

The Book of Revelation Revealed in Glory:
A Summary of *Glorious Revelation*

William Ridgers

A man once asked God, “How long is a million years?” God replied, “By my timing, a minute.” Then the man asked, “God, how much is a million dollars?” God replied, “For me, a penny.” Next, the man said, “Please God, give me a penny.” So God replied, “In a minute!”

In the same way, the Book of Revelation measures days as years and years as millennia. In the 1950s, time itself was in question where I grew up in England’s East Anglia under the shadow of the Armageddon. Nuclear holocaust ever loomed large, with England a lot closer than the USA to the USSR! There, I grew up under two sets of shields connected with the Book of Revelation. The first set of heraldic school chapel shields, showing its four Living Beings, was mundane enough. But the second set was nuclear. At Polebrook village, three miles from school, some hundred rockets planted in a field pointed eastwards. Their direction varied with the latest cold war crisis—sometimes Moscow, sometimes Odessa or Leningrad, we guessed. Later I studied medicine at Cambridge University only fourteen miles from the USAF-RAF Alconbury base that housed the planet’s biggest arsenal of nuclear bombs, with plans and planes to deliver them.

Today, however, the Book of Revelation marks a millennial end to this bloody century and ushers in a warless Millennium. Swift, awesome, material progress, which flew warplanes and aimed missiles in our own lifetimes, can now conquer causes of war and stop it wasting lives and resources. History will celebrate how human awareness awoke from this unique twentieth century of both discovery and warfare, and converted swords into plowshares. Therefore, this millennial moment of the end of the twentieth century is timely for revisiting St. John’s vision of global unity. *Glorious Revelation* grasps 2000 AD as a convenient cusp of history for its accurate interpretation of the Book of Revelation of St. John. *Glorious Revelation* primarily sets out to bring its moving meaning to readers to a broadly traditional Christian readership. While *Glorious Revelation* is based as fully as possible on the revealed Bahá’í sources, its intent, nonetheless, is mainly to benefit the non-converted, rather than preach to the converted.

These Bahá’í sources credibly interpret the two main time prophecies of the Book of Revelation. This is to their credit, for timing is the key to prophecy. The first time prophecy, 391 years, interprets as the period running from 1453 AD through 1844 AD, and the second time prophecy of 1,260 years interprets to end in 1844 AD as well. These specific dates form the time base of interpretation for all the events coursing through the palace of the Book of Revelation. St. John’s compelling tale of an evolving Law (or Religion) of God echoes through the rooms and passages of “Revelation palace,” playing out from 95 AD to unite the Faiths. *Glorious Revelation* turns its prophetic pages to reveal it as a pre-history of the Faiths advancing the Law of God, the Religion of God, since 95 AD. Nor is it by chance that the Book of Revelation is the Bible’s most united book. As the highway bridges of US-1 link the Florida Keys, so the Book of Revelation connects monotheistic faiths, and focuses specifically on the three most recent. The first faith was Christianity, while the next two faiths came into being after the time of St. John.

The Bahá’í sources reveal, in piecemeal fashion, both many symbols of the Book of Revelation, and of its 394 verse total, an additional core 15% that repetition expands to 30%. The good news is that the long-awaited golden Millennium of the Book of Revelation coincides closely with our new millennium. In particular, the events prophesied by Chapters 1-16 are over. They already took place from 95 AD through 2000 AD. This includes the afflictions of Chapters 15 and 16 and even the last worst affliction

of Armageddon that began in the nineteenth century, next exploded in 1914 AD, then continued as warfare and cold war across the globe throughout the now ended twentieth century. You can hear the passing of Armageddon in Chapter 16, watch the collapse and recovery of the Greatest Depression in Chapters 17-19, and relish the blossoming golden Millennium in Chapters 20-22.

Inspired by these newly-revealed interpretations, I began writing *Glorious Revelation* in 1995 as a personal retirement plan for a year at most. After all, the readily accessible newly-revealed writings insert the patches of color and edge-pieces of the jigsaw puzzle of the mosaic floor of "Revelation palace." All I had to do was identify the best version of the Book of Revelation available—many translations exist—and complete a parallel interpretation based on these revealed interpretations. But this was not to be. Ultimately, the very power of the interpretations themselves clarified translation of many tough, tricky Greek words and phrases too effectively to be ignored. So I had to learn Koine Greek and translate the Greek of the Book of Revelation myself. Fortunately its Koine street Greek lies somewhere between my proficient school Latin of five years and my fluent Hebrew from living eight years in Israel. Both my translation and interpretation strictly honored the warning against change of the Book of Revelation's verses 22:18-19.

As a result, the challenge of *Glorious Revelation* steadily grew to keep me fascinated, continually clicking at the keyboard into the early hours. Translating and interpreting formed a continual, creative, instructive feedback loop. The actual interpretation I began by first faithfully inserting the newly revealed symbols and verses. Thus the landscape of *Glorious Revelation's* jigsaw puzzle shines its symbols in the leafy greens of forests, the rippling blues of lakes, and the masonry browns of buildings, and its 30% revealed verses as edge-pieces and bridges between its landscaped regions. Subsequently, steadily pursuing the clues cast by St. John like lines and hooks throughout the crossword of his Book of Revelation, and applying sensitive logic connected interpretive jigsaw pieces and the closed gaps, step by step. Here and there, a rare flash of personal inspiration helped interpretation too. Now *Glorious Revelation's* mosaic jigsaw puzzle extends as the floor of the palace of Revelation through all of its twenty-two chapter rooms.

St. John has kept readers of his Book of Revelation guessing for two millennia and has safeguarded its prophetic events. Its light of cloaked truth has continued to burn through spiritually dark ages. The Bahá'í sources name St. John as the author of the Book of Revelation, presumably as the apostle who wrote the Gospel in rather different Greek. It was he who, as bishop at Ephesus, was deported to Patmos Island as late as 95 AD at the age of ninety years, accompanied by his young disciple Prochorus. They lived in a particular cave across whose mouth the vision of St. John appeared, and from whose wall its voices spoke.

The different Greek of St. John's Gospel and Book of Revelation can be medically explained by his brain aging in the interim, and by their very different subject matters. He published his Gospel as a logical young man to record the life and teachings of Jesus. In contrast, he dictated his Book of Revelation about the sights and sounds of his out-of-body vision at the age of ninety years. His brain surface processing language and logic had almost certainly shrunk, while more resilient deeper nerve cells and fibers could still formulate the emotive language for the sights, sounds, and feelings of his vision. Such change in his brain would mean his thinking language had probably regressed back to his native Aramaic and religious Hebrew. This would explain his quick-speak condensed Semitic Greek in the Book of Revelation. Perhaps he dictated the sights and sounds of his vision real-time to Prochorus in Aramaic or Hebrew, and he wrote it down in Koine Greek as fast as he could, joining 74% of its phrases with "and," the ubiquitous conjunction *Kai*.

Shrewd St. John would relish the result—a Semitic stew cooked in a spicy pot of street Greek—as useful fate that keep his readers fascinated and guessing. Just translating, not even interpreting, lets him laugh you along and challenge you with his odd riddles, peppery puns, tantalizing tenses, and discerning word order. You discover his literary crossword codes that he cast as lines and hooks to connect twenty-two chapters in a web of discovery. In the process, your taste for this old wise prophet grows and deepening rapport with him helps you tease out his methods, meanings, and messages.

In childhood I always had to know the truth, however painful, which probably helped me study medicine, garner degrees, and pursue a fulfilling career in intensive care. Yet over the years I needed to find higher spiritual truths to balance the logic and art of medicine. In this regard, religious prophecies fulfilled over millennia, or even just centuries, held me in awe. Then, learning about its new interpretations, the Book of Revelation, this mother of prophecy, drew me along its spiritual path. These Bahá’í sources open its palace gate and introduce its Angel messenger of the first chapter room. He greets and escorts us through the rest of “Revelation palace,” through his seven Faiths of Chapters 2 and 3, his throne-room of Chapter 4 with its courtiers, and into his library of Chapter 5 to meet the Ram. Next, we read histories and hear heralds in its East wing of Chapters 6 through 10. Then we reach its great central hall of Chapter 11, from where the brilliant seven-fold light of 1844 AD illuminates its whole palace. There we witness a fresh execution of the Ram of Jesus. Subsequently, we pass on through troubled Muslim histories and afflictions, including Armageddon, in its West wing of Chapters 12 through 16. The seal histories, trumpet herald angels, and bowl afflictions act out in sets of seven in Chapters 6, 10, and 15, and recall the riddle of St. Ives: “As I was going to St. Ives, I met a man with seven wives. Each wife had seven sacks, each sack had seven cats, and each cat had seven kittens. How many were going to St. Ives?” The answer “One” is the poser of the riddle, here is the Angel of the Glory of God of Chapter 1 who reappears in many guises through the remaining Chapters.

Brevity is blessed, and to this end the direct parallel layout of *Glorious Revelation* presents a concise best interpretation as its single united agenda. Verso (left-side) pages first secure the translation of the original Book of Revelation of St. John, then the facing recto (right-side) pages display its matching interpretation. This parallel recto interpretation matches St. John’s verso original—paragraph by paragraph, verse by verse, phrase by phrase, conjunction by conjunction, and even comma by comma. The interpretation’s length and phrase order remain close to the original. It is written to be read from recto page to recto page, with the facing verso original opposite and ready as the authoritative source reference, even for readers who know the Book of Revelation. Further, this layout creates a built-in glossary of symbols accessible via the Index. Of necessity, chapters start unconventionally on verso pages. In addition, the interpretation tenses are set to 1995 and stagger time across the nineteen centuries of the Book of Revelation from its 95 AD publication year to its nineteenth centennial year, 1995 AD. This literary device drives the interpretation in vivid real time, distinguishes the interpretation even more from the original, and generates useful dialectic tension that catalyzed interpretation.

This translation of the original Book of Revelation diligently reviewed, compared, and revised previous translations based on Majority, Receptus and Critical Texts.^{1,2,3,4,5,6,7} The most exhaustive, Aune’s three-volume work,⁸ was invaluable, as was the concise Barclay Newman dictionary listing meanings by frequency of usage.⁹ The limited vocabulary of the Book of Revelation’s street (Koine or Common) Greek is like both quick-speak blunt Cockney English and the first Basic English vocabulary of the minimum of eight hundred words needed to define all words in a standard Oxford dictionary, that even renders Shakespeare quite well. The very limited vocabulary of street Greek has inherent inspirational depth. In addition, the act of translation strives for harmonious loyalty to both the Greek original and modern English meaning. For example, the literal “his voice was like a sound of many waters” renders as “his voice rushed like a waterfall.” Certain liberties kept a few sentences brief, for example, by changing a mid-sentence “saying” to an opening “They said,” or a “so that” to a “So...” And that wonderful wild-card conjunction, *Kai*, opening 74% of the Book of Revelation’s verses, generated a wealth of legitimate meaning. For *Kai* may stand as an introductory *And*, or simply breathe silence ahead of a new sentence, or translate from a wide range of English conjunctions.^{8†} Regardless of all this, the notorious street Koine Greek of the Book of Revelation is tough to translate. Indeed, one eminent translator privately admits that even he has often wavered over a word.

Inevitably, translations of the Book of Revelation are biased, usually conspicuously. Certainly, *Glorious Revelation* is. But its bias derives from source interpretations that prove themselves by markedly easing the translation of its fifty-odd tough, tricky Greek words and phrases that have tested translators and translations for nineteen centuries. Extensive footnotes detail many of them. The resulting translation is far closer to the original Greek than others. This very easing of translation boosts the cred-

ibility of the Bahá’í sources guiding it. A telling example is the phrase found in verse 10:7, “God proclaimed his servant prophets,” indicating that God’s proclamation was his prophet Manifestations themselves. But check any Bible and you will read, “God proclaimed to his servant prophets,” inserting a notional “to” before the word “prophets.” Yet creating this non-existent dative case proves inaccurate and unnecessary.

Meanings of prophecy vary, yet its song sings eternal. For the main purpose of prophecy is spiritual—which should be no surprise. Spiritual writings agree: “We speak one word and by it intend one and seventy meanings,”¹⁰ and “This is one of the meanings of the biblical story...reflect until you discover the others.”¹¹ You can thus interpret the single spiritual principle of a prophetic vision as separate valid histories recurring in different times and diverse places, all with the same spiritual purpose.¹² This concept transforms the popular notion that you can interpret prophecy “any way you want” to another plane. Indeed, over nineteen centuries, the multiple interpretations of the quintessential Book of Revelation have generated a whole classification of prophetic interpretation into *historicist*, *preterist*, *futurist*, *spiritual*, and now *revealed* categories. *Glorious Revelation* falls into, nay defines, the revealed category of interpretation by the Bahá’í sources, yet still projects its interpretations through historicist and futurist lenses.

Thus the beast of the Book of Revelation spiritually symbolizes beastly rulers and regimes. Through their own prophetic lens, Christians tend to view this beast as the Roman Empire persecuting Christianity. While through the lens of the later Faiths of *Glorious Revelation*, this same beast looms as the Umayyad Empire. Just as the Roman Empire once plagued Christianity, so, six centuries later, the Umayyad Empire plagued initially virtuous Islam. Lens by lens, prophecy’s spiritual telescope focuses on various valid interpretations. Its red lens may portray first-century Rome while its green lens displays seventh-century Arabia. Its beast dons period costumes from two eras and areas, one Roman marching uniform, the other Umayyad cavalry colors. Functionally, the dining room of “Revelation palace” lets you meet as well as eat, and its library lets you daydream as well as read. In this same context, Christians typically interpret the seven congregations of Chapters 1, 2, and 3 as specific congregations where they were and also as the whole Church in general. These two harmonious layers of interpretations are free of contradiction. Here, adding a third harmonious layer that interprets for and welcomes these congregations also as the religious faiths that they are, remains free of contradiction.

Yet, in spite of the validity of multiple meanings, *Glorious Revelation*’s layout deliberately commits to a single, concise, united, best interpretation. It shelves many sound, but less-preferred, alternatives and is especially influenced by the Middle East setting of the Book of Revelation. After all, St. John’s home turf was the Middle East—not only the central Holy Land home of monotheism but also the surrounding broader region. Further, the newly-revealed interpretations set the Book of Revelation firmly in the monotheistic Middle East. It was this same Middle East that saw the evolution of Christianity and two more monotheistic Faiths after 95 AD. The first was Islam in all its forms, for both better and worse, and it should be no surprise that this major Middle East faith, Islam, should prominently feature in the Book of Revelation.

For St. John in 95 AD, Islam was more than a twinkle in the eye, but still a fetal Faith, whose due date was 622 AD, five centuries later. Islam’s thunderous fast descent across the Middle East was important prophetic news about which St. John indeed prophesied. Indeed, his Book of Revelation prophesies Islam as one successor of the faith of Christianity, sheds fascinating insight into the spiritual and warrior character of Islam, and provides natural closure for the New Testament. Some historicist interpreters did discover warrior Islam in Chapter 9,¹ catching sight of its Umayyad locust cavalries swarming across the Middle East and Mediterranean world after 633 AD. They heard its cannons conquer Constantinople in 1453 AD. But they still stayed blind to the appearance of Muḥammad in the Book of Revelation, since they were deaf to his Islam. Nor did they identify Islam as the “beast trying to change times and laws for three and a half times” in Daniel 7:25, or realize that the recurring 1,260-day time prophecy of the Book of Revelation ran on the Muslim calendar.

Continuing with multiple Middle East meanings, Jerusalem and Babylon represent spiritually noble and destructive ideologies in any area or era. Jerusalem, once Christianity, here shines as a new *Faith of Glory*.

Babylon, once Rome, is here interpreted as cancerous materialism, while an alternative interpretation would also see Babylon as the general loss of spirituality by humanity itself. Likewise, “the image of the beast” in verses 13:11-16 portrays any ruler or regime duplicating a bestial predecessor’s systematic tax extortion and discrimination against minorities. Here, writ large for Empires dominating the Middle East, the bestial Ottoman Empire of 1299 through 1918 AD succeeds the Umayyad of 661 through 749 AD. Yet in St. John’s era the bestial Roman Emperor Domitian (82-96 AD also followed Nero (54-68 ad), and ruling the Middle East, the bestial Umayyad Empire also succeeded the Roman. Then just within Islam, Caliph Yazid poisoned his father Mu’awiyeh in 680 ad, the Abbasids overthrew the Umayyads in 749 ad (which means the second beast of verse 13:11 has a serious alternative to the Ottoman regime in this Abbasid regime), and in addition, the nineteenth century Persian Qajar regime imitated the Ottoman regime.

On a smaller scale, verse 9:4’s grass, plants, and trees of the territories occupied by the seventh century Umayyads portrayed both the benevolent standing orders reining in their cavalries to limit how much they hurt people and property, and also the Sabaeen, Jewish, Zoroastrian, and Christian congregations, houses of worship, and clergies under their occupation. Likewise, verse 13:1’s ocean of the Umayyads displayed both their Arabian seacoast of origin, and also the heretical ocean of their collective mind. In a similar vein, listings of people and subjects may assume other valid sequences. Thus Chapters 2 and 3’s Pergamos, Thyatira, and Sardis can be Zoroastrianism, Hinduism, and Buddhism in another credible order. Verses 6:2-3’s calf and human *Living Beings* or *Primary Figures* can be reversed as the *Servant of Glory* and the *Door to Glory*. Likewise, verses 14:6-11’s three herald messengers, verses 14:14 and 14:17’s two judges, and verse 21:2’s fifth and sixth Commandments, can be acceptably reordered—for, regardless of sequence, the guiding spiritual concept of each list remains true.

Glorious Revelation relies upon revealed year dates for time prophecies in the Book of Revelation. The Bahá’í sources use the tested year-for-a-day biblical principle of Numbers 14:34 and Ezekiel 4:6. Expanding, a *month* (defined as 30 days by Genesis 7:11, 24, and 8:3-4) represents 30 years, and a *year* represents 360 years. The two time prophecies already mentioned ring in 1844 AD and toll the knell of Islam. Verse 9:15 sounds the first 391-day time prophecy (a *day*, a *month*, and a *year*) echoing amidst canons booming Ottoman conquest of Constantinople in the 1453 AD. Count these 391 days as years from 1453 AD, and you reach 1844 AD. Chapters 11 and 12 broadcast the second 1,260-day time prophecy loud and clear, four ways, seven times, amid proclamations of spiritual and military Islam and its successor faith. Count these 1,260 days as Islamic years from the first Islamic year of 1 AH (*Anno Hijrah*), or 622 AD, and you obtain 1260 AH, that was 1844 AD.

Historically, the prophetic year 1844 AD signaled the taking of effect of 1839 AD’s Ottoman *Tanzimat* reforms in Palestine. These general reforms attempted a revival of the Ottoman Empire, but too late and too little. Yet the freedoms they brought improved the lot of Palestinian Jews and Christians. Thus 1844 AD was the spiritual conception of the State of Israel, which sparked Jewish settlement of Palestine over a complicated century-long gestation before Israel’s birth in 1948 CE.

Many time prophecies outside the Book of Revelation identify 1844 AD, too. Counting the “2,300 days to the end of desolation” of Daniel 8:14 as years from the decree of Artaxerxes of 457 BC that finalized the consecration of the rebuilt Jerusalem Temple renders 1844 AD (no 0 AD/BC year existed). This decree was the most important of four—the first of Cyrus of 536 BC (Ezra 1), the second of Darius of 519 BC (Ezra 6), the third of Artaxerxes of 457 BC (Ezra 7) and the fourth of Artaxerxes of 444 BC (Nehemiah 2). An entirely Muslim time prophecy predicted the return of the Shi’i Twelfth Imam a thousand years after his disappearance in 260 AH (873 AD), namely in 1260 AH, that is, 1844 AD. Even more time prophecies for 1844 AD appear in Judaism, Zoroastrianism, and Islam.

Such remarkable inter-Faith agreement prophesying 1844 AD supports a compelling case for both inter-Faith unity and also prophecy¹³ in general. Further, the timing of *Glorious Revelation* is ahead of many other interpretations because 1844 AD guides it. Specifically, prophetic events up to the end of Chapter 16 have already been fulfilled, including the last, the Battle of Armageddon.

The word *Armageddon* transliterates as *Har Megiddo*, which is Hebrew for *Mount Megiddo*. Megiddo alone, once a military settlement stabling war horses, is now just a ten-acre tel, an uninhabited archeo-

logical 200-foot hillock. In Hebrew, *tel* is a small hill, usually man-made, a *giva'* is a hill, and *har* is a real mountain. Any map shows Mount Carmel is the sole mountain above Megiddo, and for this and other reasons *Glorious Revelation* identifies Mount Carmel as Mount Megiddo or Armageddon. Chapter 16 develops its sequential "Armageddon series" of historically connected interpretations, all symbolized by the spiritual spot of Mount Carmel. Verse 14 narrates the "warfare of the greatest day of God," then verse 16 names "Armageddon," but ahead of verses 17-21 that actually explode its warfare.

The first history in this Armageddon series was spiritual warfare when the Persian clergy and government tried to extinguish the Faith of Glory after 1844 AD, martyring 20,000 followers, and continuing persecutions through the twentieth century. Eighteen centuries earlier, Christianity underwent similar persecutions. The second Armageddon, around 1870 AD, was the *Proclamation to the Kings* from the region of Mount Carmel, an extensive systematic correspondence methodically urging world leaders to make peace, but they chose war. The outcome was the third Armageddon of the Balkans, where World War I started in 1914 AD. The fourth Armageddon was the decisive final battle ending World War I in 1918 AD, literally at Mount Carmel and Megiddo. British General Allenby decisively routed the army of the Ottoman Empire that was also enemy to the Faith of Glory. [Earlier in Jerusalem, my great uncle had been shot down from a balloon and my aunt and uncle-in-law-to-be were Jerusalem children presenting flowers to victorious Allenby.] Finally, the fifth most massive Armageddon, writ large in *Glorious Revelation*, was manifest as this whole twentieth century of worldwide warfare and cold war since 1914 AD.

In summary, Mount Carmel, for the Faith of Glory, symbolizes an Armageddon battle series that started as Middle East inter-Faith persecution, continued through appeals for peace, then opened as World War I in the Balkans, included the British defeat of the Ottoman Empire, and ultimately became the global war lasting this whole twentieth century. Now, at century and millennium end, increasingly effective global initiatives against warfare augur enough global wisdom, power, and hope for a new charter of nations to extinguish warfare and guide humanity towards its millennium of peace.

However, 2000 AD only puts us at the start of Chapters 17-19 that bode a pending Greatest Depression first. Chapter 17 identifies Babylon as systematic cancerous materialism, narrating how empire after empire have thereby abused humanity for three millennia. Cancerous materialism controlled, in particular, a series of ancient Empires: Egypt, Assyria, Babylonia, Persia, Greece, Rome and Byzantium. These seven were ethically the biggest and worst, the most imposing ones that dominated the Middle East before, during, and after St. John's time. Aptly, Chapter 17 also explains prophetic interpretation, using the whore, waters, beast, and city as its examples in the context of cancerous materialism. Next, Chapter 18 describes a Greatest Depression, worse than the 1930s, that destroys cancerous materialism, and spiritually corrects the Dow-Jones and similar indices, ringing and wringing out cancerous materialism to stop it persuasively and obsessively putting things before people. Verses 11-13 indicate sequential market crashes—gold early, goods next, transport later, and labor last (giving workers some respite). This is an unpopular subject to broach at a relatively prosperous time in the West, and its exact timing cannot be known. Suffice it to say that according to this interpretation of *Glorious Revelation*, it will start suddenly and surprise everybody, and lasts a full chapter! Then Chapter 19 describes its outcome of spiritual awakening and sharing of God's material bounty. Later, spiritual economics features as one positive new commandment of Chapter 21's Twelve Commandments of the advancing Law of God. Last, the golden Millennial light of Chapters 20-22 dawns as the glorious garden of "Revelation palace," blossoming in unity and peace.

We have already seen how the time prophecies of the Book of Revelation synchronize with those of other faiths. Indeed, the influence of the Book of Revelation extends far beyond its strictly Christian origin. Its central sacrificial figure, the Ram, leads the way. This *arnion*, the diminutive of *arnen*, meaning sheep, appears in verse 5:6 and translates as "young Ram." The traditional translation, "Lamb," is a misnomer, since right from verse 5:6 the arnion possesses horns and is angry in verses 6:16-7—both typical of a ram, not a lamb. Rams were also sacrificial animals just like lambs. This Ram, the Door of Jesus, was his prophesied Second Coming, not his First. For this Ram prophesying Jesus in hindsight has little point. In any case, Jesus is named simply Jesus in many verses. Instead, this Ram is the Door of Jesus who was his also-sacrificed Second Coming.

This Door or Ram of Jesus was a Persian Manifestation of God in Persia named the Báb. He was born in 1819 AD, proclaimed in 1844 AD, and was executed in 1850 AD. His name, the Báb, translates as “Door” or “Gate” as interchangeably *thura* does in Greek. This name lets *Glorious Revelation* interpret the *thura* or Door of verses 3:8, 3:20, and 4:1 as him. In 1850 AD it was Persian rulers and Muslim clergy executing him by firing squad. But his followers and Western observers reported that the 750 bullets of the first firing squad missed him. He vanished but was found miraculously unscathed in his cell completing his last, previously interrupted, dictation. Then the 750 bullets from the Muslim squad, replacing the first now-deserted Armenian squad, killed him. Bullets pierced this Second Coming of the Ram as crucifixion nails pierced his First Coming as the Lamb of Jesus. In 1899 AD the Báb’s hidden remains were taken to Mount Carmel for burial, entombing him as another Elijah beside the tomb of the first Elijah. (In Christianity John the Baptist had fulfilled this same role).

Yet, in 1844 AD, Millennialists,¹⁵ who had tracked down biblical prophecies in order to greet the Second Coming of Jesus, missed him. They got the time right, but neither his place nor identity. For they assumed that, somehow, Jesus would simply appear, miraculously, with the clouds, in the sky, for everyone, no matter where, to see. Such literal Christian expectations for the Second Coming of Jesus were not met by the Báb, any more than similar literal Jewish Messianic expectations had been met by Jesus eighteen centuries before. For orthodox religion insists that prophecies be fulfilled literally,¹⁶ thereby hiding the sequential dawning of Messiahs and Second Comings. As a result, the Messiah who comes is never the one expected!

Therefore the Book of Revelation is a unique pre-history, describing the evolving Law or Religion of God that its temple represents, advancing since its publication as event advancing in Christianity, Islam, and now the latest Bahá’í Faith, which together form the Law of God. In *Glorious Revelation* the Bahá’í Faith, which reveals its symbols and verses,^{12,17,18,19} is named the “Faith of Glory.” In this context, the Book of Revelation recognizes the earlier monotheistic Faiths of Sabaeism, Judaism, Zarathustrianism, Hinduism, and Buddhism.

This latest Bahá’í Faith was born when the Báb proclaimed in 1844 AD, its first calendar year, 1 BE (Bahá’í Era). In Persian its name derives from *bahá*, meaning “glory,” and the Faith’s foremost Manifestation of God is named Bahá’u’lláh, meaning “Glory of God.” Further, the grand global birth cry of the Bahá’í Faith announces two Manifestations of God instead of just one, and twenty-four founding disciples instead of just the twelve sons of Israel, disciples of Jesus, or Imams of Muḥammad. The Bahá’í Faith declares that the Báb and Bahá’u’lláh are the twin Manifestations whom God has promised to every Faith—not least Christianity and Islam. The Báb preceded, and opened his Door, to his greater successor Manifestation of God, Bahá’u’lláh, who was a contemporary Teheran nobleman born in 1817 AD.²⁰ The Báb and Bahá’u’lláh are the most recent of a series of Manifestations of God including Adam, Noah, Abraham, Moses, Zarathustra, Krishna, Buddha, Jesus, and Muḥammad, who, from age to age, have successively taught our species the Law of God now advancing to global status. Today, its latest Bahá’í Faith stands historically where Christianity stood around 156 AD.

Bahá’u’lláh proclaimed himself in 1863 AD and led the Bahá’í Faith forward in spite of being in prison most of his life. In 1892 AD he died and was buried in Ottoman Palestine, now Israel. Bahá’u’lláh was the Angel of the exalted Jesus in Chapter 1 of the Book of Revelation, with white hair, flaming eyes, and a radiant face. These descriptions in verses 14–16 accurately reflect his physical features. Further, his known genealogy fits both lineages, the “root” and “offspring of David,” of verses 5:5 and 22:16. The Book of Revelation’s title “Father” also applies to Bahá’u’lláh.^{21,22,23,24} For this title only once applied to Jesus,²⁵ whom the title “Son” suits best.

Another Book of Revelation title, *Christos*, equivalent to the Hebrew *Mashiach*, has the exact literal meaning “anointed” and derives from ceremonial anointing of kings and prophets by Jews, and of political and religious leaders by Greeks. Yet, writ large, the title *Anointed* describes all the Manifestations of God passing through the millennia, including, but not limited to, Jesus. *Christos* is Jesus Christ for Christians, *Mashiach* is the awaited Messiah for Jews, and Bahá’u’lláh is this era’s Millennial Messiah for Bahá’ís, with Jesus and Muhammad Messiahs of previous cycles of the Law of God. *Glorious Revelation* therefore applies context to translate *Christos* as either “Christ” or “Messiah.” Again, the cluster of titles

“First and Last,” “Beginning and End,” “Alpha and Omega”^{20,26,27,28} defines Manifestations of God as first beginners and final enders of the religious cycles that steadily advance the Law of God through the millennia. These titles first describe God in verse 1:8, next introduce the 95 AD Angel of the exalted Jesus in verses 1:11 and 17, then proclaim him as the exalted Bahá'u'lláh eighteen centuries later in verses 21:6 and 22:13.

The writings of altogether four Bahá'í primary figures are authoritative. The foremost are Bahá'u'lláh and the Báb, and the others, the Faith's *Servant of Glory*, 'Abdu'l-Bahá, and its *Guardian*, Shoghi Effendi. Other interpretations of the Book of Revelation based on the Bahá'í sources,^{29,30,31,32,33,34} like *Glorious Revelation*, are simply regarded as opinion. Such strictness boosts the very authority of the interpretations that the primary figures reveal. The Epilogue lists their available interpretations for the Book of Revelation, verse by verse, on pages 145–48.³⁵ Bahá'u'lláh's 1862 AD Book of Certitude [Kitáb-i-Íqán] reveals symbols in the Book of Revelation in extensive detail.³⁵ Subsequently 'Abdu'l-Bahá interprets the core 15% of its 394 verses; that repetition expands to 30%.^{17,35,‡} He writes further, “The Book of Revelation produces wonderful effects in minds, and causes hearts to be attracted.”³⁶ Then the Guardian expands the interpretations for key verses.^{18,19,35} All their relevant writings are scattered piecemeal across a century in sacred publications. 'Abdu'l-Bahá has also interpreted other prophecies piecemeal: Daniel, but only verses 8:13–17, 9:24–26, and 12:6–7, 11–12;³⁷ and Isaiah, but only verses 9:6–9, 11:1–10, 43:1, 48:12, and 55:12.³⁸ Bahá'í revealed writings do not interpret the Book of Revelation from beginning to end. For its interpretation has helped teach this Bahá'í Faith, but has not been an end in itself. Instead, the interpreted symbols and verses have helped people like Moffett,²⁹ Riggs,³⁰ Sears,³¹ Motlagh,³² Sours,³³ Tai-Seale,³⁴ and me fill the gaps. *Glorious Revelation*, for its part, faithfully incorporates revealed symbols and verses as cornerstones from which to build its interpretation of the rest. Bahá'í “pilgrim notes,” also exist as hearsay reports, and the few that interpret the Book of Revelation were written by western Bahá'ís who met 'Abdu'l-Bahá or Shoghi Effendi.

One such report by Ruth Moffett identifies the Angel of Jesus of Chapters 1 as Bahá'u'lláh, and the congregations as faiths. Fortunately a letter that Shoghi Effendi wrote to her supports her, in that it states, “He is the Father and all previous dispensations led up to him.”³⁹ She further quotes him unsubstantiated, saying, “The Book of Revelation is the Master Bridge revealed by Christ for the followers of all religions, leading to the Kingdom of God upon the earth; and Bahá'u'lláh holds the seven in his right hand...”⁴⁰

Then, Shoghi Effendi writes for Chapter 4 that the twenty-four Elders around the throne in verse 4:4 were the twenty-four founders [sic] of the Bahá'í Faith of whom at least nineteen were known as the Letters of the Living.⁴¹ The odd but accurate Greek defining the throne positions helps considerably. Verse 4:6 places the four Living Beings both upon and also around the throne. Not to be outdone, verse 5:6 places the Lamb or Ram simultaneously both at the center of the throne and Living Beings and also among the Elders. Then verse 7:17 has the Ram partly sharing the throne. In fact, these three verses spell out a Bahá'í *Who's Who* for the overlap of the Persons Enthroned, the Living Beings, and the Elders of Chapter 4. When read in the light of the interpretation, the odd Greek wording is seen to be accurate and becomes clear. For the four Living Beings are the primary Bahá'í figures and also four of the twenty-four Elders. Verses 4:2–3's and 5:6's God's two Manifestations on the throne are Bahá'u'lláh and the Báb, who are also two of the four Living Beings. Seen in reverse, the twenty-four Founders include the four primary Bahá'í figures and another twenty founders, and the four primary Bahá'í figures include Bahá'u'lláh and the Báb as well as 'Abdu'l-Bahá and Shoghi Effendi.

The patches of color and edge pieces of *Glorious Revelation's* jigsaw mosaic of the Book of Revelation, namely the revealed symbols and verses, join other verses in its crossword puzzle and decode their meanings, too. Repetition already expands the revealed core 15% of the 394 verse total to 30%. For example, two of the three revealed “Woes” of verse 11:14 also appear in verses 8:13 and 9:12. Then St. John's extensive crossword clues, the literary lines and hooks he cast throughout his Book of Revelation, are trigger-phases and link-words like the ones Friedman discovered in Genesis,⁴² and they connect the other 70% of verses in various ways. Date prophecies join together mathematically, small differences in repeating phrases become leads, symbols reveal meanings at both spiritual and material levels, and Hebraisms make new sense.

For example, the “mighty” angel appearing in verses 5:2, 10:1, and 18:21, simply interprets as one person, Bahá’u’lláh. Four horses that neigh differently in verses 6:1–8, 14:20, and 19:18, still gallop throughout true to character as corrupt theology, widespread warfare, economic injustice, and wanton death, wherever they are. The 391-year prophetic period of verse 9:15 ends exactly in the 1844 AD of Chapters 11 and 12. Clouds double as glory and opposition, horses as harmful spiritual and military forces, and earthquakes as doubts and warfare. The Hebraism, “curse of war” of verse 22:3 reveals meaning for the otherwise solitary bare word “curse”—thanks to Aune. St. John’s literary lines and hooks join his hitherto concealed 70% of verses in a web of discovery of *Glorious Revelation*’s single united agenda. Once you recognize and catch your first line, grasping the others comes more easily...

In summary, *Glorious Revelation* turns the prophetic pages of the Book of Revelation and reveals it as a pre-history of Christianity, Islam, and the Bahá’í Faith of Glory serially advancing one Law of God, the Religion of God, since 95 AD. I take sole responsibility for *Glorious Revelation*. It was conceived, incubated, hatched, and nurtured to fly on balanced wings of scholarship and spirituality as an independent investigation of truth. Encouragement and help from friends, well-wishers, and fellow truth seekers in all Faiths made it possible.

† additionally, along with, also, alternatively, as, as for, as well as, at this, because, behold, but, certainly, consequently, continuing, especially, even, even so, exactly, for, further, hereupon, however, in addition, in other words, in particular, including, inclusive of, in other words, indeed, instead, just, last, like, meaning, meanwhile, moreover, namely, next, nonetheless, notwithstanding, now, nevertheless, or, particularly, rather, regardless, specifically, so, so that, still, subsequently, such as, that, that is, that is to say, then, thereupon, together with, though, throughout, when, whereas, which, while, who, or with!

‡ Verses 1:6, 7, 8, 10, 13, 14, 16, 17, 20; 2:7, 17, 28; 3:3, 5, 12, 21; 4:1, 4; 6:14; 7:15, 17; 8:5, 13; 9:1, 11, 12; 11:1–19 (full chapter); 12:1–6; 13:11, 12, 17, 18; 14:1, 8, 14; 15:5, 6, 8; 16:1–21 (full chapter); 15–21; 17:12, 14; 18:2; 19:1, 11, 15, 16; 21:1–7, 9–17, 19, 22, 23; 22:1, 2, 12, 13, 16, 17, 19.

Notes:

- 1) Gregg (1997), *Revelation, Four Views*, pp. 174–201.
- 2) Farstad (1994), *Greek English Interlinear New Testament*.
- 3) Caird (1966), *Revelation of Saint John*.
- 4) Lamsa (1968), *Holy Bible: Aramaic of the Peshitta*.
- 5) *New English Bible with the Apocrypha* (1970).
- 6) *New American Bible* (1991).
- 7) *Hebrew Bible* (1962).
- 8) Aune (1997), *Biblical Commentary, Revelation*.
- 9) Barclay Newman (1993), *Concise Greek-English Dictionary*.
- 10) Bahá’u’lláh (1976), *Kitáb-i-Íqán (Book of Certitude)*, p. 255.
- 11) ‘Abdu’l-Bahá (1984), *Some Answered Questions* (abbreviated SAQ), p. 126.
- 12) Bahá’u’lláh (1976), *Kitáb-i-Íqán (Book of Certitude)*, pp. 33, 68, 72.
- 13) ‘Abdu’l-Bahá (1984), SAQ, p. 71.
- 14) Bahá’u’lláh (1976), *Proclamation to the Kings*.
- 15) See separate bibliography of Milleniarists Writings, p. 153.
- 16) Bahá’u’lláh (1976), *Kitáb-i-Íqán (Book of Certitude)*, pp. 18, 26, 80–82.
- 17) ‘Abdu’l-Bahá (1984), SAQ, pp. 45–61, 67–72, 219.
- 18) Shoghi Effendi (1974), *God Passes By* (abbreviated GPB), pp. 7–8, 53–58, 69, 92–95, 169, 195, 213, 239, 249.
- 19) Shoghi Effendi (1996), *The Promised Day Come*, pp. 75, 53, 202, 302.
- 20) ‘Abdu’l-Bahá (1982), *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 12–13.
- 21) Bahá’u’lláh (1988), *Epistle to the Son of the Wolf*, p. 57.
- 22) Bahá’u’lláh (1978), *Tablets of Bahá’u’lláh*, pp. 11, 14–15.
- 23) Shoghi Effendi (1980), *The Promised Day Come*, pp. 32–33, 45, 103.
- 24) Shoghi Effendi (1974), GPB, p. 94–95.
- 25) Gospel of St. John 14:7–11.
- 26) Bahá’u’lláh, (1976), *Kitáb-i-Íqán (Book of Certitude)*, pp. 161–164.
- 27) ‘Abdu’l-Bahá, (1984), SAQ, p. 219.
- 28) Shoghi Effendi, (1974), GPB, p. 95.

Lights of 'Irfán

- 29) Moffett, Ruth, (1977), *New Keys to Book of Revelation* (abbreviated NKBR).
- 30) Riggs, Robert, (1981), *Apocalypse Unsealed*.
- 31) Sears, William, (1980), *Thief in the Night: The Case of the Missing Millennium*.
- 32) Motlagh (1992), *I Shall Come Again*.
- 33) Sours, Michael, (1997), *Understanding Biblical Prophecy*.
- 34) Tai-Seale, Thomas, (1992), *Thy Kingdom Come*.
- 35) See the Epilogue of revealed interpretations of symbols and verses on pages 145-148.
- 36) 'Abdu'l-Bahá, (1984), SAQ, p. 253.
- 37) 'Abdu'l-Bahá (1984), SAQ, pp. 36-44.
- 38) 'Abdu'l-Bahá (1984), SAQ, pp. 62-66.
- 39) Shoghi Effendi, June 8 1952, letter to Ruth Moffett.
- 40) Moffett (1977), NKBR, p. xvii and p. 7.
- 41) Shoghi Effendi (1974), GPB, p. 7-8.
- 42) Friedman (1998), *Hidden Book in Bible*.