in his own words, says:

“According to the days of thy [Israel’s] coming out of the land of Egypt will I chew unto him marvellous things.” (*Micah* 7:15)

In other words, *forty years*!

The length of time for the Jews coming out of Egypt was *forty years*. Almighty God promised that *in the last days*, He would fill the Mouth of His Messenger with wonders” and “marvels” equal to that exact period of time: Forty years.

Forty years, continuous years!

Could such a glorious, unprecedented wonder, really have taken place? As an extension of the already unique and matchless *Half-Inch Prophecy*?

Having experienced the joy and rapture of that remarkable *Half-Inch Prophecy*, we can be sure beyond the shadow of a doubt that every further word which *Micah* uttered will prove to be equally true.

Bahá’u’lláh’s Mission began when He was cast into the Síyáh-Chál, the Black Pit prison in Tíhrán, in 1852.

Bahá'u'lláh's life on earth ended with His death in the Holy Land in 1892, exactly *forty years* later.

During those *forty years*, Cod did indeed show “unto Him marvellous things” as foreseen so clearly by *Micah*.

Bahá'u'lláh wrote over one hundred volumes about almost every aspect of the present-day world, dealing with the needs of both individuals and society as a whole.

The Writings of Bahá'u'lláh, as we look back upon His “prodigious achievement as author of a hundred volumes” are filled with “priceless pearls” of guidance for mankind.

An account of that stupendous achievement by Bahá'u'lláh summarizes in one short paragraph the ocean that flowed for nearly half a century from His Supreme Pen.

This “prodigious achievement” included:

“... volumes replete with unnumbered exhortations, revolutionizing principles, world-shaping laws and ordinances, dire warnings and portentous prophecies, with soul-uplifting prayers and meditations, illuminating commentaries and interpretations, impassioned discourses and homilies, all interspersed with either addresses or references to kings, to emperors and to ministers, of both the East and the West, to ecclesiastics of divers denominations, and to leaders in the intellectual, political, literary, mystical, commercial and humanitarian spheres of human activity.”¹

Bahá'u'lláh Himself, surveying in the evening of His life, the entire range of this vast and mighty outpouring, has written:

“We, verily, have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-Praised.”²

Bahá'u'lláh further states:

“Is there any excuse left for any one in this Revelation? No, by God, the Lord of the Mighty Throne! My signs have encompassed the earth, and my power enveloped all mankind.”³

There is no need to recount here the impact of those “forty years” of “marvellous things” which God showered upon Bahá'u'lláh, and which He, in turn, shared with the peoples of the earth. World-energizing forces were released into the planet by Bahá'u'lláh during the matchless, God inspired, *forty years* of His precious life

The entire purpose of this modest-sized volume, the *Half-Inch Prophecy*, has been only to encourage, perhaps inspire, every seeker after truth to make an independent search into the heart-warming, soul-satisfying story of Bahá'u'lláh and the Bahá'í Faith.

In particular, to immerse themselves in Bahá'u'lláh's world-healing, world-redeeming Words from the Ocean of “marvellous things” with which God blessed Bahá'u'lláh, and which, for nearly half a century, He used to revive and uplift the hearts of all humanity.

This *Half-Inch Prophecy* has only been the *hors-d'œuvre* of this mighty Banquet-Table of God prepared by Bahá'u'lláh for the human race. It remains for you to enjoy and partake of all this food of the Spirit, so that you and all mankind might be nourished and reborn.*

* You can thank me later. By phone, cable, telegram, letter or postcard. I'll expect it. I envy you what you are about to enjoy

Bahá'u'lláh Himself referred to this Banquet-Table of plenty sent down to feed the hearts of men. In His Letter to the King and Emperor of France, Napoleon III, Bahá'u'lláh proclaimed:

“Say: He Who is the Unconditioned is come, in the clouds of light, that He may quicken all created things with the breezes of His Name, the Most Merciful, and unify the world, and gather all men around this Table which hath been sent down from heaven.”⁴

from your study and research. It is dynamite! Nuclear! I'll fully expect to meet you out there in the pioneering field as a fellow Bahá'í. Perhaps in Samoa or Piet Retief.

“Such was the power of the Pen of the Prisoner.”

23

No account of those fabulous ‘forty years’ could fail to begin at that historic moment when Bahá’u’lláh was cast into the Black Pit prison, the Síyáh-Chál in Tihrán, Persia, in August 1852.

Bahá’u’lláh’s Mission to the world, and the remarkable “forty years” began in the same hour. The “forty years” foretold by *Micah* began in that subterranean dungeon where Bahá’u’lláh would spend four months.

The dungeon was pitch black. Bahá’u’lláh was led along a gloomy dark corridor, then down three flights of stairs to that horrendous underground pit.

Bahá’u’lláh’s body was bent over by the weight of the chain around His neck. He was also chained to His companions and His feet were placed in stocks.

Bahá’u’lláh’s fellow prisoners numbered about one hundred and forty. Among them were thieves, highwaymen and assassins. There was no outlet from that loathsome pit other than the one door by which Bahá’u’lláh had entered. It was alive with rats, and a hotbed of disease. Chill, damp and fever ridden. It stank abominably from the constant accumulation of filth.

For three days and three nights no food or drink was given to Bahá’u’lláh. Two famous chains, each weighing nearly one hundred pounds [forty kilograms], used only for punishing the most notorious criminals, were in turn fastened around His neck. That iron yoke lacerated His flesh. Sleep was impossible to Him.

Shortly after Bahá’u’lláh entered the prison it became

evident that there was no basis for the suspicions against Him. Still He was kept chained in that loathsome place. Each day, the jailer would open the door sending a shaft of light down to penetrate the gloom, and would call out the names of those who were to be executed that day in the public square. The misery and suffering which befell these innocent victims of the wrath of their sovereign can hardly be imagined.*

Bahá'u'lláh was falsely accused, arrested and imprisoned.

They stripped Bahá'u'lláh of His headgear. Barefoot and bareheaded, and in chains, Bahá'u'lláh was marched the full distance from Shímírán to Tihrán under the blazing sun. Several times along the way, His outer garments were torn from His body by the soldiers and the mob. He was struck by the officers accompanying Him, overwhelmed with abuse and ridicule, and pelted with stones and refuse.

As Bahá'u'lláh was approaching the capital, a fanatical old woman rushed from the crowd with a stone in her hand. Her whole frame shook with rage as she raised the stone, but the procession was moving too rapidly for her to keep pace. She tried to overtake them, shouting "I entreat you! Give me a chance to fling my stone in his face!"

Bahá'u'lláh saw her hastening after Him. He halted the guard long enough to give the old lady her chance, saying:

"Deny her not what she regards as a meritorious act in the sight of God."¹

* See *The Promised Day is Come, God Passes By, The Prisoner and the Kings* for a full account of these hours and days so memorable and vital to human society.

Bahá'u'lláh cheered and encouraged His companions who were imprisoned with Him, chained to the floor and each other. He told them to remain confident. He assured them that nothing could prevent the future triumph of God's Faith.

Bahá'u'lláh taught His fellow-prisoners to chant the praises of God.

One row would chant: "God is sufficient unto me; He verily is the All-Sufficing!"²

The second row would reply: "In Him let the trusting trust."*

The sound of their voices pealed out in the early hours of dawn. The echo of their singing was so loud that it resounded up from the depths of that dungeon and rang out across the square to the royal residence.

The sound awakened Násiri'd-Dín-Sháh. It alarmed him. He could not determine what the noise was, nor from where it came. The Sháh sent for a courtier and enquired:

"What is the meaning of this sound in the night?"

Násiri'd-Dín-Sháh was told that it was the chanting of Bahá'u'lláh and His companions in the Black Pit prison.

"In spite of their sufferings," the Sháh was informed, "These mad ones sing the praises of God."

The king turned away in silence. He could not understand such enthusiasm in the face of the horrors and the threat of death with which he knew they were surrounded. The king felt uneasy.

* The youth of the Bahá'í world have composed and sing constantly a moving version of this *Song of the Martyrs*, "In Him [Bahá'u'lláh] let the trusting trust."

It would have unsettled him entirely had the Sháh been able to read the future. On the very site where he now listened to the God-intoxicated voices of Bahá'u'lláh's companions, a pen would soon set down the signature which would wipe away forever the dynasty of Násiri'd-Dín-Sháh and all the Qájár kings.

Kings of Persia would live to see the shattering fulfilment of the prophecies pronounced against them by Bahá'u'lláh. Such was the power of the Pen of the Prisoner.

All of Bahá'u'lláh's pronouncements came true.

To the last word.

“The ‘lightnings’ of Job!”

24

So moving and momentous was this story, and so accurately described in the *Old Testament* Book of *Job*, that I wrote a small book about it called *Things too Wonderful*. Those were the words which *Job* spoke to the Lord, saying:

“... therefore have I uttered that [which] I understood not; things too wonderful for me, which I knew not.” (*Job* 42:3)

Among those wonderful “things” *Job* uttered were these:

Job, in one single chapter, describes the prisoner who will be cast into a “pit”, who will have his feet placed “in stocks”, who will undergo great suffering and “pain”, who will be “innocent”, who will be touched by the “breath” of God and “utter” a message of “knowledge” and “wisdom” for mankind, who will be “delivered” from the “pit”, from the plots of his “enemy”, whose new-found knowledge will come in “the night” as a “vision”, and who will speak to man not “once” but “twice”.

Job declared:

... I know that my redeemer ... shall stand at the latter day upon the earth:” (*Job* 19:25)

“I understand not” what all this means, *Job* told the Lord, but *Job* knew it had something to do with all those “things too wonderful” he had spoken about the “pit” and the prisoner”.

Job’s vision looked forward with uncanny accuracy to the beginning of Bahá’u’lláh’s imprisonment in the

Síyáh-Chál at the start of His Mission to mankind at the beginning of those famous “forty years”.

Of course! Job could not understand it. The world itself is still trying to understand it. Perhaps the *Half-Inch Prophecy* will help.

This same *Job*, moved by the *Spirit*, described exactly what Bahá'u'lláh would do, and *did* do, when He came up out of that dreadful dungeon prison.

Job proclaimed:

“He [the prisoner] shall break in pieces mighty men without number ...”
(*Job* 34:24)

This same *Job* declared:

“He looseth the bond of kings ... He leadeth princes away spoiled ...” (*Job* 12:18–19)

For a full and accurate description of how Bahá'u'lláh did exactly that when He came up from the underground pit, read *The Promised Day is Come*. Ask any Bahá'í.

This incredible account is matched by a similar description of this especially blessed Prisoner in the Book of *Psalms*.

The Prisoner Who will be delivered from a “horrible pit”. In his “mouth” God will put “a new song”. His coming will be mentioned “in the volume of the book”, he will not “conceal” His message, but will proclaim it to “the great congregation” of the world.

Job, speaking of the greatness of God in a day “When the morning stars sang together, and all the sons of God shouted for joy”, asked plainly, “Canst thou send lightnings, that they may go, and say unto thee. Here we are?”

When Samuel F. B. Morse on 24 May 1844, sent his first formal telegraph message flash-

ing from Washington to Baltimore, the press made much of the occasion.

To the Bahá'ís of the world, the followers of Bahá'u'lláh in more than one hundred thousand places around the world, that moment is a very significant one in history. On the very day before Morse sent his historic message, the Bahá'í Faith was born. 23 May 1844.

On that day, the Herald of the Bahá'í Faith, the Fore-runner of Bahá'u'lláh, the Báb, Whose Name means “the Gate”, announced to mankind that the great day had come at last. The One promised to mankind and foretold in the holy Books of the past, had appeared.

Among some of the accounts of that historic day as recorded in Washington and Baltimore, when Morse sent his unprecedented message, the curiosity of the press prevailed. Some of them enquired about this unique first telegraph message.

“Can these” they asked, “be the ‘lightnings’ of Job?”

The message which Morse sent on his “new-fangled” telegraph as it was described by a few sceptics on that occasion was taken from the Book of *Numbers*, 23:23:

“What hath God wrought!”

This was yet another Book of sacred Scripture which could have figured prominently in our story, had we chosen to speak of NUMBERS instead of JOB.

Incredible?

The more you research Bahá'u'lláh's life and Teachings, the more “inevitable” it becomes, rather than “incredible”.

The Jewish philosopher and master of Rabbinic Literature, Moses Ben Maimon, Maimonides, known also

as Rambam, cites a traditional and remarkable prophecy handed down by word of mouth in his family.

He is speaking of the coming Day of Redemption, and he expresses the viewpoint that the Promised One of the last day, the Messiah, “would surely come” and that he would come when least expected.

Furthermore, according to Biblical prophecy, Maimonides declares, He [the Messiah] will come when both Christianity and Muhammadanism will have universally extended their sway.

All of these events had taken place by 1844, the year of the birth of the Bahá’í Faith. It was a year of historical significance for Islám and Judaism.*

The above views are cited in *A History of Messianic Speculation in Israel*, page 74, by Abba Hillel Silver. He then follows with another quotation from the words of Maimonides:

“The exact time [of the coming of the Messiah] is not known for a certainty, but there exists among us a great and wonderful tradition which I received from my father, Who likewise received it, and so through a continuous chain to the beginning of the exile from Jerusalem ... that in Balaam’s statement, *Numbers* 23;23, ‘Now, is it said of Jacob and of Israel, What hath God wrought?’ is found the key to the mystery.”

It is intriguing that the press world would ask about the “lightnings” of *Job* when the words “What hath God wrought!” were flashed over the wires from Washington to Baltimore, but odd that no Bible or Rabbinical schol-

* See *Thief in the Night*, pp. 11–16.

ar would recall the words of Maimonides, or associate them with the coming of the Messiah.

Maimonides goes on to explain how efforts were made to determine the exact time, adding: “Prophecy will at that time return to Israel, and then the prophets will say ‘Behold what God hath wrought!’”

Samuel F. B. Morse sent his first telegraph message on 24 May 1844:

“What hath God wrought.”

The Bahá’í Faith began the day before in Persia, on 23 May 1844. The echo came in the West, from Sacred Scripture.

The Messiah once again walked the face of the earth. Those two great, long-awaited, eagerly expected Prophetic Figures foretold in Christianity, Judaism, Islám, Hinduism, Buddhism, and Zoroastrianism had appeared in quick succession as promised, with the exactness of the stars.

It made no more of a splash that a sunfish leaping in the waters of Lake Michigan.

The excitement of Samuel F. B. Morse’s message was far greater than the world-healing, world-changing Event it symbolically heralded.*

Yet that day, 23 May 1844, would soon usher in the beginning of the Day of the One Fold and the One Shepherd, and the dawn of the *Christ-promised kingdom of God on earth*, leading to the *forty-year* long Mission of Bahá’u’lláh, the Promised One of all Ages, Peoples and Religions.

* See *God Passes By*, pp. 94–6, 217–20 and *Thief in the Night*, pp. 129, 136.

“I will wait ‘for the God of my, salvation: my God will hear me.”

25

Bahá'u'lláh Himself, has written of those days when He was, as envisioned in the Book of *Job*, a “prisoner” captive in the “pit” with His feet “in stocks” surrounded by enemies

Several times permission for Bahá'u'lláh's release was granted, but each time the clergy prevented it.

Yet in spite of the combined efforts of His enemies, Bahá'u'lláh was “delivered” from the “pit” as foreseen by both the books of *JOB* and *PSALMS*.

Bahá'u'lláh's freedom was secured in a manner which has been described as “a protection which has excited the envy and enmity of the foolish ones of the earth.”¹

Nothing could prevent it.

A history of those times records that when viewed in its proper perspective, Bahá'u'lláh's release from the Black Pit prison “ushered in one of the most eventful and momentous epochs in the world's religious history. It coincides with the inauguration of a ministry [Bahá'u'lláh's Mission] extending over a period of almost forty years—a ministry which, by virtue of its creative power its cleansing force, its healing influences, and the irresistible operation of the world-directing, world-shaping forces it released, stands unparalleled in the religious annals of the entire human race.”²

It was in that pestilential prison that the Mission of Bahá'u'lláh began:

Intimation in the *Síyáh-Chál* (1852)

Declaration in *Baghdád 'Iráq* (1863)

Proclamation in Adrianople, Turkey (1867)

In that odious pit *forty years* of “marvellous things” would begin and continue until they changed the face of human society.

No one could prevent it. No matter how hard they tried. Bahá'u'lláh's life would be “prolonged” as promised in sacred Scripture (*Isaiah* 53:10). He would “see his seed” and God would make His “first-born, higher than the kings of the earth”, (*Psalms* 89:27) and God's covenant shall stand fast with him.” (*Psalms* 89:28)

For “forty years” Bahá'u'lláh's Mission was “prolonged” and He appointed His eldest son, His “first-born” to be the Centre of His “Covenant”, the One to Whom the whole world turned when Bahá'u'lláh left this world “full of years” at the age of seventy-five in 1892. Exactly “forty years” from the beginning of His Mission in 1852.

Bahá'u'lláh's enemies failed in all their attempts to destroy Him. When they realized that they would be unable to execute Him publicly, they resorted to cunning. They decided to poison Him secretly.

A few of those in authority, hoping to curry favour with the Sháh's mother, and perhaps receive a generous and grateful gift of money, hatched a plot to kill Bahá'u'lláh before He was released from the Black Pit prison.

They intercepted the food which was being sent to Bahá'u'lláh. They mixed it with what they felt would be a fatal dose of poison.

Even this attempt failed.

Bahá'u'lláh became desperately ill and His agonies in that dungeon prison were greatly increased. He suffered from severe ill health for years because of this poisoning attempt, but to the frustration of His enemies He did not succumb to it.

By His coming “out of prison”^{*} and by His “exile”, Bahá’u’lláh would fulfil promises from the Scriptures of all Religions in a story the like of which has never before been seen by the eye of man; just as He had fulfilled them by being cast “into prison”. Our *Half-Inch Prophecy* highlights the incredible wonder of it all, but only glances along the mountain peaks.

For *forty years*, trouble and triumph, suffering and success would follow Him every stop of the way. Bahá’u’lláh would be freed from the dungeon (as foretold by *Micah*, *Job*, the *Psalms* and more important, by Bahá’u’lláh Himself), and would “proclaim” His Mission to the kings and rulers and peoples of the world. His followers would publicize Bahá’u’lláh’s fame in every corner of the planet, sharing His Letters to the kings containing His Teachings, with Heads of State in all parts of the world.

All this, and more, has already been accomplished. Since the beginning of those *forty years* in the darkness of that dungeon Prison.

Bahá’u’lláh has said of His release from the Black Pit prison that God protected Him from the plots of His enemies. Nabil, the historian, reports these Words of Bahá’u’lláh which he himself heard Bahá’u’lláh speak:

“Had the Amír-Nizám [Prime Minister] been aware of My true position, he would certainly have laid hold on Me. He exerted the utmost effort to discover the real situation, but was unsuccessful. God wished him to be ignorant of it.”³

Bahá’u’lláh’s enemies broke their spears on the seemingly invisible armour of His Spirit, His holiness, and His innocence.

^{*} Ecclesiastes 4:14 “For out of prison he cometh to reign ...”

“Deliver him to the executioner!”

26

Every attempt upon Bahá'u'lláh's life, every scheme to humiliate and lower His prestige was totally frustrated. Afflictions and persecutions rained down upon Him, but always such tribulations were “thrown back from the rock of His adamantine Will like spray from the ocean.” It was not man they were dealing with, but God's Messenger on earth, His Promised One for today.

Bahá'u'lláh had come to fulfil the words of prophecy found in the Holy Books of all peoples. He had come, like every Messenger of God before Him, to rescue and redeem the troubled and disunited children of men.

The *Half-Inch Prophecy* of *Micah* was but one of hundreds, yet the drama and detail surrounding it is indeed unique and fascinating to follow.

Having failed in everything they tried, the authorities, both religious and civil devised another scheme. This time, they were sure it could not fail.

They would use a young man named 'Abbás who had been assisting them in pointing out the followers of the Báb on the streets of Tíhrán. When those innocent victims were arrested, 'Abbás would inherit his share of whatever monies they could recover from the businesses and families of the victims.

They decided to use him as a tool against Bahá'u'lláh, and end His interminable escapes. A lie or two wouldn't matter.

'Abbás had met Bahá'u'lláh many times in the past. The authorities promised 'Abbás a generous share of the money which they would be able to confiscate from

Bahá'u'lláh's possessions, if only he, 'Abbás, would point to Bahá'u'lláh and say: "Yes, he too is guilty."

"We need only one such witness," they told him.

The mother of the Sháh was particularly insistent. "What a humiliation for one!" she deplored, "that the mother of the Sháh should not be able to inflict on a prisoner the punishment which he deserves." Her vindictive cries to authorities continued unabated:

"Deliver him to the executioner!"¹

The old queen promised 'Abbás a rich reward if he would betray Bahá'u'lláh into her hands. She ordered the young man to go into the pit and look into Bahá'u'lláh's face. She told him that he would see there the face of the would-be murderer of her son, the king.

Bahá'u'lláh, as envisioned by *Job*, had been proved innocent, but abiding hatred still urged his enemies on to destroy Him.

'Abbás was led into the presence of Bahá'u'lláh, not once, but several times. Each time the young man met Bahá'u'lláh, he stood transfixed, gazing upon the Prisoner's face, but then he would say: "I do not know Him."

'Abbás would then turn away from Bahá'u'lláh and leave.

Nor could the promise of increased riches or the threat of death persuade him.²

“I am the life giver of the world!”

27

The Bahá'í Universal House of Justice, the “House of the Lord”, whose magnificent story shall close this book which we have called *The Half-Inch Prophecy*, has perhaps best expressed the reason why the kings and rulers of men were helpless in trying to destroy Bahá'u'lláh's life, or frustrate His Plans for the betterment of human society.

Bahá'u'lláh's life was a “crisis” throughout the entire *forty years* of His Mission, from His imprisonment in the Síyáh-Chál in 1852 until His death in triumph in the Holy Land in 1892.

The Supreme Administrative Body of the entire Bahá'í world, the Universal House of Justice, in words of pure poetry has written:

“Bahá'u'lláh knew, better than His royal persecutors, the magnitude of the crisis, with all its potentiality for disaster, which confronted Him. Consigned to a prison cell, debarred from access to those to whom His Message must be addressed, cut off from His followers save for the handful who were to accompany Him, and deprived even of association with them, it was apparent that by all earthly standards the ship of His Cause must founder, His mission wither and die.

“But it was the Lord of Hosts with Whom they were dealing. Knowing the sufferings which faced Him, His one thought was to instil confidence and fortitude into His followers, to whom He immediately dispatched sub-

lime Tablets [Letters] asserting the power of His Cause to overcome all opposition. ‘Should they attempt to conceal its light on the continent,’ is one of His [Bahá’u’lláh’s] powerful utterances on this theme, ‘it will assuredly rear its head in the midmost heart of the ocean, and raising its voice, proclaim: “I am the lifegiver of the world!”’ All the afflictions which men could heap upon Him were thrown back from the rock of His adamant Will like spray from the ocean.”¹

The journey of Bahá’u’lláh from that dungeon prison to what was once the kingdom of “ancient Assyria” now began, and our *Half-Inch Prophecy* already so familiar to us all was under way.

Bahá’u’lláh was escorted under military guard out of Persia to Baghdád, and to the Site of the greatest Day in the entire history of the human race, the “Most Great Festival” commemorating the *Declaration* of Bahá’u’lláh.

Almighty God would continue to “show unto” Bahá’u’lláh even greater and more “marvellous things” as the famous “forty years” of *Micah* continued to highlight the victorious onward march of the Cause of Bahá’u’lláh.

The events in general connected with Bahá’u’lláh and His life among men, are far too glorious, far too lofty to be associated with our sincere but almost flippant title: *The Half-Inch Prophecy*. The fact that all of these “wonders” could be contained in that half-a-thumb-knuckle-long six lines of *Micah* was however more than reason enough to tell the story.

We have come at last to the final prophecy of *Micah*. It is one of the most unique and beautiful of all. It concerns the “House of the Lord of Hosts”.

This story, like so many of the others, was foretold not only by *Micah*, but by *Isaiah* as well, the greatest of the

Israeli Prophets. *Haggai* also added his words about this great future instrument of wonder in the affairs of the peoples of the earth.

You have just read the powerful and poetic words of the Bahá'í *Universal House of Justice* about Bahá'u'lláh, so you have, in fact, already been introduced to the "House of the Lord of Hosts".

This Universal House of Justice of the Bahá'í Faith owes its life to the Pen of Bahá'u'lláh. It is the Protector of the future hopes and safety of the entire human race. It was so designated by Bahá'u'lláh, the details of which He set down during those famous "forty years". Another of the "marvellous things" from Almighty Cod which Bahá'u'lláh in turn "showed" to us for the good of all mankind.

The Universal House of Justice was established on God's Holy Mountain, Carmel, the Vineyard of God, in April 1963.

It did not stand in that holy place by itself, singly and alone. Far from it. This International Body already in 1963, rested upon the foundation of thousands and thousands of Bahá'í local Spiritual Assemblies spread across the face of the entire earth. Local Spiritual Assemblies which from the beginning were preparing to become local Houses of Justice as soon as possible.

The writings of the Faith of Bahá'u'lláh say about them:

"These Spiritual Assemblies are shining lamps and heavenly gardens, from which the fragrances of holiness are diffused over all regions, and the lights of knowledge are shed abroad over all created things. From them the spirit of life streameth in every direction.

They, indeed, are the potent sources of the progress of man, at all times and under all conditions.”²

They too, are part of the *Kingdom of God* on earth, so long awaited and anticipated. It is therefore only natural that they would partake of the majesty and greatness, the grandeur and holiness, of the Messenger of God Who was the Author of their destinies.

This is the worldwide foundation upon which the Bahá’í Universal House of Justice already stands, this “House of the Lord of Hosts” whose story we are about to unfold.

The Universal House of Justice will grow tremendously in stature (It already has since 1963), in prestige, support and power in the days and years that lie ahead. Until it becomes exactly what God had destined for it.

It is that story which will now shine like the stars of heaven even from the limited pages of *Micah*.

The world in general still does not have the slightest insight into those Bahá’í Local Assemblies (the future local Houses of Justice) the hope of the world.

It is all a vital part, one of the most fundamental part of those *forty years* when the Lord “showed” unto Bahá’u’lláh “marvellous things”. None more marvellous than those “potent sources” of the “progress of man” at all times, no matter what the conditions.*

* I told you it would be exciting.

“Look upon me with a charitable and sin-covering eye.”

19

What a tidal wave I release upon myself and upon the world whenever I open any door (even the tiniest crack) to admit one of those stories even indirectly or remotely, associated with the *Half-Inch Prophecy*.

I have cited these supporting passages from other sources from time to time, merely to demonstrate how impossible my task would be, if I were to dwell upon all the other stories associated with this *Half-Inch Prophecy*, and with the life of Bahá'u'lláh, the Supreme Redeemer of men.

I tried once in three hundred pages of *Thief in the Night* to show the world the unending downpour of prophecies in the Holy Books concerning the Báb, Bahá'u'lláh, the Bahá'í Faith and its Teachings.

I failed completely.

For every glowing, thrilling, world-changing story associated with Bahá'u'lláh that I have shared, I have had to leave out half a dozen others.

Time and again.*

* For example: Did you know, that when the Bahá'í House of Worship (Temple) was dedicated to public worship at Wilmette, Illinois at Ridván 1953 (a date which commemorated the *Declaration* of Bahá'u'lláh in the *Garden of Ridván*, an Occasion which this book, *Half-Inch Prophecy* lauds so highly, which took place in what was once a part of the ancient kingdom of “Assyria”) that ‘Abdu'l-Bahá, the Centre of Bahá'u'lláh's Covenant, declared that the “Occasion” marked the “inception of the Kingdom of God on earth”?¹

In other words, the dedication of that “holiest House of Wor-

From here on in, I shall exert every possible discipline upon myself to keep from being “carried away” into that realm of rhapsody, ecstasy and rapture that I feel surrounding me whenever I begin to tell a story about the Blessed Beauty, Bahá’u’lláh, the *Glory of God*.

I must.

Otherwise, I know it will inundate me, even against my will, with a sea of beauty, and carry one off into a world of delight if I dare relax my vigilance.

Even for a moment.

Fortunately for me, Bahá’u’lláh’s own Words will make it apparent why the task of telling the full story concerning Bahá’u’lláh and the pages of prophecy is not only beyond *me*, but is quite impossible for anyone else to tell as well.

May I, as they say, heave a sigh of relief? And forgive myself for my shortcomings? Just a little.

Bahá’u’lláh Himself has written:

“The time foreordained unto the peoples and kindreds of the earth is now come. The prom-

ship that would ever be raised to the Name of Bahá’u’lláh” (in 1953) was the earliest beginning of the *Christ-promised Kingdom of God on earth*.

That means that we, you and I, have already been living in the earliest days of the Kingdom of God for some *thirty-four years*!

And I can prove it!

Now do you see what I mean? There is no end to it. Utterly no end whatsoever to the “wonders” of these *forty years* if I don’t keep a tight rein on what I share with you here.

Of course you want to know about the *Kingdom of God*, and your part in it. But you won’t learn about it here. Not from me!

Tough luck!

It would take another entire book, so forget about it!

ises of God, as recorded in the holy Scriptures, have all been fulfilled. ...

“... This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme.”²

And if that were not enough to demonstrate the impossibility of the task I have so joyfully, enthusiastically and perhaps mistakenly undertaken, Bahá'u'lláh adds:

“Were We to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation [Bahá'u'lláh and the Bahá'í Faith], this Tablet would assume impossible dimensions.”³

I hope therefore that you will look upon me with a charitable and sin-covering eye as we now move on toward the climax of our story.

“The House of the Lord of Hosts”

“Let us go up to the House of the Lord.”

29

“But in the last days ... the mountain of the house of the Lord shall be established ... and it shall be exalted above the hills; and people shall flow unto it.” (*Micah* 4:1)

Those words of *Micah* “in the last days” tell us immediately that the “house of the Lord” will be established in our time.

Now.

Today.

For these are “the last days” and the time of the end”.

That wondrous “house of the Lord” has been established, of course.

The Bahá’í Universal House of Justice, the House of the *Lord of Hosts*, was established in 1963 on the side of the Mountain of God in Israel. In the very week that commemorated the one hundredth Anniversary of Bahá’u’lláh’s *Declaration* in the Garden of Ridván outside the city of Baghhdád.

The Site where our *Half-Inch Prophecy* began: “He shall come even to thee from *Assyria*.”

The wonder of *Micah*’s words in this *Half-Inch Prophecy* have already come to a glorious conclusion.

Here in the land of Israel, one hundred years after Bahá’u’lláh’s famous *Declaration* in the Garden of Ridván outside the city of Baghhdád.* Bahá’u’lláh stood on the side of Mount Carmel, the Mountain of God—at the end

* Once in the heart of the ancient Kingdom of “Assyria”.

of His journey—and proclaimed that God would “sail His Ark” on the side of that Mountain “and manifest the people of Bahá”, the members of the Universal House of Justice.

The “Ark” promised by Bahá’u’lláh was “sailed” in triumph in April 1963.

The Ark of *Noah* which Scripture foretold would take one hundred and twenty days to build, was also an impressive symbolic Ark which would shelter and protect all mankind against the storms and stresses of life, and keep theta safe forever. The *one hundred and twenty days* would be *one hundred and twenty years* according to Scriptural scholars: “a day as a year” being traditional with them.

What is fascinating about this story of the Ark, is that it “sailed” on the side of God’s holy Mountain in April 1963. The year 1963 of the Christian Calendar is identical to the year 120 of the Bahá’í Era.

Wait

Again, as always, when we are dealing with the *Half-Inch Prophecy* of *Micah*, it is only the beginning! *Micah* repeated his words about this wondrous “house of the Lord”.

“And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” (*Micah* 4:2)

Bahá’u’lláh echoed those very words spoken by *Micah*. After His arrival in the Holy Land, Bahá’u’lláh declared:

“The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. ... Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may ... become as steadfast and immovable as the mountain in His Cause.”¹

It was not only *Micah* who spoke about this House of the Lord, and concerning the wonder and certainty of its establishment on the side of the Mountain of God in *the last days*.

Isaiah also says plainly:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (*Isaiah* 2:2)*

Not only *Micah* and *Isaiah*, but the Old Testament Prophet *Haggai* makes one of the most intriguing descriptions of all about the “house of the Lord”.

In what was almost an echo of the words of *Isaiah* and *Micah*, *Haggai* said:

* *Isaiah* also said of this mountain: “Arise, shine; for thy light is come and the glory of the Lord is risen upon thee.” (*Isaiah* 60:1)

Bahá'u'lláh, Whose Name means the *glory of the Lord* announced that this very spot, Mount Carmel, the Mountain of God, would be where this promised “house of the Lord”, the Universal House of Justice, would be raised up.

It was. In all its glory. In April 1963.

“Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.” (*Haggai* 1:8)

It is the *Lord of Hosts* Who speaks these words: *King of Kings, Supreme Redeemer of risen, Lord of Hosts*. They are all titles which have been attributed to Bahá'u'lláh.*

Haggai further states, same chapter, that the Lord “stirred up” the “remnant of the people”:

“... and they came and did work in the house of the Lord of hosts, their God.” (*Haggai* 1:14)

The *Lord of Hosts* Whose “House” we are speaking of, makes His Presence felt throughout all the chapters of *Haggai*’s Book. *Haggai*, speaking on behalf of the Lord to all mankind, promises:

“And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts ... and in this place will I give peace, saith the Lord of hosts.” (*Haggai* 2:7, 9)

Isaiah described Bahá'u'lláh as the Prince of Peace, the *Wonderful*, the *Counsellor*. This very year,[†] when the present volume, *The Half-Inch Prophecy* was being written, the Universal House of Justice, the promised “house of the Lord of hosts” sent out to the United Nations, to the Presidents, Prime Ministers, Governors, Mayors as well

* See pages 93–100 of *God Passes By* for more of these wonderful titles attributed to Bahá'u'lláh.

† 1986

as to the Religious leaders of mankind, a special document called *The Promise of World Peace*.

This highly-acclaimed and enthusiastically accepted Document breathed the healing spirit of Bahá'u'lláh's persistent and abundant Teachings on Peace. This Document, which has reached into almost every corner of the earth brings a Message of hope, security, safety and happiness for all mankind.

No document on any subject, and certainly not on the "Peace of the World" has ever received such worldwide publicity, such saturation circulation, as has this "Promise of World Peace" shared with all the peoples of the planet from that long-awaited, long-promised eagerly anticipated *house of the Lord of Hosts*.

Every five years at the present time, the "nations and "peoples" of the Bahá'í world "flow" unto this sacred Mountain of God, to elect that Supreme Body, the Universal House of Justice, the "house of the Lord" which will guide, oversee and direct the work of that vital and major goal of every Bahá'í heart, the raising up of the "Christ-promised Kingdom of God on earth".

I was among the "people" who flowed to the side of that wonderful Mountain of God on the very first occasion when in 1963 that "house of the Lord" was established. I was there four times, on all future occasions when it was re-elected, and will be again for the fifth time in 1988.

Bahá'í delegates from among nations in all parts of the world, a veritable cross-section of humanity, will once again participate.

I was blessed to be present on all occasions.

No wonder my heart was bursting and so filled with joy to have the bounty of writing about this "house of the Lord of hosts". However inadequately.

What joy and happiness to be even the smallest part of it all!

“Little children get on board!”

30

My wife Marguerite and I worked for several years at the World Centre of the Bahá'í Faith. We have stood in awe and wonder upon the very ground of all these places of prophetic fulfilment.

We have met and conversed with the Bahá'ís working there. They are beautiful to behold. A veritable cross-section of humanity. They come from almost every part of the world, old and young, from nearly every race, and from every previous religious conviction.

These heroes and heroines spend every day of their lives labouring for the welfare of humanity, under the guidance of the Universal House of Justice, the “house of the Lord of hosts”.

They sacrifice their time, their energies, and all they hold dear, including their very lives, to help raise up God's Kingdom on earth.

How lucky we are!

All of us!

After one of those glorious Bahá'í World Conventions, I reminded my fellow Bahá'í friends so richly blessed to be living and working there in that sacred spot, in the Holy Land, of those exciting words of the Old Testament prophet *Haggai*. He had spoken so glowingly about the “remnant” of the people of the Lord. *Haggai* foretold that they would come to God's Holy Mountain and: “... work in the house of the Lord of hosts ...” (*Haggai* 1:14)

“That's us!” I told them. “Everybody take their hats off. And stand up. And cheer.”

Some of them asked, "Could that really mean us?"

I read them the words of *Isaiah* who declared: "And it shall come to pass in the last days ..." (*Isaiah 2:2*)

"When will it take place?" I asked them.

"In the last days," they replied.

One person added, "I like it!"

"In the last days means right now," I reminded them, "The day that you and I are living in. Listen once again."

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (*Isaiah 2:2*)

"Here at this World Convention," I continued, "we have had delegates from the nations of the world: Black, Yellow, Red, Brown and White. Right?"

"Right."

"On occasion they all wore their own colourful native dress. Remember?"

"Remember! We will never forget."

"These delegates came from all the five races of mankind. From the East and from the West, from the North and from the South. We saw them with our own eyes 'flow' unto this Mountain of God. From almost every corner of the earth. They consulted with the *House of the Lord of Hosts*. Is that right?"

"It is indeed! What a beautiful sight it was to behold."

Recalling it, we were all about nine feet off the ground.

"Who else then could the prophecy refer to, if not to us? We are the remnants of God, the followers of the Supreme Redeemer of men, Bahá'u'lláh, the children of the Prince of Peace. Are we not?"

They all agreed that we certainly were.

I told them all, “Do you realize what the people from all over the world who have still not heard about Bahá’u’lláh will do once they do hear about Him? They will all, every one, give up everything they own, and everything they ever hope to own, just to have our jobs here in the World Centre of our Faith. No one is as fortunate as we are, to be here serving the *House of the Lord of Hosts* envisioned so many thousands of years ago. And raised up in our time. Now. When all of us were so lucky to be alive.”

“We’d better get out there and tell the world about it,” they agreed.

“Hear! Hear!”

“And the *House of the Lord of Hosts* is all ours! And it’s only the beginning.”

On the strength of that, we all decided to go out to lunch. During lunch we decided to go up to the Shrine of the Báb and offer prayers of joyous thanksgiving.

We did.

Every last one of us.

Our confidence burst its bonds asunder as we gazed with awe and rapture upon that Mighty Seat of the Universal House of Justice which stands so majestically on the side of God’s Holy Mountain.

Right where it belongs.

The Writings of the Bahá’í Faith redound with tributes and praises or this world-healing, world-redeeming House of the Lord. None more powerfully than this:

“When the Universal House of Justice shall have stepped forth from the realm of hope into that of visible fulfilment and its fame be established in every corner and clime of the world, then that august body—solidly ground-

ed and founded on the firm and unshakeable foundation of the entire Bahá'í community of East and West, and the recipient of the bounties of God and His inspiration—will proceed to devise and carry out important undertakings, worldwide activities and the establishment of glorious institutions. By this means the renown of the Cause of God will become worldwide and its light will illumine the whole earth.”¹

Who would have believed when we first began the story of our tiny *Half-Inch Prophecy* that it would lead us to the salvation of human society, bringing a promise of peace, prosperity, assurance and happiness for all the children of men?

Guaranteed by the Word of the Messenger of God for today, Bahá'u'lláh.*

* “Little children get on board!”

“If you have recovered from your state of shock.”

31

Following the journeys of Bahá'u'lláh from Baghdád to Mount Carmel as outlined by *Micah*, has been even more accurate than taking a road map from the AA (Automobile Association) from Key West, Florida, to Seattle, Washington with every stop along the way clearly marked.

Bahá'u'lláh came through suffering and pain to the end of His journey. Victorious over all obstacles and adversaries.

The *forty years* from His first imprisonment in 1852, to His death and triumph in Israel in 1892, have given us but a glimpse of the blessings He, Bahá'u'lláh, has bestowed upon mankind.

Bahá'u'lláh bore His suffering and agonies so that you and I might be freed from the yoke of tyrants forever. He Himself has written of His tribulations after reaching the fortress-prison city of 'Akká; the site of one of the “fortified cities” foreseen by *Micah*, in his diminutive prophecy.

BAHÁ'U'LLÁH

“The cruelties inflicted by My oppressors have bowed Me down, and turned My hair white. Shouldst thou present thyself before My throne, thou wouldst fail to recognize the Ancient Beauty, for the freshness of His countenance is altered and its brightness hath faded ... I swear by God! His heart, His soul, and His vitals are melted!”

Bahá'u'lláh was moved by the “Holy Spirit” to carry out His Mission on behalf of the peoples of the world, and tribulations were a part of that sacrifice, the fuel that fed His Flame.

Bahá'u'lláh Himself has placed all these cruel sufferings in proper perspective for us:

“The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness.”²

And again:

“This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!”³

‘Akká, the city to which Bahá'u'lláh referred, has been described in those exact terms, called the “most desolate” of cities. It “was devoid of any source of water within its gates; [the prison-city] was flea-infested, damp, and honey-combed with gloomy, filthy and tortuous lanes ... So putrid was its air that, according to a proverb, a bird when flying over it would drop dead.”⁴

Bahá'u'lláh informed His companions that He would come out from that dreaded prison and would pitch His tent on Mount Carmel. Bahá'u'lláh told them not to worry, for He would of a certainty walk on the side of that Mountain, Mount Carmel, the Mountain of God.

Bahá'u'lláh did exactly that.

He pointed to the site where the Shrine of His Herald, the Báb, should be built. Bahá'u'lláh stood on that Mountain, with the *Plain of Sharon* behind Him facing the Prison-City of 'Akká, across the Bay of Haifa on the Mediterranean Sea. It was the last of the two seas He crossed as He came in answer to the Summons of God “from sea to sea”.

Bahá'u'lláh chanted his *Tablet of Carmel* on the side of that sacred Mountain, and announced the fulfilment of all the prophecies of the Holy Books. It was there that He proclaimed the coming of the future Universal House of Justice.*

There today, on the side of that same holy Mountain of God, the Seat of the *House of the Lord of Hosts* stands in all its glory and beauty.

One of the most significant and intriguing parts of this special prophecy of *Micah* concerns the “feeding” of the people of the world from “the midst of Carmel”. All this is from that same *Seventh Chapter* (7:14) of *Micah*.

The House of the Lord, The Universal House of Justice, spiritually performs that miracle every day of its life all over the world.

Micah says, only two verses following our *Half-Inch Prophecy*:

“Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the

* See *Gleanings from the Writings of Bahá'u'lláh*, pp. 14–16.

wood, in the midst of Carmel ..." (*Micah 7:14*)

You already know that the *House of the Lord* now has been raised up there "in the midst of Cannel", and that the Supreme World Organ of the Bahá'í Faith, the Universal House of Justice, has its Seat in the midst of Carmel.

More than one hundred thousand Centres, almost everywhere on earth, many more by the time you read this, receive constant "nourishment" and are "fed" from the Table of the Gifts of Knowledge of Bahá'u'lláh, "the glory of the Lord". Fed constantly and uninterruptedly by the Universal House of Justice.

I believe I said earlier that *Micah's* prophecy from that same Chapter Seven (7:15), concerning the *forty years* was probably superior in events to that of the *House of the Lord* and the feeding of the "flock" of the Lord in the midst of Carmel.

Perhaps I was wrong.

I leave it to you.

If you are still not in a state of shock.

And if you have been able to extricate yourself from beneath the avalanche of fulfilment that has poured down upon you from our *Half-Inch Prophecy*.

How true are those words: Events of such grandeur, majesty and wonder that the eyes of man have never before beheld, nor will they ever again.

“For our children, ourselves, and for all mankind.”

32

Micah insisted that all of these “marvellous things” God promised would take place, not in his time, but in “the last days”.

That means in *our* time.

Isaiah, Haggai, Zechariah, Jeremiah, Daniel and the *New Testament* all agree with *Micah*. Among many others.

That “time” foretold is right now.

In our clay.

Yours and mine.

Today!

I have been intimately associated with the Bahá’í Faith for nearly half a century.

I have visited the Room in Shíráz where the Báb, two hours and eleven minutes after sunset, spoke those creative Words to Mullá Husayn that began this wonderful historic Faith of ours.

I have walked in the ruins of His prison cell in Tabríz, visited the site of His scourging in that same city. I have stood on the spot where the 750 rifles, arranged in three files, 250 prone, 250 kneeling, 250 standing, fired the volley that left the Báb and His youthful companion who was suspended to the pillar of death with Him, unscathed and untouched, in what the French author M. C. Huart described as a “true miracle”!

The Báb was finally slain, martyred, but only after His enemies had failed ignominiously with their first thunderous volley.

I have kneeled and prayed inside that Black-Pit Pris-

on where Bahá'u'lláh was chained to the floor and to His companions. I have stood in that far dark corner where He sustained the galling weight of those hundred-pound chains that scarred Him for life. I could hear in my head the sounds of the chant He taught. His fellow-prisoners which awakened Násiri'd-Dín Sháh, described as the “Prince of Oppressors”, out of his sleep. Trembling. Alarmed.

I have stood on Mount Carmel where Bahá'u'lláh stood, and announced that all the prophecies of the Holy Books of the past were fulfilled.

I have held in my hands those Words which announced that the time of prophecy was over. That the time for fulfilment was now at hand. Words that closed forever the “Cycle of Prophecy” and opened the “Cycle of Fulfilment”.

I have visited Bahá'u'lláh's prison-cell in the Most Great Prison of 'Akká. I have walked from the “fortress” to the “river”. I have looked upon the overspreading mulberry trees where He sat.

I have visited all the places where Bahá'u'lláh lived and taught in the Holy Land.

Perhaps the two most significant of these Events, at least to our story of *The Half-Inch Prophecy*, are the gloomy darkness of the Síyáh-Chál where the first *Intimation* of Bahá'u'lláh's Mission began in 1852; and the tender atmosphere of His beautiful Room in the Mansion of Bahjí, where Bahá'u'lláh winged His way to His everlasting Nest, in May 1892.

Exactly *forty years* later.

Sometimes when I consider the many marvellous gifts and bounties I have been given in my lifetime, ever since Marguerite first introduced me to Bahá'u'lláh and the Bahá'í Faith, I am frequently tempted to go outside, look

up at the sky, and shout: aloud at the world at the top of my voice:

“I’m a Bahá’í! I love it! You’re welcome to join me any time! Any of you! Anywhere in the world, anyone who can hear my voice! This way! Discover how to be happy in this unhappy world!”

Sometimes I do that at night, too, looking up at the stars. I am, of course, much quieter at night. Inside, I am still a burning meteor.

The most enjoyable and fruitful hours and days of my life came when I had the joy of visiting the Holy Land. First in the presence of the beloved Guardian. Later, I was privileged to be invited so that I might consult with the members of the Universal House of Justice. Each of those privileged visits to the Presence of the Universal House of Justice brings back to me, vividly, the spirit that surrounded me when I was on Pilgrimage at the time of our beloved Guardian, Shoghi Effendi.

Each time when I come out of the Seat of the *House of the Lord of Hosts*, and withdraw from the charms and the Presence of the members of the Universal House of Justice, I say to myself on leaving, every time without fail: “I have just made another Pilgrimage!

All of the efforts of the Bahá’ís the world over, in more than one hundred thousand places in all parts of the planet, are inspired and directed every hour of their lives by this Universal House of Justice.

Under its guidance, Bahá’ís press on with their most important and urgent task: To raise up everywhere the “Christ-promised Kingdom of God on earth”. And for their own personal lives, to become “a better person” and a “finer human being”; to become numbered with the *Elect* and the *Chosen*.

At least with the guidance of the *Universal House of Justice* and the Example of the Beloved Master, ‘Abdu’l-Bahá, we have a fighting chance.

Wouldn’t you like to join us?

Shoulder to shoulder.

So that together, we can make this old world a more pleasant place to live in. For our children. Ourselves. And for all mankind.

This gift from the Pen of Bahá’u’lláh, this mighty *House of the Lord of Hosts*, has assured the world of a stable, ever-progressing civilization. It is the promise of God in the sacred Scriptures. The earth is filled with Bahá’í pioneers and teachers, who by the example of their lives are winning the victory for God, everywhere on the planet.

They’d be overjoyed to meet your plane, train, bus, or car whenever you move out to join them.

The worse the world becomes, the better the Bahá’ís must become. It is not a suggestion, it is a command for every day in their lives. It is not optional, it is obligatory.

Nothing, in the long run can prevent the overwhelming victory of the *House of the Lord*, the Universal House of Justice.

It is not the plan of men, but the Plan of God.

Bahá’u’lláh has written:

“The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. Ponder this in thy heart; how it

behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.”¹

You are about to see a picture of the Universal House of Justice. Perhaps for the first time. The Universal House of Justice is the very embodiment of those Words of Bahá'u'lláh which surely exalt their Station, and assure the world that at last they have something to believe in. Something trustworthy and incorruptible. Something that offers comfort, hope and love to the heart of every single person walking on the surface of the planet today.

Bahá'u'lláh says confidently:

“Mankind’s ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.”²

“Sing out its praise!”

33

When you gaze upon this beautiful picture of the Seat of the Universal House of Justice for the first time, don't hurry. Take your time, and study it. Breathe in its wonder.

Then remind yourself that you have not read this story of the *Half-Inch Prophecy* from the dusty pages of ancient Scripture. You are not hearing some stranger tell you this “wondrous story” about the beauty of Bahá'u'lláh and His Universal House of Justice.

You are seeing it for yourself, in living colour.

With your own eyes.

You can touch it, feel it. And when you visit that sacred Site in person, you can photograph the Seat of the Universal House of Justice on the side of God's Holy Mountain again and again. For your own personal record. To your heart's content.

You will realize at last that this entire story, so wonderful, so thrilling, so pure, so holy, so enchanting has not been a beautiful dream from which you dread to awaken.

It is true!

It is real!

And it is all yours!

How blessed you are!

After all, who else do you know in your family, or among your friends, or your neighbours, or in your whole town, or for that matter, anyone else in your part of the world, who has seen with their own eyes, as you are about to see, the *House of the Lord of Hosts*?

Right where Scripture said it would be.

On the right Mountain.

In the right Land.

At the right Time.

As *Micah*, *Isaiah*, and the *New Testament* all proclaimed: “Behold and wonder marvellously!”

May the following Words about this holy Edifice fill your heart with hope and with a warm spiritual feeling of security and happiness. Now and forever.

What a comfort to know that our future is in the safe hands of the *House of the Lord of Hosts*.

It is your *House of the Lord* as well as mine. It is yours as well as that of my fellow Bahá'ís now living in more than one hundred thousand centres in every part of the planet.

I hope by this time you are one of us. That together we can do all in our power to bring to the earth and its peoples, the *Christ-promised Kingdom of God on earth*.*

The Bahá'í Writings explain clearly to us what Bahá'ís everywhere are doing as directed by the Universal House of Justice.

Sing out its praises!

“... the mighty edifice, the Universal House of justice will be erected, raising high its noble frame above the world of existence. The unity of the followers of Bahá'u'lláh will thus be realized and fulfilled from one end of the earth to the other ... and the living waters of everlasting life will stream forth from that fountain-head of God's World Order upon all the warring nations and peoples of the world, to wash away the evils and iniquities of the realm of dust, and heal man's age-old ills and ailments.”¹

Be honest.

Do you know anyone in your home town or anywhere else in the world who has been privileged to enjoy the wonders laid at your feet during the unfolding of our *Half-Inch Prophecy*?

Rejoice!

* I repeat: Has anyone offered you any life's work to compare, or complete, with this work?

“Hurray! and Hallelujah!”

34

I’m as excited as you are, just thinking about the fun, the joy, and the satisfaction you will begin to enjoy as soon as you start your own personal search into the Life and Teachings of Bahá’u’lláh. And join in “the great work”.

Surely it will be one of the most rewarding times of your entire life.

Don’t put it off.

I was tempted to encourage you by writing:

T — Today

N — Not

T — Tomorrow!

But sometimes I get carried away by the wonder of it all, as perhaps you may have noticed.

I can’t help myself. I find Bahá’u’lláh and the Bahá’í Faith so much more wonderful and glorious than I ever dreamed of, that every time I throw myself into that sea of sacrifice, I am helpless to portray it properly to others. Instead, I resort to volume, arm-waving, and a touch of verbal violence, in order to make up for what I lack in experience.

Saddest of all for me, I despair of ever touching your heart as I should. I long to hear you say to me: “Hey, Bill! Where’s that Declaration Card? I’m ready to sign it!”

It is my hope, and my prayer, that your life may be renewed and changed by something you have read here. Not from my words, but from the Words of Bahá’u’lláh, and the great Events that have surrounded Him every step of this journey you and I have made together.

Please note. I close this chapter with admirable re-

strait. I admit freely that the Bahá'í Faith is not TNT, dynamite (spiritual, of course). It is far more.

Even “nuclear” falls far short.

I shall now exert a special discipline upon myself. I shall hold my uncontrollable enthusiasm for the Bahá'í Faith in severe check as I say farewell to you.

I shall not mention either TNT. Or Dynamite.

Instead, I shall merely suggest to you, quite calmly:

“Send up skyrockets!”

After all, why not?

Bahá'u'lláh has fulfilled every word of *Micah's* prophecies with the exactness of the stars. Not only the *Half-Inch Prophecy*, but the other prophecies about Bahá'u'lláh and His Faith as well.

For example:

- 1 He came from “Assyria”.
- 2 He came from the “fortified cities”.
- 3 He came from the “fortress to the river”.
- 4 He came from “sea to sea”.
- 5 He came from “mountain to mountain”.
- 6 For forty years God “showed” Him “marvellous things”.
- 7 He raised up the House of the Lord of Hosts.

Bahá'u'lláh, the *Father*, the *Shepherd* of the Day of the *One Fold and One Shepherd*, the *Lord of the Vineyard* has come home at last! All the promises in the sacred Books of the past have been fulfilled.

Now is the time for all the peoples of the world to stand up and shout aloud:

“Hurray! and Hallelujah!”

Our story has ended.

Epilogue:
Joy to the world

“The end of our journey”

35

We shall never forget the deep debt we owe to our good friend *Micah* and his wonderful *Half-Inch Prophecy*. It led us directly to all these spiritual treasures and “marvellous things” which God showed to His Messenger, Bahá'u'lláh, Who made that glorious journey.

And which He, Bahá'u'lláh, has now shown to us!

So, let us look at *Micah's* words one last time.

Enlarged a bit, as you will see. So that each one of us can more easily bask in that never-to-lie-forgotten half-inch hurricane of happiness.

May its healing waters blow across the surface of our awakened hearts and the hearts of all humanity.

“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.” (*Micah* 7:12)

Joy to the World!

References

Key to abbreviations

BW	The Bahá'í World
CC	The Compilation of Compilations
DB	The Dawn-Breakers
GPB	God Passes By
GWB	Gleanings from the Writings of Bahá'u'lláh
HWA	The Hidden Words of Bahá'u'lláh revealed in Arabic
PB	The Proclamation of Bahá'u'lláh
PDC	The Promised Day is Come
TB	Tablets of Bahá'u'lláh
WOB	The World Order of Bahá'u'lláh

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References

Prologue

“You may want to notify your next of kin.”

“He shall come even to thee from Assyria”

1 “Thrilled to their fingertips”

2 “For eleven years We dwelt in that land.”

1 GWB 229

2 GWB 29

3 “The assassin pointed his pistol at Bahá’u’lláh.”

1 GWB 142

2 ibid

4 “Produce ... what the combined forces of the peoples of the earth are powerless to produce.”

1 GWB 131

2 ibid

3 GPB 144

4 ibid

5 ibid

6 ibid

7 GWB 12

8 GPB 144

9 ibid

10 GWB 132

- 5 “A concourse of people ... thronged the approaches of His house”
- 1 Thomas Newton, Dissertations on the Prophecies cited in *Thief in the Night*, page 111.
 - 2 Hanway, *Hanway's Travels*, cited in *Thief in the Night*, p. 111.
 - 3 Will Durant, *The Age of Faith*, p. 232.
 - 4 GPB 149
 - 5 ibid
- 6 “... tears like the rain of spring are flowing down ...”
- 1 GPB 148
 - 2 ibid
 - 3 ibid
 - 4 ibid 149
- 7 “Moments of rapture, and expressions wonder.
- 1 *The Dawn-Breakers*, p. 514, footnote; BW, viii, p. 608.
 - 2 GPB 135–6
 - 3 ibid 134
 - 4 ibid
 - 5 ibid
 - 6 ibid 135
- 8 “In His, Bahá'u'lláh's Presence, I entered Paradise.”
- 1 GPB 135
 - 2 ibid 137
 - 3 ibid
 - 4 ibid
 - 5 ibid

9 “A matchless Day in the history of the world of man.”

1 GPB 10

2 ibid 131

3 ibid 149–0

4 ibid 150

10 “Shaping the course of human society.”

1 GWB 35

2 ibid

3 GPB 93

4 ibid

5 Bahá'u'lláh, *The Seven Valleys and the Four Valleys*, p. 30.

11 “The King of Glory Who will come to the Holy Land”

1 GPB 100

12 “clothed with such majesty as none ... can fail to acknowledge.”

1 GPB 15

“He shall come to thee even from the fortified cities.

13 “No sooner are tents pitched than the time has come to roll them up, and depart.”

1 GPB 147

2 ibid

3 ibid

4 ibid

14 “Even the eyes of our enemies wept over us.”

1 GPB 157

2 ibid 160

3 ibid

4 ibid

5 ibid 161

6 ibid

7 ibid 165

8 ibid 166

15 “The equivalent of all sent down, to the Prophets of the past, rained down upon mankind during those days!”

1 GPB 158

2 ibid 170

3 ibid 170–1

4 ibid 171

5 ibid

6 ibid

7 ibid

8 ibid

9 ibid

“... he shall come ... to thee ... from the fortress even to the river ...”

16 “There are no words, no symbols, no superlatives in our language to properly tell the story.”

17 Who can hold back the rising Sun?”

1 PDC 78

2 ibid

3 BW 603

4 ibid 601

“... he shall come even to thee ... from sea to sea”

18 “A great glowing star in the midst of a galaxy of Proofs.”

“... he, shall come even to thee ... from mountain to mountain.”

19 “They called Him the Pivot of the Universe”

1 GPB 122–3

2 ibid 123–4

3 ibid 123

4 ibid 138

20 “He magnetized the countryside.”

1 GPB 124

2 ibid 126

3 ibid

4 ibid

For forty years God will show unto Him “marvellous things”!

21 “Forty years: The like of which the eyes of man have never before seen.”

1 Cited in *Thief in the Night* 126

2 ibid

3 ibid

4 ibid 121

5 ibid 107

22 “The banquet-table of God!”

1 GPB 220

2 ibid

3 ibid

4 PB 17

23 “Such was the power the Pen of the Prisoner.”

1 DB 607, 608

2 Ibid 632

24 “The ‘lightnings’ of Job!”

25 “I will wait for the God my salvation: my God will hear me.”

1 GPB 106

2 ibid

3 ibid 82

26 “Deliver him to the executioner!”

1 DB 634

2 ibid 635

27 “I am the life-giver of the world!”

1 *Wellspring of Guidance*, 145–6.

9 GPB 332

28 “Look upon me with a charitable and sin-covering eye.”

1 GPB 351

2 GWB 12

3 ibid 1

“The House of the Lord of Hosts”

29 “Let us go up to the House of the Lord.”

1 GWB 12

30 “Little children get on board!”

1 *The Compilation of Compilations*, i, p. 329

31 “If you have recovered from your state of shock.”

1 PDC 7

2 GWB 99

3 *ibid*

4 GPB 185–6

32 “For our children, ourselves, and for all mankind.”

1 HWA No. 2

2 WOB 109

33 “Sing out its praise!”

1 *Compilation of Compilations*, i, p. 333

34 “Hurrah! and Hallelujah!”

Joy to the World!

35 “The end our journey.”