

*A New Name  
Everyone Should Know*



# **A New Name Everyone Should Know**

## *How Can Attachment To A Name Entrap the Soul*

No man shall attain the shores of the ocean of true understanding except he be **detached** from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you...<sup>1</sup>

Bahá'u'lláh

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# **Part I**

## **Attachment!**

### **What Does That Mean?**

# I

## The Psychology Of Attachment

It is easy to become attached to idols of tradition. Taking these idols away from the worshippers seems an almost impossible task, because they have been blended and bonded with their hearts and souls like a mixture of glues. Intense emotions and attachments are involved.

My background is mostly in psychology. I should know what motivates people, yet every day I encounter new surprises. The more we understand the complexity of human nature, the better our chances of understanding how and why people believe or disbelieve and behave or misbehave. One way to do this is to compare the spiritual health with the physical. My training is not in nutrition, yet I cover it briefly in my teaching. For the last ten years, I have been analyzing diets to see the effects of nutrition on health. Many students are addicted to junk foods; *that* they have in common. But as soon as I ask them to make changes, the differences emerge. I had a student who sneezed quite frequently, to the extent that a few times she left the class to sneeze without being embarrassed. She said she sneezed more than 100 times a day. She was tall and strong, but had a weak immune system. I asked if she knew the reason for her frequent sneezing. She did not know. I have learned from experience to start asking anyone with health problems if he or she drinks milk. Her answer was, "Yes, lots of it." I asked if she was willing to conduct an experiment: to stop using all dairy products for only one week. I was confident she had a good chance of recovery. But she refused to conduct this simple experiment. So much for attachment to milk, chocolate, and cheese.

Let me now give you an example of *detachment*. Please read this true story written by another student who was willing to take any action to recover. It is one of many similar stories I have heard from my students:

How did I overcome my headache? I started getting severe headaches in high school. The symptoms were severe pain in my head and neck. No medication, hot or cold compress did any good. I also saw spots or what looked like a fuzzy TV. I would get extremely sick to my stomach and occasionally black-out. I had to stay in bed with doors and windows shut.

The doctor ordered blood tests and a cat scan. I was also sent to an eye surgeon to rule out brain tumors. All the tests came back normal. The doctor said my headaches were definitely vascular and put me on a beta-blocker (high blood pressure medicine) called Tenormin. I took it every day. A year later, he doubled the dosage. It seemed to help, but the next year I got worse. I started having the headaches about once a week. I went back to my doctor and he referred me to a neurologist.

When I went to the neurologist, my blood pressure was alarmingly low. He was surprised I didn't have fainting spells. He gradually took me off the Tenormin and put on Pamelor, a muscle relaxant. No one ever said why I was having headaches—just stress related. Along with Pamelor, the doctor gave me Fiorinal, a strong painkiller to “take as needed” and asked me to go back in 6 weeks.

Within four weeks, I had used the whole bottle of pain killers. When I went back 6 weeks later, he forgot to tell me that Fiorinal was habit-forming, and I was not to take it more than once every other day. At this appointment the doctor gave me Imitrex injections. The shot looks like a gun that shoots 6 cc's of strong pain medication into the arm or leg. The drug costs \$75 for 2 syringes!

On my next appointment I saw a different neurologist. He doubled the dosage of Pamelor to 50 mg. I called him a week later and said I couldn't tolerate 2 tablets; they were making me fall asleep at work. So I started taking 1 in the morning

and 1 at bedtime. This doctor also prescribed Motrin 600 and Midrin, a new painkiller, muscle relaxant, sleeping pill, and emotion calmer all in one. This doctor was the one I pressed saying, “Why, why is this happening? Why have I been in pain for so many years?” In response, he talked about genetics. He said allergies were a possibility, but it would be too hard to figure out what.

During the fall semester, I met Dr. Motlagh in my psychology of human development. He gave me a hand-out about allergies. The characteristics described in that paper perfectly fit my condition. Then I remembered my mom saying that I was allergic to milk as an infant and drank soy milk. But she thought I “grew out of it.” I worked with Dr. Motlagh on a new diet. He asked me to avoid wheat and all dairy products. I followed his recommendation closely. He said he knew I must have been in serious pain to stick so closely to this diet.

Only a few weeks have passed. My headaches are almost gone. If I slip a little and get some wheat or milk I get a headache that lasts 1-3 days. I always know the cause.

I am finally free from a lifetime of pain. I hope my story will help others.

We should note that she was being treated at the medical center attached to the University of Michigan, one of the best medical centers in the world.

As a rule, I ask those with health problem, if their doctors ever ask them about their diet. The answer is usually “No.” But why not? Why do so many doctors fail to ask about their patients’ diet? Many reasons can be given, among them attachment to the past, staying under the spell of tradition. At this writing, most medical schools do not require courses in nutrition for their students. But why not? Recently I met a medical student and asked him this very question. He said that he too had the same question and asked several authorities in his school. They said, “We try to prepare you for the Board Exam. On that test there are no questions about nutrition!”



I encouraged him not to limit himself to what his school offered, but continue to investigate on his own. A few months later, he told me that as a result of our conversation, he went back to medical authorities in his university, and convinced them to offer a course in nutrition! What a sweet victory! Reason had conquered the forces of tradition. This shows the powers of persistence.

The consequences of physical sickness are visible. They consist of pain, fever, chill, fatigue, sneezing, dizziness, and sleepless nights, and yet the medical schools show such a degree of complacency. What then can we expect from seminary schools, from those who deal with people's spiritual sickness, with only concealed symptoms? Unlike our physical health, our spiritual health becomes visible mostly after passing from this life. For on this plane of existence, self-deception stands ready to serve us. It is a universal disease that conceals all other diseases. Self-deception is perhaps the most common strategy humans use for coping, surviving, and accepting the status quo.

There is a way that seems right to a man, but its end is the way of death. Proverbs 14:12

We have so much knowledge about health, yet about 65 percent of calories consumed come from fat and sugar. If this is how people protect their physical health with painful consequences, how will they care for their spiritual health, with only concealed and late-maturing consequences? If this is the state of medical schools, centers of scientific objectivity, what then can we expect from seminary schools, built on strong traditions and sustained by age-long and deeply-rooted beliefs and loyalties? These examples, I hope, will give you some insight into the complexity of human nature, the psychology of attachment to the past. I hope they help you see the overwhelming power of doing what comes easy, the astonishing forces of habit and tradition.

## *The Psychology of Attachment to Names and Traditions*

We should sympathize with every seeker of truth, who is facing this supreme challenge: overcoming his or her emotional attachments. I must acknowledge that if I was not raised in a Bahá'í family, my chances of becoming a Bahá'í would be anywhere from 1 in a 100 to 1 in a 1000. I understand the immense difficulties a seeker may face.

The deep attachments prevent most people from recognizing and acknowledging Bahá'u'lláh immediately. As a rule, it takes several years, sometimes decades, to overcome one's lifelong attachments. God is full of grace and patience. He allows us to take our time. If it were not for His sustained patience and grace, no one would have a chance.

No wonder Jesus promised the most splendid rewards to anyone who “overcomes.” Overcomes what? Emotional attachments and the many other obstacles. What are some of Christians' most favorite attachments?

- The name Jesus Christ.
- The deeply rooted belief that *only* Jesus can save.
- The Bible as the *only* source of truth.
- The church.
- Religious symbols, ceremonies, and holidays.
- Loyalty to one's ancestors and ancient traditions.
- Loyalty to family members, relatives, and friends.
  - The desire for safety, the fear of getting lost and losing one's precious faith.
  - The comfort of being on the side of the established majority.

Overcoming even one of these attachments is often a supreme challenge. For most people, it is much easier to remain attached to their comfort zone, and to brush aside anything that may

threaten it—every invitation, every reason, every warning, every evidence, however compelling, by a simple remark such as:

- If this were true, everyone would know it.
- How can I tell? I am not an expert.
- There are many deceivers out there.
- I don't have time.
- Not now, later.

To ignore this awesome message—the news of Advent of the most glorious Revelation from God—the first step one must take is to reduce its significance. The individual who hears the message must act as if he or she is invited to a concert, a game, or a party. Even that may be an exaggeration. Few people would reject an invitation to a party, a game, or a concert, as long as it is free.

The excuses that the human mind can find or fashion are endless. This explains why, after the lapse of 2,000 years, the majority of the people of our planet still have not acknowledged the divine station of Jesus Christ. If this has happened to others for so long, can it not happen also to Christians?

Over the course of years, I have witnessed numerous truth seekers who have recognized Bahá'u'lláh, and yet have been prevented by their loved ones from joining the Bahá'í Faith. They failed this awesome test because of only *one* attachment: their loved ones. Imagine then the incredible power of *several* attachments combined!

Recently I had a phone call from a highly educated Christian, who had discovered the Bahá'í Faith through the Internet. He said that he had read all Bahá'u'lláh's works in English, but *in secrecy*. These readings had convinced him of the divine station of Bahá'u'lláh. But he had one problem: his wife. "If she finds out," he said, "she may leave me." "Once," he confided, "she saw me reading a Bahá'í book and threatened me with divorce!" His wife had no idea what the Bahá'í Faith was. Yet she determined to prevent her loved one from pursuing his journey

of the search for truth. No cruelty can surpass this; no wonder Jesus said:

And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck.

Christ (Mark 9:42 NIV)

We had a university student who became a Bahá'í after doing much research. He seemed so firm in his beliefs, several times he made teaching trips to far away places to proclaim the advent of Bahá'u'lláh. He was quite knowledgeable about both Christianity and the Bahá'í Faith. His father had a high position in the Mormon church, and had provided his son with a special training to prepare him for the same distinctions he had attained.

But when the son became a Bahá'í, everything in his life changed. All his family members and friends mourned for him; they were deeply ashamed of his disloyalty. They felt and acted this way without knowing anything about the Bahá'í Faith, without reading even a single page! He withstood these relentless pressures for several years, but suddenly he disappeared without a trace. Efforts to find him failed. Sometime later we discovered that he had given all his Bahá'í books back to a Bahá'í friend, and left. We could only assume that the intense pressures eventually did their work. His return to his comfort zone seemed so incredible. It is hard to understand why such an intelligent person with such a distinguished background could be pressured to change course, to alter his eternal spiritual destiny.\*

Once a university student came to our “fireside” and showed much enthusiasm about the Bahá'í Faith. She went home and told her parents about her exciting discovery. Her mother felt so threatened and so angry, she told her daughter not to ever again

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\* Recently I received a call. It was the voice of my lost friend. He said that he has regained his faith and become an active Bahá'í. I could have never believed that this could happen. How unpredictable human beings are! But that is not the end of the story. For a few years he remained quite active, then suddenly he disappeared. His friends cannot find him. They believe that once again he has left the Faith.

mention the word Bahá'í to her. Her father was more cautious. He was a priest turned lawyer. He displayed only a cool and discouraging response to his daughter's new discovery, and made no attempt to examine a copy of *I Shall Come Again*, which she took specifically for him to read. Instead of reading any Bahá'í book, he checked his encyclopedia, and then remarked, "Bahá'ís say nothing about resurrection." The daughter was extremely upset by the lukewarm and hostile response of her parents. She said, "I overestimated their open-mindedness."

In her recent letter she wrote, "I still have not come to a decision. I often wonder if my hesitancy is due to cowardice rather than questioning. The line between the two has become fine. I will continue praying about it; I would be grateful if you could include me in your prayers."

The point of these stories and countless others is this: attachments carry awesome powers. They can make millions of people prisoners of the past; they can make countless generations to cling to their ancestral beliefs for thousands of years. This is why Jesus repeated the phrase "He who overcomes" in the Book of Revelation eight times, each time offering the most splendid rewards to the one who does.

The examples of attachment cited demonstrate clearly the overwhelming powers of emotions in human life. They may give us some insight and help us recognize why it is so hard for many people to envision even the remote possibility of accepting a new faith. When emotions arise, reason trembles and runs in fear. An emotionally attached person who hears the news of the advent of a new Revelation often feels and acts like the one who is suddenly thrown into an ocean, with nothing to cling to. The fear of the loss of security is enormous. Consider this prophecy about our time.

Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Isaiah 35:4

If it were easy to recognize the Lord, why would we need to be strong? Why would we need courage? Why should people be

afraid of being saved? Please remember Jesus' warning in the Book of Revelation that He will punish the fearful with eternal fire (Rev. 21:7-8).

The powers of fear are astonishing; some Christians even fear the sound of the new name: Bahá'u'lláh. Subconsciously they think that He has come to replace Jesus Christ, to steal their most precious possession: their faith. To protect themselves, they try to avoid any encounter with Bahá'ís. See how perfectly this prophecy describes them:

It [the day of the Lord] will be as though a man fled from a lion, and a bear met him! Or as though he went into the house, leaned his hand on the wall, and a serpent bit him!

Amos 5:19

Our Creator asks us why we run away from His most precious gift: eternal life. Does anyone have an answer to this question?

We, verily, have come for your sakes, and have borne the misfortunes of the world for your salvation. Flee ye the One Who hath sacrificed His life that ye may be quickened [brought to life]?<sup>2</sup>

Bahá'u'lláh

Abraham Maslow, the noted psychologist, has ranked the need for safety as the second most urgent need—next to biological needs, such as need for food and water. When the instinct for survival—physical or spiritual—assumes power, everything else submits.

The warning flashes of fear are healthy as long as they do not assume full power. We must heed them, but never let them shape our eternal destiny. Note how Jesus links fear with lack of faith in God:

Why are ye fearful, O ye of little faith? Christ (Matt. 8:26)

A person who trusts God, follows His directions and commands. When he hears, "Seek and ye shall find!" he does not say, "What if I get lost!" "What if someone deceives me!" "What if I fall into a trap!" He starts his journey with will confidence, knowing full well that the One who said "Seek!" and "Watch!" will protect him from getting lost. If the Shepherd says, "Jump!"

and the sheep just waits and looks in fear, what does that mean? Lack of faith in the Shepherd. No wonder Jesus predicted:

At that time many will turn away from the faith...

Christ (Matt. 24:10)

Fear, which is designed to protect us from danger, can itself become the most dangerous destroyer. This is why Jesus threatens His fearful followers with a fiery punishment. Can a warning be stronger than this?

He who overcomes will inherit all this...But the cowardly... their place will be in the fiery lake of burning sulfur.

Christ (Rev. 21:7-8)

Let us ponder this question: Why would God threaten a cowardly person with “the fiery lake”? Because ***fear stops action; it freezes all human capacities***. It deactivates the reasoning powers; it turns human beings into robots, who act not by the rules of reason and evidence, not in the light of true knowledge and wisdom, but by the commands of tradition, conformity, and convenience. Fear puts safety first, above everything else. Consider the disciples of Jesus. They felt much safer as Jews than as Christians, and enjoyed their comfort zone. Could they have become Jesus’ disciples, if they had put safety first in their lives? At last, their love for truth made them victorious over every danger, even the fear of dying. It takes awesome courage for a person who, all his life, has heard the name Moses to get used to hearing Jesus. It takes awesome courage for a person who, all his life, has heard Jesus Christ, to get used to hearing Bahá’u’lláh. No matter how many times we assure the person that only the name has changed, not the Shepherd, his or her soul feels a difference.

What would happen if your friends and family members started calling you by a new name? At first you would feel uneasy, but gradually you would get used to it. But would your new name cause you to doubt that you are the same person? Apply that example to Bahá’u’lláh. If we listen carefully to His Voice, we will recognize that the Voice of the Shepherd has not changed. Note Bahá’u’lláh’s loving words to Christians who fear His new name:

*Say*,\* O followers of the Son! Have ye shut out yourselves from Me by reason of My Name?...Day and night ye have been calling upon your Lord, the Omnipotent, but when He came from the heaven of eternity in His great glory, ye turned aside from Him and remained sunk in heedlessness.<sup>3</sup>

Bahá'u'lláh

## *Quotations for Inspiration*

It is as impossible to know a new Redeemer without detachment as it is to travel without motion. Can a person tied to a tree go to a new garden? Can an eye focused on earth see the glory of heaven? Bahá'u'lláh makes countless references to detachment. As you read the following verses, try to listen to His Voice to see if it is not the One that is heard throughout the Bible. The power, glory, and majesty of God radiate from every sentence Bahá'u'lláh utters:

O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks through the sweetness of the words uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of *detachment*, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.

Know ye from what heights your Lord, the All-Glorious, is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater World—how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of

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\* Equivalent to “*Thus saith the Lord.*”



My loving-kindness, as a token of My grace, that ye may be of the thankful.<sup>4</sup>



O God, my God! Adorn the heads of Thy loved ones with the crown of *detachment* and attire their temples with the raiment of righteousness.<sup>5</sup>

Say: O God, my God!...I beg of Thee, O Beloved of every understanding heart and the Desire of such as have near access unto Thee, to grant that Thy loved ones may become wholly detached from their own inclinations, holding fast unto that which pleaseth Thee. Attire them, O Lord, with the robe of righteousness and illumine them with the splendors of the light of *detachment*.<sup>6</sup>



Blinded are your eyes! Perceived ye not the greatness of the power of God and of His sovereignty? Beheld ye not His majesty and glory?...tarry not though it be for less than a moment. Thus biddeth you He Who is the Beauty of the All-Merciful, that haply ye may *detach* yourselves from the things ye possess, and ascend to the heights from which ye can discover the whole creation sheltered beneath the shadow of His Revelation.<sup>7</sup>



Should any man, in this Day, arise and, with absolute *detachment* from all that is in the heavens and all that is on the earth, set his affections on Him Who is the Day Spring of God's holy Revelation, he will, verily, be empowered to subdue all created things, through the potency of one of the Names of the Lord, his God, the All-Knowing, the All-Wise. Know thou of a certainty that the Day Star of Truth hath, in this Day, shed upon the world a radiance, the like of which bygone ages have never witnessed. Let the light of His glory, O people, shine upon you, and be not of the negligent.<sup>8</sup>



Those souls that are the symbols of *detachment* are the leaven of the world.<sup>9</sup>

The essence of *detachment* is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.<sup>10</sup>

Shouldst thou step into the realm of complete *detachment*, thou wilt readily testify that no day is mightier than this Day, and that no resurrection more awful than this Resurrection can ever be conceived.<sup>11</sup>



Wert thou to cleanse the mirror of thy heart from the dust of malice, thou wouldst apprehend the meaning of the symbolic terms revealed by the all-embracing Word of God made manifest in every Dispensation, and wouldst discover the mysteries of divine knowledge. Not, however, until thou consumest with the flame of utter *detachment* those veils of idle learning, that are current amongst men, canst thou behold the resplendent morn of true knowledge.<sup>12</sup>



No man shall attain the shores of the ocean of true understanding except he be *detached* from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you...<sup>13</sup>

The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly—their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the

stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favor, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.<sup>14</sup>



Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath *detached* himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence...<sup>15</sup>



## **Part II**

### **Bahá'u'lláh: A New Name Everyone Should Know**

*Ye Shall Be Called  
By A New Name.*

*Isaiah 62:2*



# 2

## You Shall Be Called By A New Name

Isaiah 62:2 NEB

### Part I

## The Gift Of A New Name

By My Beauty! He Who is the Monarch of all names is  
come...<sup>16</sup> Bahá'u'lláh

Prophets have prayed, throughout history, that God's glory,  
beauty, and splendor may dawn:

Let thy work appear unto thy servants, and *thy glory* unto  
their children. And let *the beauty of the Lord* our God be  
upon us... Psalms 90:16-17

Praise be to *his glorious name* forever; may the whole earth  
be filled with *his glory* [glory of God]. Psalms 72:19 NIV

Prophets have also asked us to rejoice at His glorious name and  
spread the news of its dawning to all nations:

*Shout with joy* to God, all the earth! *Sing* to *the glory of his  
name*; offer him glory and praise! Say to God, "How awe-  
some are your deeds!" Psalms 66:1-3 NIV

Sing to the Lord a new song; sing to the Lord, all the earth.  
Sing to the Lord, Praise his name; proclaim his salvation day

after day. **Declare his glory among the nations**, his marvelous deeds among all peoples. Psalms 96:1-3 NIV

Chapter 113 of Psalms is all in praise of the glorious name of the Lord. Here are a few verses:

Let the name of the Lord be praised, both now and forevermore. From the rising of the sun to the place where it sets the name of the Lord is to be praised. **The Lord** is exalted over all the nations, **his glory** above the heavens. Psalms 113:2-4 NIV

What is the name or the title designated for the Redeemer of our age and His followers? Is He to be called Jesus Christ and are His followers to be called Christians? Or are they to receive a new name?

Contrary to what many expect, the prophecies point to a new name. When God renews His covenant, He calls it by a new name. As Jesus reminded the Jews:

And no one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined. No, **new wine must be poured into new wineskins**. Luke 5:37-38 NIV

We are living at the dawning of a new day, when all things are destined to be made new:

...the old order of things has passed away..."**I am making everything new!**" Revelation 21:4-5 NIV

Behold, I will create **new** heavens and a **new** earth [a new heavenly and earthly civilization]. The former things will not be remembered, nor will they come to mind. Isaiah 65:17 NIV

Then I saw a **new** heaven and a **new** earth, for the first heaven and the first earth had passed away...

Revelation 21:1 NIV

And they sang a **new** song...

Revelation 5:9 NIV

See also Revelation 14:3

Chapter 62 of Isaiah pertains entirely to our time. It starts by giving the tidings of a glorious day for Zion (the Holy Land), and then points to a new name:



For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her righteousness shine out like the dawn, her salvation like a blazing torch. ***The nations will see your righteousness, and the kings your glory; you will be called by a new name*** that the mouth of the Lord will bestow. You will be a crown of splendor [a glorious crown NEB] in the Lord's hand, a royal diadem in the hand of your God.

Isaiah 62:1-3 NIV

Similarly, in Chapter 65, which points to our time, Isaiah predicts a new name for the followers of the new faith, whom he calls God's servants. The chapter raises the following points:

- People fail to search for the expected Messenger, the Lord of Hosts:

***I was there to be sought by a people who did not ask, to be found by men who did not seek me.*** I said, 'Here am I, here am I,' to a nation that did not invoke me by name. I spread out my hands all day appealing to an unruly people who went their evil way...

Isaiah 65:1-2 NEB

- The future of the Holy Land is glorious.
- Sharon and Achor (located in the northern half of Israel, where Bahá'u'lláh lived and passed away) will belong to those who seek the Lord. Many Bahá'ís traveled long distances on foot to attain the presence of Bahá'u'lláh:

...Sharon, and the Vale of Achor...shall belong to my people who seek me.

Isaiah 65:10 NEB

- Divine punishment awaits those who refuse to respond to the new Call. Others—called God's servants—receive the gift of a new name:

...I called and you did not answer, I spoke and you did not listen; and you did what was wrong in my eyes and you chose what was against my will. Therefore these are the words of the Lord God: ***My servants*** shall eat [heavenly food] but you shall starve; ***my servants*** shall drink but you shall go thirsty; ***my servants*** shall rejoice but you shall be put to shame; ***my servants*** shall shout in triumph in the gladness of their hearts, but you shall cry from sorrow and

wail from anguish of spirit; your name shall be used as an oath by my chosen, and the Lord God shall give you over to [spiritual] death; but *his servants he shall call by another name* [emphasis added throughout]. Isaiah 65:12-15 NEB

Bahá'u'lláh frequently uses the expression “My servants” or “My servant:”

Know assuredly that My commandments are the lamps of My loving providence among *My servants*, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation.<sup>17</sup>

Here are three examples from The Hidden Words of Bahá'u'lláh:

***O MY SERVANT!***

Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!<sup>18</sup>

***O MY SERVANT!***

Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.<sup>19</sup>

***O MY SERVANT!***

Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.<sup>20</sup>

- To emphasize God’s novel creation, Isaiah points to new heavens and a new earth (a new world order), and then to the Holy Land—where Bahá'u'lláh lived for more than two decades—as a place of joy:

...the former troubles are forgotten and they are hidden from my sight. For behold, I create new heavens and a new earth. Former things shall no more be remembered nor shall they be called to mind. Rejoice and be filled with delight, you boundless realms which I create; for *I*

*create Jerusalem* to be a delight and her people a joy...

Isaiah 65:16-18 NEB

- Finally, the prophetic chapter ends with the tidings of a world in peace and unity:

They shall not toil in vain or raise children for misfortune. For they are the offspring of the blessed of the Lord and their issue after them; before they call to me, I will answer, and while they are still speaking I will listen. The wolf and the lamb [antagonistic nations] shall feed together and the lion shall eat straw like cattle [domestication of warlike nations]. They shall not hurt or destroy in all my holy mountain, says the Lord.

Isaiah 65:23-25 NEB

Christian Scriptures confirm the Jewish. The Book of Revelation indicates that those who overcome the many obstacles that stand in the path of the search for truth shall receive the gift of a new name, which is God's own name. Both Isaiah and Revelation refer to the new Jerusalem, the city of God, which symbolizes a new world order and a spiritual civilization for humankind:

Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. *I will write on him the name of my God [Bahá] and the name of the city of my God, the new Jerusalem* [the divine Revelation, namely, Bahá'í] which is coming down out of heaven from my God; and I will also write on him my new name. Revelation 3:12 NIV

And again:

To him who overcomes, I will give some of the hidden manna. I will also give him a white stone *with a new name* written on it, known only to him who receives it.

Revelation 2:17 NIV

Robert Riggs in his book *The Apocalypse Unsealed* writes:

The Báb presented His followers and Bahá'u'lláh with a scroll often called the *White Stone* on which He inscribed a pentacle (five pointed star) with 360 derivatives of the word *Bahá*. This scroll represented a revelation of the name of the new Manifestation to follow him.<sup>21</sup>

The following prophecy from Revelation gives us not only the tidings of a new name, but several other clues as well:

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. **He has a name written on him that no one but he himself knows.** He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” Revelation 19:11-15 NIV

The Book of Revelation is clothed with symbolism. For instance, **heaven** symbolizes the divine Revelation, from which descends the light of knowledge and truth. **The rider** is the divine Redeemer; **the war** he makes is spiritual:

We have decreed that war shall be waged in the path of God with the armies of wisdom and utterance, and of a goodly character and praiseworthy deeds.<sup>22</sup> Bahá'u'lláh

**Fire** symbolizes many things, among them the power to burn the veils of man's separation from God, and to destroy evil. **Many crowns** symbolizes the vast expanse of the Redeemer's spiritual sovereignty. **His vesture dipped in blood** points to the great sufferings He and His followers endure. **The armies of heaven** symbolizes the heavenly blessings, or the Redeemer's devoted followers, who stand pure and refined as **fine linen, white and clean**. **Sharp sword** stands for God's definitive and decisive Word, which separates the deniers and the believers, and **iron scepter** symbolizes authority and power (first spiritual and later earthly).

Here Bahá'u'lláh refers to His word as having the power to decide the destiny of all “created things:”

I bear witness...that through a word from Thee Thou hast decided between all created things, causing them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.<sup>23</sup>

The prophecy bestows several titles on the promised Messenger of our time but does not reveal His name.

## ***The New Name Revealed***

God has many names, such as the Creator, the Lord, and Jehovah; and many attributes, such as the All-Wise, the All-Powerful, and the All-Knowing. Prophecies indicate that God reveals a new Name for Himself, and bestows that Name on the Redeemer of our time. Although “Bahá” like “the Creator” is an attribute, it is called a Name. This Name has been prophesied but never divulged until the advent of the new revelation.

He has a name written on him that no one but he himself knows. Revelation 19:12 NIV

But on that day my people shall know my name...Isaiah 52:6 NEB

In His works, Bahá’u’lláh refers to this hidden name and hidden treasure:

I testify that within thee [Tihrán] He who is ***the Hidden Name*** [Bahá’u’lláh] was revealed, and the ***Unseen Treasure*** uncovered.<sup>24</sup>

I pray to Thee, O my Lord, by Thy ***hidden***, Thy ***treasured Name***...<sup>25</sup>

By the righteousness of God! ***The Hidden Treasure, the Impenetrable Mystery***, hath been uncovered to men’s eyes...<sup>26</sup>

Thou art He, by ***Whose name the Hidden Secret*** was divulged, and ***the Well-Guarded Name*** was revealed...shedding thereby its fragrance over all creation...<sup>27</sup>

Many passages glorify and praise ***the name*** of God. As we noted, God is beyond all praise. The only way we can praise Him is through His Messengers or Manifestations. Thus when we glorify them it is as if we have glorified God.

The following passages first and foremost seem to refer to the One who comes in the ***name*** of the Lord:

And blessed be His glorious **name** forever! And let the whole earth be filled with His glory.

Praise the Lord! Praise, O servants of the Lord, praise the **name** of the Lord! Blessed be the **name** of the Lord from this time forth and forevermore! From the rising of the sun to its going down the Lord's **name** is to be praised.

I will take up the cup of salvation, and call upon the **name** of the Lord. I will offer to You the sacrifice of thanksgiving, and will call upon the **name** of the Lord. Psalms 116:13,17 NKJ

Not unto us, O Lord, not unto us, but to Your **name** give glory, because of Your mercy, because of Your truth.

Psalms 115:1 NKJ

Praise the Lord! Praise the **name** of the Lord. Psalms 135:1

Blessed is He who comes in the **name** of the Lord!

Matthew 21:9

Knowing and acknowledging the Name of God brings spiritual blessings and honors:

Because he has set his love upon Me, therefore I will deliver him; ***I will set him on high, because he has known My name.*** He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life I will satisfy him, and show him My salvation.

Psalms 91:14-16 NKJ

If the name of the new Redeemer were to be Jesus Christ, there would be no secrecy about it. Jesus Christ is perhaps known better than any other name.

Certain facts about the advent of the new Revelation have been kept secret:

- The day and the hour of the advent.
- The name of the Redeemer.
- The manner of His coming.

It was the Báb who first lifted the veil from the new name, from this long-kept secret. He prophesied the exact word with glaring clarity:

Well it is with him, who fixeth his gaze upon the Order of ***Bahá'u'lláh***, and rendereth thanks unto his Lord! For He will assuredly be made manifest...<sup>28</sup>

This is how the new Name appears in Arabic and Persian:

بها Bahá

بهاء الله Bahá'u'lláh

In a conference held in a district called Badašht, Bahá'u'lláh adopted the title of Bahá for Himself. This took place before declaring His mission. At that conference, there were 81 guests<sup>29</sup>—9 units of 9. As stated, the numerical value of “Bahá” in Arabic is also equal to 9. Further, the 144,000 mentioned in Revelation is also a multiple of 9.

Seldom if ever does Bahá'u'lláh refer to Himself as Bahá'u'lláh. His favorite title for Himself is Bahá. He uses the same word to identify His followers: ***the people of Bahá*** (not of Bahá'u'lláh). The concordance from His Writings has 102 references to Bahá, but none to Bahá'u'lláh. Here are some examples:

Oh, would that the world could believe Me! Were all the things that lie enshrined within the heart of ***Bahá***, and which the Lord, His God, the Lord of all names, hath taught Him, to be unveiled to mankind, every man on earth would be dumbfounded.<sup>30</sup>

Who else but ***Bahá*** can speak forth before the face of men, and who else but He can have the power to pronounce that which He was bidden by God, the Lord of Hosts?<sup>31</sup>

By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of ***Bahá*** are fastened.<sup>32</sup>

Say: Step out of Thy holy chamber, O Maid of Heaven, inmate of the Exalted Paradise! Drape thyself in whatever manner pleaseth Thee in the silken Vesture of Immortality, and put on, in the name of the All-Glorious, the brodered

Robe of Light. Hear, then, the sweet, the wondrous accent of the Voice that cometh from the Throne of Thy Lord, the Inaccessible, the Most High...Cry out before the gaze of the dwellers of heaven and of earth: I am the Maid of Heaven, the Offspring begotten by *the Spirit of Bahá*. My habitation is the Mansion of His Name, the All-Glorious.<sup>33</sup>

Cling, O ye *people of Bahá*, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted...<sup>34</sup>

Orthodox Jews consider the name of the Creator so sacred, they do not spell it fully. They write G-d, instead of God. Something like this has happened in relation to the name *Bahá'u'lláh* without anyone being aware.

The new name is so sacred and so secret, it seems a mysterious power has prevented people, since the dawn of history, from adopting it as a personal name. In the Persian and Arabic languages, parents use many attributes of God for their children. For instance, they pick names with such meanings or titles as:

Spirit of God	Friend of God
Help of God	Trustee of God
Bounty of God	Light of God
Love of God	Gift of God
Might of God	Grace of God
Remembrance of God	

The one name I have never seen or heard adopted is Glory of God, Bahá'u'lláh. The name “Bahá'u'lláh” seems to have been off limits for no apparent reason. This is quite astonishing. The Qur’án is known to contain 99 names of God. The one name and attribute it does not contain is God’s most glorious name—*Bahá*. Is this coincidence?

Besides “glory” and “glory of the Lord,” Bahá'u'lláh has been identified by many titles. Shoghi Effendi has listed some of them in *God Passes By*.<sup>35</sup> Here is his list arranged in the following columns:



***On His Head Are Many Crowns.***  
*Revelation 9:12*

***God hath most excellent names.***<sup>36</sup>  
*Qur'án*

***He Who is the Lord of Names...***<sup>37</sup>  
*Bahá'u'lláh*

***The Monarch of all names.***<sup>38</sup>  
*Bahá'u'lláh*

...the King of the names and attributes of God.<sup>39</sup>  
*Bahá'u'lláh*

The Everlasting Father  
The Lord of Hosts  
The Most Great Name  
The Ancient Beauty  
The Pen of the Most High  
The Hidden Name  
He Whom God will make manifest  
The Most Great Light  
The Self-subsistent  
The Speaker on Sinai  
The Sifter of Men  
The desire of the Nations  
The Lord of the Covenant  
The Glory of the Lord  
The Prince of Peace  
The Counselor  
Lord of Lords  
The Prince of this World  
The Comforter  
The Spirit of Truth  
The Lord of the Vineyard  
The Glory of God  
Alpha and Omega  
The First and the Last  
The Judge  
The Lawgiver  
The Redeemer of all mankind

The Organizer of the entire planet  
The Unifier of the Children of men  
The Inaugurator of the Long-awaited Millennium  
The Great Announcement  
The Essence of Being  
The Remnant of God  
The Omnipotent Master  
Lord of the visible and invisible  
The Originator of a new “Universal Cycle”  
The Establisher of the Most Great Peace  
The Proclaimer of the coming of age of the entire human race  
The Blessed Beauty  
The Sun of Righteousness  
The Creator of a new World Order  
The Inspirer and Founder of a World Civilization  
Christ returned in the glory of the Father  
The Fountain of the Most Great Justice  
Sháh Bahrám  
The Spirit of God  
The All Highest Horizon  
The Most Great Ocean  
The Supreme Heaven  
The Pre-Existent Root  
The Day Star of the Universe  
The Wronged One of the World  
The Wonderful  
The Beginning and the End  
The Tenth Avatar  
The Most Great Spirit  
The Immaculate Manifestation of Krishna  
The Buddha of Universal Fellowship  
The Fifth Buddha  
The Buddha named Maitreya  
The King of Glory  
The Lord  
The Son of Man Who shall come in the glory of His Father  
The Tree beyond which there is no passing  
The Rod come forth out of the stem of Jesse

The Branch grown out of His Roots  
The Word of God  
The preserved Treasure

Here are still a few other titles of Bahá'u'lláh:

Redeemer	The Lord Our Righteousness
The Holy One of Israel	A Teacher of Righteousness
Faithful and True.	The Root of Jesse
The Throne	Youth
Before the Throne	The Hidden Mystery
Jehovah or Yahweh	The Hidden Name
The Lord God	God
The Spirit	The Burning Bush
David	He who sits on the throne
The Most High	The Father
The King	Anointed King
King of Kings	The Bird of Heaven
The Ancient of Days	Christ
The Blessed	Michael
The Beauty	The Great Prince
My Beauty	Bahrám
The Most Great Beauty	Súshíánt
Our God	Amitabha
The God of gods	The Ruler of the Kingdom of Names
Ancient Root	The Revealer of the names of God
Mighty Stock	The Lord of Names
The Holy Spirit	The Monarch of all names
The Sun	
Lord God Almighty	
The Goodness of the Lord	

The list of names and titles offered here is quite incomplete. Bahá'u'lláh's Writings contain many others. The following passage alone presents five titles:

This, verily, is the Day wherewith Thy [God's] Scriptures... have been adorned. And He Who now speaketh is, in truth, the *Well-guarded Treasure*, and *the Hidden Secret*, and *the Preserved Tablet*, and *the Impenetrable Mystery*, and *the*

**Sealed Book.** He, truly, is to be obeyed in whatsoever He commandeth, and decreeth, and revealeth, and is to be loved in everything He, through His sovereignty, enjoineth, and, through His power, ordaineth. Whoso will hesitate for less than the twinkling of an eye, hath, verily, denied Thy right, and repudiated all that Thou hast revealed in Thy Books, and in Thy Scriptures, and sent down with Thy chosen Ones, and Thy Prophets, and Thy Messengers, and the Trustees of Thy Revelation.<sup>40</sup>

Never before have so many titles been bestowed on or assumed by a divine Manifestation. Bahá'u'lláh is indeed “the Ruler of the Kingdom of Names.”<sup>41</sup>

Although all these names or titles refer to the Redeemer of our age, the most specific name by which He is known is Glory of God or Glory of the Lord. The original form of this name in Arabic is **Bahá'u'lláh**, consisting of two words: **Bahá** meaning glory and light, and **Alláh** meaning God. Bahá is a word with a unique combination of the most magnificent meanings.

According to Muhammad Muvahhid, a scholar well versed in Arabic, no other word in the vast vocabulary of the Arabic language can compare in grandeur and richness of meaning with **bahá**. In addition to **brightness**, **radiance**, **glory**, and **splendor**, the dictionary lists the following meanings as well: **beauty**, **adornment**, **goodness**, **greatness**, and **perfection**. (See *Mo'in Persian Dictionary*.) One wonders if a word with such distinctions can be found in any other language. *The Random House Dictionary of the English Language* lists these meanings for glory:

- Exalted praise, honor, or distinction.
- Adoring praise or worshipful thanksgiving.
- A state of splendor, magnificence, or great prosperity.
- The splendor and bliss of heaven; heaven.
- A state of absolute happiness; gratification, contentment, etc.

- Something that makes one honored or illustrious; a distinguished ornament; an object of pride.
- Resplendent beauty or magnificence.
- A ring circle, or surrounding radiance of light represented about the head or the whole figure of a sacred person, as Christ...<sup>42</sup>

According to some Christian authors, “*Glory of God* expresses the sum total of the divine perfections.”<sup>43</sup> It is “the manifestation of His divine attributes and perfections.”<sup>44</sup> It is “the outward shining of God’s inner being.”<sup>45</sup>

According to Bahá’í Scriptures, all the divine names depend upon Bahá. It has a unique power that influences all things both visible and invisible.<sup>46</sup> ‘Abdu’l-Bahá describes it as “the name of comfort, protection, happiness, illumination, love and unity.”<sup>47</sup>

These verses express the greatness of the glory of God:

The moon shall grow pale and the sun hide its face in shame; for the Lord of Hosts has become king on Mount Zion and in Jerusalem, and *shows his glory* [the glory of God]...Isaiah 24:23 NEB

Great is the glory of the Lord. Psalms 138:5

The glory of Him Whom God shall make manifest [Bahá’u’lláh] is immeasurably above every other glory...48  
The Báb

Bahá’u’lláh repeatedly confirms the abundant outpouring of God’s glory and the blessings destined for the receivers:

The Ancient of Days is come in *His great glory!*...<sup>49</sup>  
Bahá’u’lláh

‘O ye peoples of the earth! Turn yourselves towards Him Who hath turned towards you. *He, verily, is the Face of God amongst you*, and His Testimony and His Guide unto you. He hath come to you with signs which none can produce.’ The voice of the Burning Bush is raised in the midmost heart of the world, and the Holy Spirit calleth aloud among the nations:

‘Lo, the Desired One is come with manifest dominion!’<sup>50</sup>

Bahá’u’lláh

Set your faces towards Him (Bahá’u’lláh), on this Day which God hath exalted above all other days, and whereon the All-Merciful hath shed *the splendor of His effulgent glory* upon all who are in heaven and all who are on earth.<sup>51</sup>

The greatness of the name *bahá* can be discerned not only from its meaning but from its numerical value (gematria) as well. For it carries a value of nine, which in the decimal system is the largest single number, and as such symbolizes both oneness and perfection.

The new name is eulogized in several Scriptures, especially the Judeo-Christian Scriptures. Few divine attributes, and perhaps none, are repeated throughout the Bible as frequently and prophetically as *glory*, the equivalent of the word *Bahá*. The total number of biblical references to the word *glory* and its derivatives surpass five hundred—an average of about once every two pages.

One of the titles of Bahá’u’lláh that is used most frequently by His Son ‘Abdu’l-Bahá, as well as by eastern Bahá’ís, is Blessed Beauty.

*The Blessed Beauty* saith: ‘Ye are all the fruits of one tree, the leaves of one branch.’<sup>52</sup>

‘Abdu’l-Bahá

Bahá’u’lláh uses the title occasionally:

We foresee that in every city people will arise to suppress *the Blessed Beauty*...<sup>53</sup>

Bahá’u’lláh sometimes refers to His Name as “this *blessed* Name.”<sup>54</sup> In the Bible we find a special reference made to this title:

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: *all nations shall call him blessed.*

Psalms 72:17

The title *Blessed Beauty*\* is often shortened as “*Blessed*.” Bahá’u’lláh uses it occasionally to refer to Himself.<sup>55</sup> Among Persian Bahá’ís, the shortened form (Mubárak) is used quite frequently and has been gradually generalized to refer not only to Bahá’u’lláh but also to the Báb, ‘Abdu’l-Bahá, and Shoghi Effendi. It is the only common title that identifies any or all of them. It is also used to refer to their words. For instance, instead of saying “the words of Bahá’u’lláh or ‘Abdu’l-Bahá,” they often say, “the words of *the Blessed*.”

Bahá’u’lláh refers repeatedly to the revelation of divine beauty in this age:

All eyes are gladdened, for He Whom none hath beheld,  
Whose secret no one hath discovered, *hath lifted the veil of glory*, and *uncovered the countenance of Beauty*.<sup>56</sup>

In this prophecy David first prays for the return of the Promised One and then refers to His attributes of glory and beauty:

Return, O Lord, how long?...Let thy work appear unto thy servants, and *thy glory* to their children...And let *the beauty of the Lord our God* [Bahá’u’lláh] be upon us...

Psalms 90:13,16,17

David prays again to receive the honor of beholding the blessed Beauty of the Lord:

One thing I have desired of the Lord, That will I seek: That I may dwell in the house of the Lord all the days of my life, to *behold the beauty of the Lord*...

Psalms 27:4 NKJ

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\* A dramatic and well-publicized case of near-death vision is that of Reinee Pasarow, a friend of this author, who has appeared on many television programs. She had one of the deepest known near-death experiences. To help her find her way in this confusing world, Reinee was given certain clues during her vision. One of them was the title "Blessed Beauty." At that time, she had no idea what the clue meant. Later, she found the Bahá’í Faith and subsequently learned that the Blessed Beauty is one of Bahá’u’lláh’s titles. She is now a Bahá’í. Such experiences should never be used as proof, but rather as an inspiration to search for proofs that God Himself has established, such as prophecies.

These references further confirm the supreme expression of God's awesome beauty and glory in this age:

Out of Zion, *the perfection of beauty*, God will shine forth.  
Our God shall come, and shall not keep silent...

Psalms 50:2-3 NKJ

Give unto the Lord the glory due to His name; worship the Lord in *the beauty of holiness*.

Psalms 29:2 NKJ

Oh, sing to the Lord a new song! Sing to the Lord, all the earth. Sing to the Lord, bless His name; proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples...Honor and majesty are before Him; strength and *beauty* are in His sanctuary.

Psalms 96:1-3, 6 NKJ

Your eyes will see the King in His *beauty*... Isaiah 33:17 NKJ

In addition to "Blessed Beauty," Bahá'u'lláh sometimes refers to Himself as "the Ancient Beauty," "the Beauty" "the Most Great Beauty," and "My Beauty" (God's Beauty):

The Most Great Law is come, and *the Ancient Beauty* [Bahá'u'lláh] ruleth upon the throne of David.<sup>57</sup>

...He Who is *the Ancient Beauty* hath come in the Most Great Name [Bahá], that He may quicken the world and unite its peoples.<sup>58</sup>

Verily this is that *Most Great Beauty*, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested ...Be thou assured in thyself that verily, he who turns away from this *Beauty* hath also turned away from the Messengers of the past and showeth pride towards God from all eternity to all eternity.<sup>59</sup>

Most translations of the Bible attribute beauty to the *followers* of the new Revelation. *The American Revised Version* attributes the beauty to *the Redeemer* Himself:

And Jehovah their God will save them in that day as the flock of his people; for they shall be as the stones of a crown,



lifted on high over his land. For how great is his goodness,  
and how **great is his beauty!** Zechariah 9:16-17 ARV

The following passage is from an Epistle by Bahá'u'lláh. It is recited by Bahá'ís around the world annually at the moment when He passed away. In this Epistle Bahá'u'lláh uses the word beauty again and again. Notice the authority with which Bahá'u'lláh speaks:

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from **Thy most effulgent Beauty**, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Day-Stars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and **the Beauty of the Unseen** hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction “Be Thou” hath been enforced, and **God's hidden Secret hath been divulged**, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that **through Thy beauty the beauty of the Adored One hath been unveiled**, and through Thy face the face of the Desired One hath shone forth...

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion...<sup>60</sup>

## *The Two Well-Kept Secrets*

According to prophecies, God has kept several secrets, but promised to reveal them in our time. One is the Beauty of His Countenance; the other is His greatest and most glorious Name. David prays for the revelation of His Countenance:

How long, O Lord...will You hide Your face from me?  
Psalms 13:1 NKJ

O Lord...shine forth. Psalms 94:1 NIV

O Lord...show thyself. Psalms 94:1 NEB

And Ezekiel utters the promise of the disclosure of His countenance:

I will set *My glory* [glory of God] among the nations...*I will not hide My face* from them anymore... Ezekiel 39:21, 29 NKJ

Bahá'u'lláh confirms the fulfillment of the prayer and the promise and invites all true lovers and seekers of His Beauty to His presence:

He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed. Beware lest thou hesitate or halt.<sup>61</sup>

Here Bahá'u'lláh encourages the truth seekers to break through the clouds of concealment and behold the beauty of the Beloved:

That hour is now come. The world is illumined with the effulgent glory of His countenance. And yet, behold how far its peoples have strayed from His path! None have believed in Him except them who, through the power of the Lord of Names, have shattered the idols of their vain imaginings and corrupt desires and entered the city of certitude. The seal of the choice Wine of His Revelation hath, in this Day and in His Name, the Self-Sufficing, been broken. Its grace is being poured out upon men. Fill thy cup, and drink in, in His Name, the Most Holy, the All-Praised.<sup>62</sup>

It behoveth us, therefore, to make the utmost endeavor, that, by God's invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding *the beauty of His shining Countenance*, and that we may recognize Him only by His own Self.<sup>63</sup>

Bahá'u'lláh repeatedly refers to the revelation of divine countenance in this age:

All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered *the countenance of Beauty*.<sup>64</sup>

Bahá'u'lláh declares that when the time came for the unveiling of the divine Countenance, He hid Himself "behind a thousand veils," so that those unworthy of His Beauty could not see Him:

And when this process of progressive Revelation culminated in the stage at which His peerless, His most sacred, and exalted Countenance was to be unveiled to men's eyes, *He chose to hide His own Self behind a thousand veils, lest profane and mortal eyes discover His glory*...He hath, verily, manifested a glory such as none in the whole creation hath witnessed...<sup>65</sup>

Even when God reveals the light of His Countenance with such intensity, it is astonishing that many still cannot see it. Bahá'u'lláh declares that God, in His Wisdom, conceals His glory from "mortal eyes"; from those who want to see His glory with their perishable and mortal, but not *immortal*, eyes; from those who care more for seeing His body come down in the clouds of vapor than witnessing His heavenly Soul shine in the clouds of glory.

In the following passage, Bahá'u'lláh addresses the people of our time, who are so fortunate to live in this glorious age, one that countless people have longed to witness. And yet they are so wrapt in worldly veils that they cannot behold the dazzling Beauty of their Beloved:

**O SON OF DESIRE!**

The learned and the wise have for long years striven and

failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold ***the beauty of His countenance***. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not ***the beauty of the Beloved***, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.<sup>66</sup>

Christ predicted that only ***the faithful*** will see the glory of God:

Did I not tell you that if you have ***faith*** you will see ***the glory of God?***  
John 11:40 NEB

He also predicted the faithful will be few:

But when the son of man comes will he find ***faith*** on earth?  
Luke 18:8 NEB

Once again these verses indicate that certain veils will prevent Christians from seeing and recognizing the glory of God. This point is also confirmed in John:

And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it ***neither sees him nor knows him***.  
John 14:16-17 NIV

It is ironic that God's most glorious Name and the most awesome revelation of His Countenance have themselves become veils! It is like saying that the sun's glory and splendor prevent people from seeing it.

As you move forward, consider each chapter as a piece of a gigantic jigsaw puzzle. The coming of two supreme Messengers and Redeemers in the station of the Lord is unprecedented in all history. Yet that is the glorious honor God has bestowed on us. The next chapter presents prophecies, especially from the Book of Revelation, that proclaim and promise the twin comings.

## *The Symbol of the Greatest Name*<sup>67</sup>

The Greatest Name carries such significance and enshrines such profound meanings, it has received a visible and symbolic image by ‘Abdu’l-Bahá. Its image also appears on Bahá’í ringstone:



“For *My name shall be great* among the nations,”  
says the Lord of hosts.  
Malachi 1:11 NKJ

The symbol presents a perfect blending of the Arabic letters B and H:

ب = B

ه = H

The symbol for the Greatest Name contains three vertical levels, portraying the three levels of existence. The upper level symbolizes the world of God, the middle level the world of Revelation, Command, or Cause (the world of the great Messengers and Redeemers),\* and the lower level the world of humanity or creation.

...the three planes represent the World of God, the World of Command, and the World of Creation...<sup>68</sup> ‘Abdu’l-Bahá

Each plane stands on the separate level, yet is connected with every other. Each of the upper levels stands exalted far beyond the understanding of the level or levels below it. The great

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\* The world of *Command* (also translated as the world or kingdom of *Cause*) is known by several other titles such as: *the Word, the Logos, the Primal Point*, and *the Primal Will*.

Messengers, who exist in the world of Command or Revelation, cannot comprehend the Essence of God; similarly we cannot comprehend the Essence of the great Messengers.

It is by the power of *the world of Command* —the world in which all great Messengers and Redeemers function —that God created the universe and sent His Revelations. He said, “Be Thou!” and it was.

I testify, moreover, that with but a movement of Thy [Bahá’u’lláh’s] Pen Thine injunction “*Be Thou*” hath been enforced, and God’s hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.<sup>69</sup> Bahá’u’lláh

Here Bahá’u’lláh refers to three worlds: the world of God in which God’s Essence remains concealed, the Greater Worlds, and the Lesser Worlds:

Lauded be Thy name, O Lord my God! I testify that Thou wast *a hidden Treasure* wrapped within Thine immemorial Being and an impenetrable Mystery enshrined in Thine own Essence. Wishing to reveal Thyself, Thou didst call into being *the Greater* and *the Lesser Worlds*, and didst choose *Man* [any great Messenger] above all Thy creatures, and didst make Him a sign of both of these worlds, O Thou Who art our Lord, the Most Compassionate!<sup>70</sup>

The twin stars, which appear on the Bahá’í ringstone, symbolize the Báb and Bahá’u’lláh. Literally, the Báb founded the Bábí Faith and Bahá’u’lláh the Bahá’í Faith. But spiritually, they are the twin founders of both the Bábí Faith and the Bahá’í Faith. Before declaring His Mission, Bahá’u’lláh was the most distinguished Follower and the supreme Supporter of the Báb. What Bahá’u’lláh endured in the Black Pit as a follower of the Báb surpasses human understanding. If Bahá’u’lláh had a thousand lives, He would have offered them, without hesitation, to His Beloved the Báb.

It is easy to underestimate the station of the Báb because of His title (the Gate), His position (the Herald), and His absolute humility before Bahá’u’lláh. Please remember the title that the

Book of Revelation bestows on the Báb, *Lord of Lords and King of Kings*, and the title it bestows on Bahá'u'lláh, *King of Kings and Lord of Lords*. These titles point to perfect equality between the twin Redeemers. Similarly, in essence, all the titles that refer to Bahá'u'lláh also refer to the Báb. For instance, the title *the Lord of Hosts* is usually associated only with Bahá'u'lláh, but 'Abdu'l-Bahá declares that it points to both of them.<sup>71</sup> The Báb is as much the glory of the Lord as Bahá'u'lláh. They differ only in the *expression* of their glory.

Many laws of the Bahá'í Faith have their origin in the writings of the Báb. The twin Messengers only look different to us; in essence, they are one. The two suns on the cover of this book symbolize both their equality and oneness as well as the varying intensity of their revelation.

Bahá'u'lláh declares that no name, however exalted, can describe the greatness of God's Messengers and Redeemers:

...they have been at all times, and will through eternity continue to be, *exalted above every praising name*, and sanctified from every descriptive attribute. The quintessence of every name can hope for no access unto their court of holiness, and the highest and purest of all attributes can never approach their kingdom of glory.<sup>72</sup>

The earthly titles bestowed on great Messengers are limited by human thinking and language. They are only symbols of their awesome greatness. No human being can fully comprehend the meaning of those symbols. Bahá'u'lláh states that in the next Kingdom He "beareth the most excellent titles."<sup>73</sup> Then He refers to one of the titles He has received in this world, the gift of the Name of God Himself:

...He Who, among the Concourse on high [the heavenly Kingdom], beareth the most excellent titles, and Who, in the kingdom of creation, is called by the name of God, the Effulgent, the All-Glorious.<sup>74</sup>

## *The Falsity of Claims Made in the Name of Christ*

Jesus said:

Watch out that no one deceives you. For many will come *in my name*, claiming, 'I am the Christ,' and will deceive many.

Matthew 24:4-5 NIV

Regarding the preceding prophecy, Elizabeth Cheney writes:

Jesus warned His disciples to beware of those who claimed the name of Christ, for He knew that the Promised One of the latter days would not bear that holy name. It would be the same Word of God which Jesus brought, the same Divine Reality, but another human temple and another name. Ridpath's *History of the World* shows how Jesus' warning began to be fulfilled within a few years of His own passing, when in 70 A.D. one arose claiming the name of Christ and led the revolution of the Jewish nation. May not the warning be fulfilled today also by the hundreds of sects, each claiming the name of Christ, each asserting itself to be the true path to God, and each differing with the others concerning the divine Truth taught by His Holiness Jesus?<sup>75</sup>

A Christian writer, explaining the preceding words of Jesus, states:

Notice carefully! These deceivers would come in Christ's name, saying Jesus is the Christ. They would be calling themselves "Christians."<sup>76</sup>

Bahá'u'lláh teaches that "return" is always spiritual not literal, that He is not the person of Jesus the Christ, but *a new* creation with divine attributes and powers similar to His. We find an example of this spiritual renewal in John the Baptist who was the "return" of Elijah (Matt. 11:14-15; 17:10-13).

The topic of the new name is so extensive that we will continue it into the next chapter.





# 3

## You Shall Be Called By a New Name

Isaiah 62:2 NEB

### Part II

#### *The Coming of the Glory of God*

Biblical prophecies apply the attribute of glory to the advent of the new day and its supreme Redeemer in various ways. In the following prophecy, Isaiah refers to both the darkness of our time and to the light and glory of the Lord. The word *light* in these verses stands for the *Bahá'í Faith* (*bahá* means both *light* and *glory*):

Arise, shine, for your *light* has come, and *the glory of the Lord* rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and *his glory* appears over you. Nations will come to your *light*, and kings to the brightness of your dawn.      Isaiah 60:1-3 NIV

Compare Isaiah's prophecy with this passage from Bahá'u'lláh:

*Arise* thou to serve the Cause of thy Lord; then give the people the joyful tidings concerning this resplendent *Light* whose revelation hath been announced by God through His Prophets and Messengers.<sup>77</sup>

Let us compare the first verse of the previous passage with another like it:

*Arise, shine*, for your *light* has come... Isaiah 60:1 NIV

Come...let us walk in *the light of the Lord*. Isaiah 2:5 NIV

Both passages encourage the seeker of truth to “walk in the light of the Lord” and to “shine” or be enlightened. To be a Bahá’í literally means to be enlightened. A person who becomes a Bahá’í literally walks in the light of God, for Bahá’u’lláh means *the light of God*. A Bahá’í also allows the glory of the Lord to rise upon him and to glorify him:

When Christ, who is your life, appears, then *you also will appear with him in glory*. Colossians 3:4 NIV

This is how *Nelson’s Pictorial Bible Dictionary* interprets the preceding verses: “Believers will be fully glorified at the end of time in God’s heavenly prince.”<sup>78</sup> Anyone who acknowledges Bahá’u’lláh, “will appear with Him in glory.”

This prophecy from Micah asks us to walk in the *name* of Lord our God:

...we will *walk in the name of* Lord our *God*. Micah 4:5 NKJ

Bahá’u’lláh offers the same injunction:

*Walk* thou amongst men *in the name of God*, and by the power of His might, that thou mayest show forth His signs amidst the peoples of the earth.<sup>79</sup>

Isaiah’s well-known prophecy about peace contains the same critical expression:

In the last days...Many peoples will come and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may *walk in his paths*.” The law will go out from Zion, the word of the Lord from Jerusalem. He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation,

nor will they train for war anymore. Come, O house of Jacob, **let us walk in the light of the Lord.** Isaiah 2:2-5 NIV

This prophecy also blesses those who walk in the light of the Redeemer's presence:

Righteousness and justice are the foundation of your throne; love and faithfulness go before you. Blessed are those who have learned to acclaim you, who walk in **the light** of your presence... Psalms 89:14-15 NIV

Bahá'u'lláh declares the coming of the light and invites all lovers of the light to His presence:

**O SON OF MAN!**

**The light hath shone on thee**...free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.<sup>80</sup>

By the righteousness of God! The Dawn hath truly brightened and **the light hath shone forth** and the night hath receded. Happy are they that comprehend. Happy are they that have attained thereunto.<sup>81</sup>

O My servants! Deprive not yourselves of **the unfading and resplendent Light** that shineth within the Lamp of Divine glory. Let the flame of the love of God burn brightly within your radiant hearts.<sup>82</sup>

In one prophecy, Haggai points to the coming of the One desired by all nations and then refers to His sublime and glorious Revelation. It declares that the glory of His "house" will be greater than that of former Revelations:

This is what the Lord Almighty says: "...the desired of all nations will come, and I will fill this house [Revelation] with glory...The glory of this present house will be greater than the glory of the former house." Haggai 2:6-8 NIV

Ezekiel predicts that in the last days God will unveil His face and His glory among the nations:

***I will set My glory among the nations...*** I will not hide ***My face*** from them anymore; for I shall have poured out My Spirit on the house of Israel, says the Lord God.

Ezekiel 39:21,29 NKJ

It shall be that I will gather all nations and tongues; and ***they shall come and see My glory*** [glory of God]. Isaiah 66:18 NKJ

Like John the Revelator, Isaiah offers several clues concerning the new Name and new Revelation:

I am the Lord: that is my name: and ***my glory will I not give to another***...Behold the former things are come to pass, and new things do I declare...Sing unto the Lord a new song...

Isaiah 42:8-10

Since Bahá'u'lláh came as ***the Lord***, only He is entitled to the promised glory, namely ***the glory of the Lord***. Moreover, Isaiah's prophecies, like those of the Book of Revelation and Haggai, quoted earlier, point to the passing of the old age and old order (end of the age) and the dawning of a new one. Both sources refer to a new song (see Rev. 5:9), which would celebrate the arrival of a new cycle in human history.

The next prophecy also links the Second Advent with both glory and renewal:

At the renewal of all things when the Son of Man sits on ***his glorious*** throne...

Matthew 19:28 NIV

The following verse also links salvation to the glory of God:

Will you not revive us again...?...Surely ***his salvation*** is near those who fear him, that ***his glory*** [the glory of God] may dwell in our land [Holy Land].

Psalms 85:5,9 NIV

The Book of Revelation not only prophesies a new name, but specifies the name as well. Chapters 21 and 22 of this glorious book refer to the descending of the city of God (divine Revelation) from heaven, and then describe its distinct features.

To demonstrate and emphasize throughout this chapter the clarity and power of verses that specify the name of the Redeemer of our time, the prophecies that specify the title of "the glory of

God” are repeated twice, once with *the English* translation of the title from the original language (Hebrew, Greek, or Aramaic), and again with *the Arabic* translation of the title:

And he [an angel] carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. It shone with *the glory of God*...  
Revelation 21:10-11 NIV

And he [an angel] carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. It shone with *Bahá'u'lláh*...  
Revelation 21:10-11

The prophecy continues:

The city does not need *the sun* or *the moon* to shine on it, for *the glory of God* gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it.  
Revelation 21:22-24 NIV

The city does not need *the sun* or *the moon* to shine on it, for *Bahá'u'lláh* gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it.  
Revelation 21:22-24

Bahá'u'lláh fulfills the preceding prophecy. In one of His Tablets (Epistles) He declares that anyone who enters the shadow of the divine Tree does not need the sun.<sup>83</sup>

Isaiah has a similar prophecy. It states that the sun and the moon, the two most splendid symbols and sources of light, will be ashamed before His glorious appearance:

*The moon* will be abashed, *the sun* ashamed; for the Lord Almighty will reign...*gloriously*.

When on the Mount of Olives (Mt. Olivet), Jesus prophesied saying:

...and they shall see the Son of man coming in the clouds of heaven with power and *great glory*.  
Matthew 24:30

The phrase *great glory* is a subtle allusion to the name *Glory of God*. For we may ask: What Glory is greater than the Glory of

God? Further, as mentioned, the word *Bahá* means both greatness and glory.

Another prophecy points to the Glory of God as the divine Attribute under which Christ will return:

...when he comes *in his glory* and in *the glory of the Father* and *of the holy angels* [spiritual and heavenly disciples].

Luke 9:26 NIV

For the Son of Man is going to come in his *Father's* [God's] *glory*...

Matthew 16:27 NIV

See also Mark 8:38

The “Glory of the Father” or the “Father’s glory” is the same as “Glory of God.”

A Christian author states that the glory predicted in the preceding prophecy is threefold, glory upon glory upon glory:

His own, which He has of and for Himself as the exalted Messiah; the glory of God which accompanies him as coming down from God’s throne, and the glory of the angels who surround Him with their brightness.<sup>84</sup>

A similar prophecy also appears in Matthew:

When the Son of Man comes in *his glory*, and all the angels with him, he will sit on his throne in *heavenly glory*.

Matthew 25:31 NIV

Note, it says *heavenly*, not *earthly* glory.

Psalms also predicts the coming of the Glory of God:

When the Lord...shall appear in *his glory*. Psalms 102:16

The Lord is come in his *great glory*!<sup>85</sup> Bahá’u’lláh

Here are two translations of a verse from Titus pointing to the glory of God:

Looking for that blessed hope and *the glorious appearing of the great God*...

Titus 2:13

Looking for the...appearing of *the glory of the great God*...

Titus 2:13 ARV

This frequently quoted verse not only has a literal but symbolic message as well:

The heavens declare *the glory of God*... Psalms 19:1 NIV

The heavens declare *Bahá'u'lláh*... Psalms 19:1 NIV

The word *heaven* symbolizes religion. All religions have predicted the coming of Bahá'u'lláh.

## *The Glory of God Fills the Earth*

Many prophecies speak of the universal spread of glory to the farthest reaches of our planet—depicting *Bahá* as a sun that never sets.

For the earth will be filled with the knowledge of *the glory of the Lord*, as the waters cover the sea. Habakkuk 2:14 NIV

For the earth will be filled with the knowledge of *Bahá'u'lláh*, as the waters cover the sea. Habakkuk 2:14

And *the glory of the Lord* will be revealed, and all mankind together will see it. Isaiah 40:5 NIV

And *Bahá'u'lláh* will be revealed, and all mankind together will see it. Isaiah 40:5

...as truly as I live, all the earth shall be filled with *the glory of the Lord*. Numbers 14:21

...as truly as I live, all the earth shall be filled with *Bahá'u'lláh*. Numbers 14:21

The world is illumined with the effulgent *glory* of His countenance.<sup>86</sup> Bahá'u'lláh

...let *your* [God's] *glory* be over all the earth. Psalms 57:11 NKJ

This is the Day in which *the earth shineth with the effulgent light of thy Lord*, but the people are lost in error and have been shut out as by a veil.<sup>87</sup> Bahá'u'lláh



I will display **my glory** [Glory of God] among the nations...  
Ezekiel 39:21 NIV

...I will fill this house [world, faith] with **glory**... Haggai 2:7 NIV

And after these things I saw another angel [Bahá'u'lláh] come down from heaven, having great power; and **the earth was lightened with his glory**.  
Revelation 18:1

But God...revealed this Light through His sovereign authority and protected it through the power of His might **until earth and heaven were illumined by its radiance and brightness**.<sup>88</sup>  
Bahá'u'lláh

Be thou exalted, O God, above the heavens; let **thy glory** be above **all the earth**.  
Psalms 57:5

And the earth will shine with the glory\* of its Lord.  
Qur'án 39:69 Y

All the prophecies pointing to unity and universality find fulfillment in Bahá'u'lláh's New World Order and His supranational teachings proclaimed at a time when **nationalism was the highest and most cherished goal of political leaders**. Unity and universality characterize all the teachings of the new Revelation:

That one indeed is a man who, today, dedicateth himself to the service of the entire human race...It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.<sup>89</sup>  
Bahá'u'lláh

The time will come when everyone will acknowledge God and His great glory:

“The time is coming,” declares the Lord, “when I will make a new covenant...this is the covenant I will make with the house of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the

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\* The literal meaning of the Arabic word—Núr—translated here as “glory” is “light.”

Lord,' because **they will all know me**, from the least of them to the greatest,'" declares the Lord. Jeremiah 31:31-34 NIV

## ***The Glory of God Personified***

Some prophecies point to the Glory of God as a person, and not just as an attribute of God. This is quite unusual, for other attributes are seldom if ever personified. For instance, we never see **the Love of God, the Grace of God, the Power of God, the Knowledge of God, the Justice of God**, or similar attributes used as if to signify a person. These examples show how the attribute of glory is personified.

But Stephen, filled with the Holy Spirit, looked up to heaven and **saw the glory of God**, and Jesus standing at the right hand of God. Acts 7:55 NIV

But Stephen, filled with the Holy Spirit, looked up to heaven and **saw Bahá'u'lláh**, and Jesus standing at the right hand of God. Acts 7:55

Did I not tell you that **if you have faith you will see the glory of God?** John 11:40 NEB

Did I not tell you that **if you have faith you will see Bahá'u'lláh?** John 11:40

And **the glory of the Lord** will be revealed, and all mankind together will see it. Isaiah 40:5 NIV

And **Bahá'u'lláh** will be revealed, and all mankind together will see it. Isaiah 40:5

And we rejoice in the hope of [seeing] **the glory of God**. Romans 5:2 NIV

And we rejoice in the hope of [seeing] **Bahá'u'lláh**. Romans 5:2

...they will see **the glory of the Lord**, the splendor of our God. Isaiah 35:2 NIV

...they will see **Bahá'u'lláh**, the splendor of our God. Isaiah 35:2

This frequently quoted verse also alludes to the glory of God primarily as a person:

...all have sinned and fall short of *the glory of God*...

Romans 3:23 NIV

...all have sinned and fall short of *Bahá'u'lláh*... Romans 3:23

Why should we have this repeated use of *the Glory of God*, and *the Glory of the Lord* pointing to a person? Only now can we recognize that this title represented an individual Soul who would walk in our midst, manifesting God's Glory and Splendor. Only now do we realize that the promise of seeing the Glory of God in the future refers to the realization of this attribute in a human being. Otherwise why would such a promise be needed, for the universe has always been an evidence of God's glory and greatness.

Some prophecies indicate that the glory of God entered *the court* or *the temple*:

Then the man brought me by way of the north gate to the front of the temple. I looked and saw *the glory of the Lord* filling the temple of the Lord, and I fell facedown.

Ezekiel 44:4 NIV

Then the man brought me by way of the north gate to the front of the temple. I looked and saw *Bahá'u'lláh* filling the temple of the Lord, and I fell facedown.

Ezekiel 44:4

*The glory of the Lord* entered the temple through the gate facing east. Then the Spirit lifted me up and brought me into the inner court, and *the glory of the Lord* filled the temple.

Ezekiel 43:4-5 NIV

*Bahá'u'lláh* entered the temple through the gate facing east. Then the Spirit lifted me up and brought me into the inner court, and *Bahá'u'lláh* filled the temple.

Ezekiel 43:4-5

And the temple was filled with smoke<sup>♦</sup> from *the glory of God* and from his power...

Revelation 15:8 NIV

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<sup>♦</sup> Smoke, like cloud, serves as a vehicle for the glory of God. It veils its intense splendor.

And *the temple* [tabernacle] was filled with smoke from *Bahá'u'lláh* and from his power... Revelation 15:8

O thou who art waiting, tarry no longer, for He is come. Behold His *Tabernacle and His Glory dwelling therein*. It is the Ancient Glory, with a new Manifestation.<sup>90</sup> Bahá'u'lláh

See also Ezekiel 3:12, 22-23; 8:3-4; 9:3; 10:4; 11:22-23; Exodus 16:10; Numbers 14:10; Leviticus 9:23; II Chronicles 7:3; Luke 2:9; I Kings 8:11-12.

The word *temple*, in biblical terms, is synonymous with sanctuary, or tabernacle, and it consists of two parts: the inner court and the outer court. While in the Holy Land, Bahá'u'lláh had a tent, which He used during His visits to Mt. Carmel. He called this tent the Tabernacle of Glory:

It is here [on Mt. Carmel] that, by the grace of the Lord of Revelation, *the Tabernacle of Glory* hath been raised.<sup>91</sup>

One meaning of *Bahá'u'lláh* in Arabic is *the Goodness of God*. A prophecy from Psalms clearly predicts the coming of this Goodness to the land of the living:

I am still confident of this: *I will see the goodness of the Lord* in the land of the living. Wait for the Lord; be strong and take heart and wait for the Lord. Psalms 27:13-14 NIV

I am still confident of this: *I will see Bahá'u'lláh* in the land of the living. Wait for the Lord; be strong and take heart and wait for the Lord. Psalms 27:13-14

## *A Description of the Glory of God*

In a vision, Ezekiel gets a glimpse of the awesome beauty and splendor of the Glory of the Lord:

Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man. I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and

that from there down he looked like fire; and brilliant light surrounded him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of ***the glory of the Lord***.  
When I saw it, I fell facedown. Ezekiel 1:26:28 NIV

In his book *The Sign*, Christian scholar Robert Van Kampen offers this interpretation for the preceding prophecy:

The “figure with the appearance of a man” clearly refers to Christ, who had “the likeness of the glory of the Lord.” The prophet later sees the same figure, described in almost the exact same way: “The hand of the Lord fell on me there. Then I looked, and behold, a likeness as the appearance of a man; from His loins and downward there was the appearance of fire, and from His loins and upward the appearance of brightness, like the appearance of glowing metal” (8:2). Previously, like John in our Revelation account, the Lord gave Ezekiel a scroll to eat, which the prophet says” was sweet as honey in my mouth” (3:3).<sup>92</sup>

After quoting Hosea 11:10-11, the author concludes:

Putting all these pieces together, it seems incontestable that “the figure with appearance of a man” depicted by Ezekiel corresponds to the angel described by John in Revelation 10, and that both passages correspond to ***the coming of the Lord*** ...When we take these passages together, then, there are at least four reasons why these passages from Ezekiel, Hosea, and Revelation refer to the literal return of Christ to earth... First, the strong angel is shown “coming down out of heaven” ...with His “open” little book or scroll. Second, Ezekiel’s description of a “figure with the appearance of a man” who had “the likeness of the glory of the Lord” and John’s description of the “strong angel” of Revelation are remarkably similar (Ezekiel 1:27,28; 8:2; Revelation 10:1). Third, the heavenly persons give the two human witnesses of these events (the prophet Ezekiel and the Apostle John) small scrolls to eat that were sweet to the taste (Ezekiel 3:1-3; Revelation 10:9). And finally, the voices of the heavenly persons are compared to the roaring of lions (Hosea 11:10;

Revelation 10:3; cf. 5:5), which, as we shall see, is directly associated with the salvation of the remnant of Israel.<sup>93</sup>

## *The New Name in Other Scriptures*

Other sacred Scriptures also allude to the name *Bahá*. According to the Islamic Scriptures, *Bahá* (glory) is God's greatest name. This knowledge was concealed in an Islamic dawn prayer. By comparing the names or attributes used in this and other prayers, a great mystic poet, who lived centuries before the advent of the Bahá'í Faith, discovered the mystery. The concealed name he found was *Bahá*. Following this discovery, he adopted the name *Bahá'í* for himself. This famous mystic poet is known in the East as Shaykh Bahá'í. He may have been the first person to call himself *Bahá'í*!

In one of his works Shaykh Bahá'í states:

The Greatest Name is unknown to man, but in the list of all the Names of God it stands first.<sup>94</sup>

Another great mystic poet, Mawlavi, uses the word *Bahá*:

We have found *Bahá* and we hasten to offer our lives to Him. He is our ransom.<sup>95</sup>

Bahá'u'lláh often refers to His Name or to Himself as *the Most Great Name*. In the following passage, He declares that God reveals Himself in two ways: directly and indirectly. Every atom, every being expresses God's wisdom, knowledge, and glory. This influence is direct and universal. The other influence comes indirectly through God's Manifestations, and in this age it has come through *His Most Great Name, Bahá'u'lláh*:

Consider, for instance, the revelation of the light of the Name of God, the Educator. Behold, how in all things the evidences of such a revelation are manifest, how the betterment of all beings dependeth upon it. This education is of two kinds. The one is universal. Its influence pervadeth all things and sustaineth them. It is for this reason that God hath assumed

the title, “Lord of all worlds.” The other is confined to them that have come under the shadow of this Name, and sought the shelter of this most mighty Revelation. They, however, that have failed to seek this shelter, have deprived themselves of this privilege, and are powerless to benefit from the spiritual sustenance that hath been sent down through the heavenly grace of *this Most Great Name*. How great the gulf fixed between the one and the other [the believer and the denier]! If the veil were lifted, and the full glory of the station of those that have turned wholly towards God, and have, in their love for Him, renounced the world, were made manifest, the entire creation would be dumbfounded.<sup>96</sup>

Here are two more quotations:

It beseemeth all men, in this Day, to take firm hold on *the Most Great Name*, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him.<sup>97</sup>

*The Most Great Name* beareth Me witness! How sad if any man were, in this Day, to rest his heart on the transitory things of this world! Arise, and cling firmly to the Cause of God. Be most loving one to another. Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor.<sup>98</sup>

This passage from Psalms seems to point to the same great name:

The Lord reigns, let the nations tremble; he sits enthroned between the cherubim, let the earth shake. Great is the Lord in Zion; he is exalted over all the nations. Let them praise *your great and awesome name*... Psalms 99:1-3 NIV

As the Islamic Scriptures refer to “Glory” as the *Name* of God, so do the Christian Scriptures:

He who is victorious...I will write *the name* of my God upon him... Revelation 3:12 NEB

Consider the preceding prophecy in its context:

Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. He who overcomes, I will make him a pillar in the temple of **My God** [Bahá], and he shall go out no more. And I will write on him the name of My God and the name of the **city of My God** [Bahá'í], the New Jerusalem, which comes down out of heaven from My God. And I will write on him **My new name** [Bahá'u'lláh].

Revelation 3:11-13 NKJ

As the Islamic Scriptures refer to the secrecy surrounding the name, so do the Christian Scriptures:

He has a name written on him that no one but he himself knows.

Revelation 19:12 NIV

Anyone who overcomes the spiritual obstacles, anyone who conquers his self, receives the gift of the newly revealed **Name** of God: Glory. He becomes its follower. (The Bahá'í Faith means ***the Glorious and Enlightened Faith***.)

The word **glory** (an attribute) is granted the station of a **Name** of God—Names such as the Lord, God, or the Father:

...to the glory of God the Father.

Philippians 2:11 NIV

Justice, love, and wisdom are referred to as attributes of God, but not as His Name.

Dedications are also made, as a rule, to persons, not to attributes:

...to ***the glory of God***.

II Corinthians 1:20 NIV

...to ***Bahá'u'lláh***.

II Corinthians 1:20

Whatever you do, do it all for ***the glory of God***.

I Corinthians 10:31 NIV

Whatever you do, do it all for ***Bahá'u'lláh***. I Corinthians 10:31

William Miller, the leader of the Advent Movement in the West, might also have gained a glimpse of this mystery. He made this statement before the advent of the Báb:

I believe the Scriptures reveal unto us, in plain language, that Jesus Christ will appear again on this earth...in ***the glory of God***.<sup>99</sup>



William Miller might have come to his discovery by pondering this prophecy:

...the Son of Man is going to come in His Father's glory...  
Matthew 16:27 NIV

If we substitute **God** for **Father**, the verse reads:

...the Son of Man is going to come in God's glory [as the glory of God]...

The great Persian mystic, Mawlaví, refers to "Bahá" as the greatest name, one that stands above all other names.

Compare these prophecies from Ezekiel and the Qur'án:

...I saw the glory of the God of Israel...*the land was radiant with His glory.*  
Ezekiel 43:2 NIV

And *the earth will shine with the glory of its Lord.*  
Qur'án 39:69 Y

And *the earth will shine with Bahá'u'lláh.* Qur'án 39:69

The following prophecies from Islamic Scriptures are very direct and clear; they point both to the name **Bahá** and **'Akká**, where Bahá'u'lláh lived, died, and was buried:

Soon will God reveal a radiance from a most glorious face, whose name is **Bahá**. He will appear in the day of **Motlagh**\* and enter the guest-house of 'Akká (Acre) and unify all humanity.<sup>100</sup>

All the followers of the Promised Qá'im [the Báb] shall be put to death except One Whose face shall shine with **Abhá** [the All-Glorious] beauty in the plain of **'Akká**.<sup>101</sup>

All the súrihs (chapters) of the Qur'án begin with the letter **b**. There is a special significance to this: a prophecy states that the letter **b** stands for **Bahá'u'lláh**. It indicates that whatever is in

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\* **Motlagh** means 1. Freed, liberated; 2. Free; 3. Not bound by limitations, unconditioned. It is also one of the attributes of God. Perhaps the third meaning is intended here. This day is so inconceivably great, no word can adequately describe it. It stands beyond the limitations of human understanding.

the Torah is in the Gospel, whatever is in the Gospel is in the Qur'án, whatever is in the Qur'án is in the first Súrih of the Qur'án, whatever is in the first Súrih is in the first verse of the Súrih,\* whatever is in the first verse of the Súrih is in the letter **b** [which is the first letter of the first Súrih], and the letter **b** [stands for] Bahá'u'lláh.<sup>102</sup>

The above prophecy points to the oneness of the knowledge revealed by God's great Messengers and Redeemers. All the sacred Scriptures come from the same Source, the same generating Point, indicated by the letter "b," which stands for Bahá'u'lláh, the Glory of God. The essence of every sacred Scripture can be found in every other, and the essence of all of them in Bahá'u'lláh. Thus the prophecy intimates that Bahá'u'lláh is the source and the essence of all knowledge.

The writings of the Báb also refer to the next Manifestation or Messenger as *the Glory of God*, naming Him by the exact titles **Bahá** and **Bahá'u'lláh**. More often He uses the word **Bahá**:

Well is it with him who fixeth his gaze upon the Order of **Bahá'u'lláh**, and rendereth thanks unto his Lord. For He will assuredly be made manifest.<sup>103</sup>

When the Day-Star of **Bahá** will shine resplendent above the horizon of eternity it is incumbent upon you to present yourselves before His Throne...on that Day all the revelations of divine bounty shall circle around the Seat of His glory...<sup>104</sup>

The Buddhist Scriptures refer to their Promised One as Amitabha, meaning *infinite Light*. The second part of this word (bha) is the exact name of Bahá'u'lláh as spelled in the original language. Whether it is by chance or by destiny, the spelling of the word **bahá** in Arabic is identical with the English spelling of **bhá** as used in Amitabha. For the name **Bahá** (which in Arabic means light and glory) contains the same letters in the same order: **bha** rather than **baha**.\*

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\* The first verse of the first Súrih reads: "In the Name of God, the Compassionate, the Merciful."

\* **Bahá** is the English version of the original form **Bhá**. In Arabic some vowels, such as the short **a** and short **o** are not spelled out.

It is even more astonishing that Amitabha's sacred syllables are *ba* and *ah*. Similarly, the most sacred letters in the Bahá'í Faith are *bá* and *há*.<sup>\*</sup> The name of the Báb likewise contains *bá* in both directions.

The letters B and Bahá'í also seem to carry a special significance among the Jews:

The Jewish mystics knew of the significance of the two letters "B" and "H" and attached much importance to them. Their spiritual leaders and philosophers wrote commentaries and drew the attention of seeking souls to these letters.<sup>105</sup>

A scholar in Buddhist Scriptures relates that he "had read the entire Gospel of Buddha in Sanskrit, every word of which he had understood with the exception of the meaning of a word composed of "B," "H" and "A," which occasionally appears in Buddhist Scripture. When he learned of the Bahá'í Faith, the mystery was solved. The letters, joined together, formed the name of "Bahá.""<sup>106</sup>

The following prophecy from Buddha also contains a reference to the attribute of glory:

I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise...He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, *glorious* in its origin, *glorious* at the climax and *glorious* at the goal...<sup>107</sup>

*The Bhagavad-Gita*, a Hindu Scripture, also uses a word like *baha* with a similar meaning and spelling: *bhih*,<sup>\*</sup> meaning effulgence or radiance. It describes the awesome majesty of Bahá'u'lláh in these words:

Suppose a thousand suns should rise together...such *is the glory of...God*.<sup>108</sup>

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<sup>\*</sup> In Arabic the letter *b* is pronounced *bá*, the letter *h* is pronounced *há*. Bahá'u'lláh refers to these two letters in *The Hidden Words*. (See the Persian section, No. 77, as well as the symbol of the Bahá'í ring stone.)

<sup>\*</sup> The only consonant letters found in both *bha* and *bhih* (as well as *bahá*) are *b* and *h*.

*The Upanishads*, another Hindu Scripture, declares:

Behold the universe in ***the glory of God***, and all that lives and moves on earth.<sup>109</sup> Upanishad 1:1-2

The word ***bahá*** has entered even the prophetic heritage of the Cuna Indians who live in the San Blas Islands, off the Atlantic coast of Panama.

The Cuna's prophetic heritage includes a promise that God will send people to them from the outside world with a new Book, a new Message and a new Name. They believe that Message will teach them to live in harmony with all mankind. The Cuna word for God is ***Bahá***.<sup>110</sup>

The Native American prophecies also indicate that the second religion that comes to America will bring peace. Those who carry the message of this religion are called ***the Bahánís***, meaning ***the people of Bahá***. Some of the Native Americans in Washington who heard the word ***Bahá'í***, instantly recognized it as the promised religion for which they have been waiting.<sup>111</sup>

As we noted earlier, the title "Glory of God" is synonymous with the Most Great Spirit, the Primal Point, and the Word, through which God created the universe. The following prophecy from the *Avesta*, a Zoroastrian Scripture, confirms the creative power of this Spirit:

We hail ***the glory***...that stands above all other beings...***the glory*** that is God's and from its effulgence ***He created the beings***—very good, beautiful, bright, and efficient...so that they may transform the world and make it new, a world that will neither die nor age nor rot, an eternal, proud, self-fulfilled world. That is a time when the dead will rise to immortal life, the time when ***Súshíánt*** will appear and transform the world as He pleases.<sup>112</sup>

Here is another prophecy from the *Avesta*:

***The glory that belongs to Súshíánt*** [Bahá'u'lláh] and His followers [Bahá'ís] at the time when they transform the world and build it anew...<sup>113</sup>

***Súshíánt*** is the World-Savior and the last of the Redeemers promised in the Zoroastrian Scriptures. Bahá'u'lláh fulfills that promise. ***Sháh Bahrám*** (the Kingly Light) or ***Bahrám*** (the Light) is another title bestowed on Him in Zoroastrian Scriptures.

In one of the chapters of the Avesta, the two attributes of **Light** and **Glory** (Bahá) are glorified again and again—fourteen times within four pages.<sup>114</sup>

Even as in the Bible, no divine attribute is mentioned in the Avesta as frequently as glory. The Persian word used for this attribute is **farr**, for which the dictionary offers these meanings: glory, radiance, beauty, and loftiness. This is how a Persian dictionary (Mo'ín) defines the meaning of **farr** as stated in the Zoroastrian Scriptures:

It is a radiance from God. A heart that receives it transcends other hearts. It is by the power of this radiance that a person attains perfection and becomes a divine Redeemer.<sup>115</sup>

We also find references to God's greatest Name in Hindu Scriptures:

The followers of Krishna also have many references to the name of Bahá'u'lláh. In the prayer, "the Mother of the Vedas," the Hindus stand with great reverence and beseech guidance from the "**Glory of God**" (Bahá'u'lláh). Also in Gita XI:30, it is said, "...Thine Blazing **BHAH**, O Vishnu, (the Omnipresent God), doth glow intensely."<sup>116</sup>

The supreme potential of the word "Bahá" can also be found in its numerical value: 9. The number 9 symbolizes the principle of "unity in diversity" the ultimate fruit of Bahá'u'lláh's social teachings. It also symbolizes perfection: it contains all single digit numbers, which can, in spite of their fewness, produce an infinite array of numbers. The advent of the Bahá'í Faith corresponds to the dawning of the stage of the social and spiritual maturity of humankind. It represents the highest stage of unity or oneness in the social development of the citizens of our planet.

## ***The Gift of Names***

Belief in "exclusive salvation" stands contrary not only to the ways of reason, but to the words of the Scriptures as well. For we know by both reason and the testimony of the Bible that "God does not show favoritism" (Acts 10:34; Romans 2:11). How could He, the impartial Father who is Love itself (John 3:16; I John 4:8), ignore His children, leave them comfortless,

keep them deprived, up to a certain point in history, and then—and not any sooner—decide to save them, to redeem them, to offer them the gift of eternal life? Can such an unjustified partiality be expected from the All-Knowing—the God of grace, compassion, love, and mercy? Could we accept or tolerate such treatment even from our own fallible parents?

Is God the God of Jews only? Is he not the God of Gentiles too?  
Romans 3:29 NIV

Like parents who give their growing children new gifts, our Creator crowns each age and each of His Messengers and Redeemers with special blessings and bounties. But they are *all* invested with greatness, for they all come from the same Source and are tokens of love from the same great Spirit.

*There are varieties of gifts, but the same Spirit.*

I Corinthians 12:4 NEB

## *God—the Great Spirit*

<i>God's Messengers or Manifestations</i>	<i>The Gift of Names</i>
Abraham	The Friend of God
Moses	The Converser With God
Jesus	The Son of God The Son of Man
Muhammad	The Seal* of the Messengers
The Báb	The Gate of God Lord the Most High
Bahá'u'lláh	The Glory of God The Blessed Beauty

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\* "Seal" implies both adornment and approval or acknowledgment of previous Messengers. It also implies the termination of the "Prophetic Cycle."

Should we adore the Name instead of the divine Spirit that bestows the Name? Should we say my way is the only way or my way is better than *your* way?

Is not My way equal? Are not your ways unequal?  
Ezekiel 18:25

This is *the way*, walk ye in it.\*  
Isaiah 30:21

I am *the way*—and the truth and the life. No one comes to the Father except through me.  
Christ (John 14:6 NIV)

This is *the right way*.  
Qur’án 19:37

...follow ye me: this is *the right way*...  
Qur’án 43:61

Verily this is none other than the sovereign Truth; it is *the Path* which God hath laid out for all that are in heaven and on earth.<sup>117</sup>  
The Báb

God’s way is always one way:

This is *the Way* of God unto all who are in the heavens and who are on the earth.<sup>118</sup>  
Bahá’u’lláh

God is the only Savior:

Truly You are God, who hide Yourself, God of Israel, *the* Savior.  
Isaiah 45:15 NKJ

For I am the Lord your God, the Holy One of Israel, your Savior...  
Isaiah 43:3 NKJ

I, even I, am the Lord, and *besides Me there is no savior*...  
Isaiah 43:11 NKJ

Jesus was *a* Savior who spoke for God:

...God raised up for Israel *a* Savior—Jesus.  
Acts 13:23 NKJ

But God has many Saviors who speak for Him:

Then *Saviors* shall come to Mount Zion [Israel].  
Obadiah 21 NKJ

Bahá’u’lláh refers to the one divine Spirit that appears in many names:

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\* This verse points to the Revelation destined for our time.

By God! This is He [Bahá'u'lláh] Who hath at one time appeared in the name of *the Spirit* [Jesus Christ], thereafter in the name of *the Friend* [Muhammad], then in the name of '*Alí* [the Báb], and afterwards in *this blessed...Name* [Bahá'u'lláh].<sup>119</sup>

These words are light to all those who search for truth:

*The letter killeth, but the spirit giveth life.* II Corinthians 3:6

What is a *name*? A word made of a few letters. What is the Spirit? The Creator and Possessor of names. In each age the Spirit appears with a special name. For *that age*, that name is *the way* to truth.

Although not generally recognized, the following verse also carries a prophetic message. It offers salvation to those who call or accept the One promised to come as the Lord:

And everyone who calls on the name of his Lord [Bahá'u'lláh] will be saved... Joel 2:32 NIV

## *The Veils of Names*

In the following statement, Bahá'u'lláh points to the unsealing of the new name and the unveiling of that which was hidden:

The Best-Beloved is come. In His right hand is *the sealed Wine of His name*. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: "Praise be to Thee, O Revealer of the signs of God!" By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.<sup>120</sup>

The Báb also alludes to the obstacle of names:

Say, O peoples of the world! Do ye dispute with Me about God by virtue of *the names* which ye and your fathers have adopted for Him...?<sup>121</sup>



Some people cannot take even the first step; they stumble over the label. Many people decline to examine Bahá'u'lláh and His Revelation, because of the new name. They pass judgment without searching. Bahá'u'lláh reminds them not to be hindered by *the veils of names*. Many cling to an old name without knowing the honors that are bestowed on those who accept *the new name*:

Then you shall be called by *a new name*...you will be *a glorious crown* in the Lord's hand... Isaiah 62:2 NEB

And when the chief Shepherd appears, you will receive *the crown of glory* that will never fade away. I Peter 5:4 NIV

Never before has the name of God been "written" on people. Such an honor has been destined only for this dispensation:

Him who overcomes [his attachment to a given name]...I will write on him *the name of my God*... Revelation 3:12 NIV

*Bahá* is that name and *Bahá'í* is the one on whom God's own name is written.

What does the name Jesus mean? According to a Christian source:

When the angel Gabriel told Joseph in a dream that Mary's child was of the Holy Spirit, the angel explained, "She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

The name Jesus is the Greek form of the Hebrew name Yehoshuah. The English rendition is usually Joshua. In Hebrew this name means "*God is salvation*" or "*God saves*."<sup>122</sup>

Saving humanity from sin and spiritual death did not begin with Jesus. God has always saved His people and will continue to save them. Any belief beyond this limits God. The sun does not withhold its light from the earth. The clouds do. The clouds arise out of our hearts and souls, not from God.

In every age, God focuses His light on a special mirror or mediator. For that age, that mirror is the only name or source of light from which we should seek enlightenment (Acts 4:12;

John 14:6). When the age changes, so does the name. As Shakespeare said, “A rose by any other name is as sweet.” If we pay close attention to the literal meaning of Jesus—God saves—we recognize that it is God the Creator who saves, not the *word* Jesus. It is the Spirit of God in the Son of Man that saves, not the name itself. That name may be different in different languages, but it has only one meaning: **God saves**. That same God has always saved His beloved children and will continue to save them for all eternity. He loves them all equally.

Bahá'u'lláh refers to His new name repeatedly and asks us not to turn it into a veil:

***Beware lest any name debar you from Him Who is the Possessor of all names...Turn unto God and seek His protection, O concourse of divines [religious leaders], and make not of yourselves a veil between Me and My creatures. Thus doth your Lord admonish you, and command you to be just, lest your works should come to naught and ye yourselves be oblivious of your plight. Shall he who denieth this Cause be able to vindicate the truth of any cause throughout creation? Nay, by Him Who is the Fashioner of the universe!...Tear the veils asunder*** in such wise that the inmates of the Kingdom will hear them being rent. This is the command of God, in days gone by and for those to come. Blessed the man that observeth that whereunto he was bidden, and woe betide the negligent.<sup>123</sup>

Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Mighty, the Great. ***Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied Him and turned aside from Him,*** and, in the end, pronounced sentence against Him with manifest injustice.<sup>124</sup>

Bahá'u'lláh

The Muslims are as attached to names and labels as are the Christians. Here the Báb addresses them:

Let not *names* shut you out as by a veil from *Him Who is their Lord*, even the name Prophet, for such a name is but a creation of His utterance.<sup>125</sup>

The title “Son of God” has been emphasized so much by Christians, yet seldom did Jesus refer to Himself by that title. The following is a rare exception:

He [Jesus] said to him, “Do you believe in the Son of God?” He answered and said, “Who is He, Lord, that I may believe in Him?” And Jesus said to him, “You have both seen Him and it is He who is talking with you.” John 9:35-37 NKJ

A few times Jesus used “the Son” (Matthew 11:27; 28:19), but His favorite title was Son of Man, which He used over eighty times. In the following passage, the high priest calls Jesus Son of God. Jesus accepts that title, but as soon as *He* begins to speak on His own, He adopts “Son of Man:”

“Tell us if you are the Christ, the Son of God.” “Yes, it is as you say,” Jesus replied. “But I say to all of you: In the future you will see *the Son of Man* sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

Matthew 26:63-64 NIV

We find similar examples of humility in Bahá'u'lláh, who seldom called Himself by that most glorious title: the Glory of God. He often declares the exalted Station God has bestowed on Him, but He does not glorify His own self. He glorifies the Spirit of God in Him and the awesome Revelation of that Spirit in this great Day of the Lord.

The followers of every religion encounter special tests or stumbling blocks. What hinders Muslims from investigating the Message of Bahá'u'lláh is the strongly held belief that no Revelation or Prophet can come after Muhammad. What hinders Christians is the conviction that no Name can save but Jesus. When Bahá'u'lláh addresses Christians, He especially refers to His Name. He reminds them that He bears the greatest Name and is the Creator of all Names:

O followers of the Son [Son of God, or Son of Man]! Have ye shut out yourselves from Me *by reason of My name?*<sup>126</sup>

*Tear ye asunder the veils of names* and cleave ye their kingdom. By My Beauty! *He Who is the Monarch of all names is come*, He at Whose bidding every single name hath, from the beginning that hath no beginning, been created, He Who shall continue to create them as He pleaseth. He, verily, is the All-Powerful, the All-Wise.<sup>127</sup>

Jesus predicted that only the faithful will see the glory of God:

Did I not tell you that *if you have faith* you will see *the glory of God*?  
John 11:40 NEB

Did I not tell you that *if you have faith* you will see *Bahá'u'lláh*?  
John 11:40

Jesus also predicted that the faithful will be few:

But when the Son of Man comes *will he find faith on earth*?  
Luke 18:8 NEB

Once again these verses indicate that certain veils will prevent Christians from seeing and recognizing the glory of God. This point is also confirmed in John:

And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. *The world* cannot accept him, because it *neither sees him nor knows him*.  
John 14:16-17 NIV

It is ironic that God's most glorious Name—a Name so radiant, so resplendent—has itself become a veil! It is like saying that the sun's radiance, beauty, and splendor prevent people from seeing it.

The beauty in the universe is enhanced by diversity and contrast. The next two chapters offer an evidence of this. They portray the shadows that have followed and tried to extinguish the light in this great day of the Lord.

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