

The Remarkable Parallels Between the Lives of Christ and the Báb¹

[based on *Thief in the Night* by William Sears
and *God Passes By*² by Shoghi Effendi]

- ⚙ Both Their comings (births) were preceded by a celestial display, a heavenly sign, Christ: Star of Bethlehem (Christmas Star); the Báb: a fiery comet [RS], and the star-fall of 1833 & Sirius B in 1844 [GKG].
- ⚙ The Book of Daniel in the Old Testament of the Bible prophesizes the coming of both Christ and the Báb, Christ: Daniel 9:24; the Báb: Daniel 8:13-17.
- ⚙ Both Christ and the Báb came from humble backgrounds – Christ the son of a carpenter, the Báb a merchant from Shiraz. Both followed in these backgrounds, and excelled in Their profession and were always fair in Their dealings.
- ⚙ Both were from the religious background and practiced the Faith that was prevalent at the time, Christ: Judaism, the Báb: Islam.
- ⚙ Both were descendants of Abraham (‘Prophets of the children of Israel’ [SAQ]), through his three wives (see Genesis, Chapter 25).
- ⚙ Both were youthful when They public declared Their mission, Christ: 30 (Luke 3:23), the Báb: 25.
- ⚙ An important woman in Each of Their lives, who were relatives, were aware of Their divinity before They declared Themselves or started Their public ministries, Christ: Mary, the mother of Jesus, the Báb: Khadíjih Bagum, the wife of the Báb.
- ⚙ Both received the Holy Spirit of God, Christ: ‘the descent of the Dove upon Christ in the Jordan’; the Báb: ‘the dream of the Báb, in which the blood of the Imam Husayn touched and sanctified His lips’ [MA] [GPB]
- ⚙ Both demonstrated the radiance and authority of God when They were very young, and were acknowledged as manifesting ‘remarkable evidences of superhuman wisdom’. [RS]
- ⚙ “Neither had any physical defects.” [GKG]
- ⚙ Both responded similarly to those who inquired of Their knowledge to the Divinity of God within Them; Christ: “After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. And when his parents saw him, they were astonished. And his mother said to him, ‘Son, why have you treated us so? Behold, your father and I have been searching for you in great distress.’ And he said to them, ‘Why were you looking for me? Did you not know that I must be in my Father’s house?’” (Luke 2:46-49); and the Báb: “Each morning, the learned schoolmaster would gather with the theological students, to engage in discussion and debate together. One day, a scientific topic was being discussed, and despite the considerable debate that followed, it still remained unresolved. The schoolmaster promised to study the matter overnight, and they would explore it again until it was resolved satisfactorily. At this, they ended the debate. At this point the Báb raised up His head, and addressed them, resolving for them the answer they sought. The students and master were completely dumbfounded and bewildered. They asked the young Child how He could possibly have gained this knowledge, and the Child responded, ‘Should through grace the Holy Spirit again assist, others will do what Christ has done.’” [www.bahai-library.com]

- ✿ Both had sayings about them that told of Their innate and God-given knowledge, Christ: “(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.” [John 7:39-40], and the Báb: “Should the grace of the Holy Spirit once again deign to assist, Others will also do what Christ could perform.” [BHDD]
- ✿ Neither of Them went to school or had any real formal education. Christ was fourteen when He impressed the Pharisees and Rabbis with His commentaries on the ‘Books and Prophets’ when He was in the Temple. The Báb knew more than his teachers about the Holy Books; His Qur’an (the Holy book of Muhammad) teacher brought Him home one day and told the Báb’s uncle, who was raising Him (after the Báb’s father passed away), that the Báb could not be taught because He already knew everything.
- ✿ Both were very pious young men growing up, and impressed their peers and elders with Their innate, divine knowledge.
- ✿ “Both possessed extraordinary wisdom and knowledge and were sources of knowledge.” [GKG]
- ✿ Both applied justice in Their Words and deed, Christ: “Listen to what the unjust judge says: And shall not God bring about justice for his chosen ones, who cry out to him day and night?” (Luke 18:6-7); “Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. You blind guides! You strain out a gnat but swallow a camel. (Matthew 23:23-24). The Báb: “These are the appointed days which ye have been yearningly awaiting in the past – the days of the advent of divine justice. Render ye thanks unto God, O ye concourse of believers.”; “Do Thou graciously forgive me for the things that I have wrought in Thy holy presence, and look not upon me with the glance of justice, but rather deliver me through Thy grace, treat me with Thy mercy and deal with me according to Thy bountiful favours, as is worthy of Thy glory.” (*Selections from the Writings of the Báb*, p. 161, 208)
- ✿ “Both were saviors.” [GKG]
- ✿ They were both known for Their meekness, compassion, humility and loving kindness, and spoke similar Words that exemplified these qualities, Christ: “But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted.” [Matthew 23]; and the Báb, “I beseech Thee, O my Lord, by Thy most effulgent splendour, before whose brightness every soul humbly boweth down and prostrateth itself in adoration for Thy sake—a splendour before whose radiance fire is turned into light, the dead are brought to life and every difficulty is changed into ease.” (*Selections from the Writings of the Báb*, p. 180)
- ✿ “Both possessed a combination of qualities that were signs of their greatness.” [GKG]
- ✿ Each had a forerunner or herald who came to prepare for Their Coming, Christ: John the Baptist; the Báb: Shaykh Ahmad and Sayyid Kázim. Their ‘constant theme was the near advent’ [BHDD], Christ: the ‘Messiah’; the Báb: the ‘Deliverer of the Later Days’ [BHDD].
- ✿ Both met Their herald in person before Their public ministry began, Christ: John the Baptist, the Báb: Sayyid Kázim.
- ✿ Both entered a holy city upon a beast of burden; Christ: Jerusalem, seated upon an ass, the Báb: Mecca, seated upon a camel.
- ✿ They both performed healing miracles.

- ⚙ Both saved the son of a prominent person from death at the request of the father, Christ: John 4:46-54, the Báb: *The Dawn-Breakers*, p. 197.
- ⚙ “They both made cleat[☞] {clear} that performance of miracles often does not make people strong believers.” [GKG] {☞ An apparent typo from the original publication, ‘cleat’ should be ‘clear’.
- ⚙ “Both possessed remarkable foresight.” [GKG]
- ⚙ They both made prophetic statements.
- ⚙ Both had titles that meant they were sent by God as the Word of God, Christ: ‘the anointed one’; the Báb: ‘the gate’ or ‘the door’.
- ⚙ Both referred to Themselves as ‘the gate {or door}’ or ‘the Gate {or Door}’, Christ: “I tell you the truth, I am the gate (door) of the sheep. All who ever came before me are thieves and robbers: but the sheep did not hear them. I am the gate (door): whoever enters through me will be saved (or kept safe). He will come in and out, and find pasture.” (John 10:7-9). The Báb: “Indeed, We have not sent any Messenger without this binding covenant and We do not, of a truth, pass judgement upon anything except after the covenant of Him Who is the Supreme Gate hath been established (*Selections from the Writings of the Báb*, p. 46); “Verily I say, I am the Báb, the Gate of God...”. (*The Dawn-Breakers*, p. 63)
- ⚙ “Both asserted they were truthful and brought the truth.” [GKG]
- ⚙ Both were referred to in lofty terms that denoted Their Station as a Manifestation of God[☞] and in prophecies They fulfilled, Christ: ‘the Son of God’, ‘Immanuel’, ‘the Lamb of God’, ‘the light of the world’, ‘the Messiah’; the Báb: ‘the gate’, ‘the promised Qá’im’ {‘He who ariseth’}, ‘the promised Mihdi’ {‘One Who is guided’}, ‘the Gate of the Hidden Iman’, ‘the Primal Point’, ‘the Mystic Fane’ ... || for a fuller description see End Notes ① ||
- ⚙ “They shared the power of the Word of God with their disciples and followers.” [GKG]
- ⚙ Both stressed ‘loving your neighbor as yourself, Christ: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. (Matthew, 22:37-40); the Báb: “What God loves most in the people of the Bayán is their love one for another ...” [RS]
- ⚙ Both employed forgiveness – in prayer, deed and word, Christ: The Lord’s Prayer; “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (Matthew 6:14-15); “... forgive, and ye shall be forgiven ...” (Luke 6:37). The Báb: “Forgive us our sins.”; “Glorified art Thou, O Lord, Thou forgivest at all times the sins of such among Thy servants as implore Thy pardon.”; “... O Lord. Forgive us our sins, have mercy upon us and enable us to return unto Thee.”; “O Lord! If Thou forgivest me not, who is there then to grant pardon, and if Thou hast no mercy upon me who is capable of showing compassion?”; “I BEG Thee to forgive me, O my Lord, for every mention but the mention of Thee, and for every praise but the praise of Thee, and for every delight but delight in Thy nearness ...” (*Selections from the Writings of the Báb*, p. 44, 177, 182)
- ⚙ Both told Their followers that they must shed ‘light’ that they received from Them into the world, Christ: “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matthew, 5:14-16); the Báb: “The light of the people of the world is their knowledge and utterance; while the splendours shed from the glorious acts of Him Whom God shall make manifest are His

Words, through whose potency He rolleth up the whole world of existence, sets it under His Own authority by relating it unto Himself, then as the Mouthpiece of God, the Source of His divine light – exalted and glorified be He – proclaimeth: ‘Verily, verily, I am God, no God is there but Me; in truth all others except Me are My creatures. Say, O My creatures! Me alone, therefore, should ye fear’.” VIII, 1. (*Selections from the Writings of the Báb*, p. 98)

- ✿ Both challenged those who questioned Their authority from God that they were without sin, Christ: “Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.” (John 8:46-47); the Báb: “I swear by Him Who hath called Me into being, I can discover no trace of sinfulness in Myself, nor have I followed aught but the Truth; and unto Me God is sufficient witness.” (*Selections from the Writings of the Báb*, p. 22)
- ✿ They both called the first believers to accept the divinity of Their Message and Station by specific name or title, i.e. Christ: Disciples, the Báb: Letters of the Living; and they also became known as Apostles.
- ✿ Both called the very first to recognize and accept Them by a special title or designation, Christ: Peter – the ‘rock’ (Matthew 16:18, “And I say unto thee, That thou art Peter, and upon this rock I will build my church...”); the Báb: Mullá Husayn – “O thou who art the first to believe in Me! Verily I say, I am the Báb, the Gate of God, and thou art the Babu’l-Báb, the gate of that Gate.” (*The Dawn-Breakers*, p. 63)
- ✿ The first to believe in each of Them, and embrace Their Message, were youthful (late twenties, early thirties) and had a brother who also accepted and followed their Lord, Christ: Peter, and his brother Andrew; the Báb, Mullá Husayn, and his brother, Muḥammad-Ḥasan Buṣhrú’í.
- ✿ Each of Their first disciple to believe in Them had a primary station among the other disciples. [GKG]
- ✿ They both had a close and loving relationship with Their disciples.
- ✿ Both spoke of and proclaimed the Kingdom of God, Christ: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matthew 6:33; also, other verses from Matthew, and Luke, and Romans); the Báb: “[he (the Báb)] was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings ...” [PUP] [GKG]
- ✿ Both spoke of the Holy Spirit or the Holy Ghost, Christ: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13); Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. (Matthew 12:31-32); Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. (Matthew 28:19); But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26). And the Báb, “O SPIRIT of God! Call Thou to mind the bounty which I bestowed upon Thee when I conversed with Thee in the midmost heart of My Sanctuary and aided Thee through the potency of the Holy Spirit that Thou mightest, as the peerless Mouthpiece of God, proclaim unto men the commandments of God which lie enshrined within the divine Spirit. Verily God hath inspired Thee with divine verses and wisdom while still a child and hath graciously deigned to bestow His favour upon the peoples of the world through the influence of Thy Most Great

Name, for indeed men have not the least knowledge of the Book. Chapter LXIII. (*Selections from the Writings of the Báb*, p. 63-64)

- ⚙ Both spoke of One greater than Their own self, Christ: God, the Father in Heaven, the Báb: Bahá'u'lláh, come in the Station of the Father.
- ⚙ Both had chroniclers about Their lives and Teachings – who wrote down events and the Words They spoke as events occurred, Christ: Matthew, Mark, Luke & John; the Báb: Nabil.
- ⚙ Both of them appeared radiant and luminous before Their believers, Christ: (Transfiguration) “And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light.” (Matthew 17:1-2), the Báb: “And His face was luminous; rays of light radiated from it. He looked so majestic and resplendent that fear seized me, and I stood transfixed where I was, trembling uncontrollably. I could neither enter the room nor retrace my steps.” (H.M. Balyuzi, *Khadíjih Bagum - Wife of the Báb*)
- ⚙ Both spoke of the ‘new age’ to come.
- ⚙ Both came at a time in the history of mankind in which the people were expecting a great Messenger to be sent by God. For the followers of Moses (Judaism), it was the promised ‘Messiah’ – to which Christ fulfilled, and for followers of Muhammad (Islam), it was the ‘Lord of the Age’ – to which the Báb fulfilled; and the wave of expectation was that They would fulfill the prophecies of the Scriptures and usher in a new spiritual age.
- ⚙ Both gradually unfolded Their claims and doctrines according to limited capacity of the people of Their time, and caused some confusion both among the public and for some of their first believers. [TIN] [GKG]
- ⚙ Both spoke of sin, everlasting life and rebirth. (PUP) (SWTB)
- ⚙ “They attracted and addressed large crowds.” [GKG]
- ⚙ The people of the time, though attracted to Their presence, did not understand Their Words; They both spoke in plain truths and in symbols.
- ⚙ Both made reference to the ‘heavenly Father’ (also, ‘Lord of the heavens’).
- ⚙ “The whole public ministry of Jesus Christ is parallel to that of the Báb’s.”² [GPB]
- ⚙ The period of Their ministry was very brief and turbulent in each case, that culminated in sudden arrest, scourging, and moved with dramatic swiftness to its climax.
- ⚙ Throughout Their ministries, both of Them were constantly persecuted by the majority of the people of Their land, and both suffered as a result. And, despite this, They kept teaching, and Their Message only grew stronger and stronger.
- ⚙ “The cause of the rejection and persecution of the Báb was in its essence the same as that of the rejection and persecution of the Christ.” [DB] (Also, see End Notes ②)
- ⚙ “Both experienced intense sorrow and suffering.” [GKG]
- ⚙ “They both sympathetically cared for women and dealt in a friendly way with them.” [GKG]

- ⚙ Each of Them had an outstanding woman follower who played a dramatic part in making the disciples turn their faces from the past and look toward the future, Christ: Mary, the mother of Jesus and Mary Magdalene; the Báb: Táhirih.
- ⚙ Both of Them boldly challenged the time-honoured conventions, laws, and rites of the religions into which They had been born (i.e., Christ – Judaism, the Báb – Islam), and Their teachings were seen as threatening to the civil order.
- ⚙ Both of Them introduced ‘new teachings’, clearly enunciating that it was from God – that stood in direct contrast to the practices of teachings or beliefs of the past.
- ⚙ Both brought a ‘New Book’, Christ: The Gospels of the New Testament; the Báb: The Bayán, Persian and Arabic [DB].
- ⚙ Both had a “restricted range within which His laws and ordinances have been made to operate ...” [WB]
- ⚙ “They attracted people from afar under most extraordinary circumstances.” (“Certain people journeyed long distances due to the mysterious attraction to Jesus Christ and the Báb. In the first instance, this occurred at the birth of Jesus; in the second, during the imprisonment of the Báb at Chihriq.”) [GKG]
- ⚙ Stories of each of Them spread across the land of Their birth, and people flocked to hear what They had to say.
- ⚙ “Both reinforced their teachings by appealing to the sacred scriptures of their societies.” [GKG]
- ⚙ Both of Them warned the people of Their time against rejecting Their Message *because* of the Teachings of religion of Their time.
- ⚙ “They challenged people to sacrifice greatly and give their lives to follow them.” [GKG]
- ⚙ Both “proclaimed a new code of religious law, and by precept and example instituted a profound moral and spiritual reform, the priests immediately scented moral danger. They saw their monopoly undermined, their ambitions threatened, their own lives and conduct put to shame. They rose against Him in sanctimonious indignation.” (*The Dawn-Breakers*, p. xxxi)³
- ⚙ “Both were prayerful.” [GKG]
- ⚙ Both of Them employed fasting as a means to demonstrate Their love for God, and servitude unto Him.
- ⚙ “They both condemned wicked cities.” [GKG]
- ⚙ Both of Them caused alarm among the religious leaders of Their time – who conspired to terminate Their lives, thus hoping to extinguish Their light and teachings and those who would follow or believe in Them.
- ⚙ They courageously condemned the unbridled graft and corruption which They saw on every side, both religious and secular.
- ⚙ “Both showed fearlessness, particularly when being on stormy water in a boat.” [GKG]
- ⚙ The purity of Their own lives shamed the people among whom They taught.

- ⚙ Their chief enemies were among the religious leaders of the land. These officials were the instigators of the outrages They were made to suffer, and in Their public execution.
- ⚙ “The example of their lives brought changes in the hearts of the people both during and after their lifetimes.” [GKG]
- ⚙ The learned, religious leaders of Their generation “though eagerly anticipating the coming of the Promised One ...” “... nevertheless denied Him.”⁴ [Also, see End Notes ④]
- ⚙ When They public declared Their Mission to Their accusers Their accusers rejected Their claim and accused Them of blasphemy and being satanic, Christ: Mark 14:61-64; the Báb: *The Dawn-Breakers*, pp. 316-317.
- ⚙ They had a masterly ability to silence Their opponents – the religious leaders of Their time [GKG], Christ: Luke 13:10-17, the Báb: [DB].
- ⚙ In Both cases, the governor of the area faced a dilemma and delayed in allowing the execution to be carried out; Christ: Pontius Pilate, the Báb: Mírzá Ḥasan Khán.
- ⚙ “Both were accused of madness and being satanic.” [GKG]
- ⚙ Both referred to the Light that was in Moses – that was also in Them: Christ, “Verily, verily, I say unto you, Before Abraham was, I am.” (John 8:58); the Báb: “I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush.” (*Selections from the Writings of the Báb*, p. 74)
- ⚙ The power which animated the Faith and the believers of Both were the same; Christianity: “For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” [Matthew 17:20]. The Bahá’í Faith: “... and I say unto you that anyone who will rise up in the Cause of God at this time shall be filled with the spirit of God, and He will send His hosts from heaven to help you and that nothing shall be impossible to you if you have faith...” [EP]
- ⚙ “Members of their families felt responsible for what was thought to be their unacceptable behavior.” [GKG]
- ⚙ During Their short ministries, at first They had free movement followed by restrictions due to opposition.
- ⚙ Both referred to the generation of Their time as being far from God and the consequences of this remoteness, Christ: “If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father’s glory with the holy angles.” (Mark 8:38) The Báb: “Had you believed in Me, O Wayward generation every one of you would have followed the example of this youth, who stood in rank above you, and willingly would have sacrificed himself in My Path. They day will come when you will have recognized Me; that day I shall have ceased to be with you.” (*The Dawn-Breakers*, p. 514)
- ⚙ “Attempts were made to seize them and plots and attempts were made to kill them, but they were left unharmed or escaped or disappeared from those who wanted to harm them.” [GKG]
- ⚙ They both an opponent that brought Them extreme suffering and eventually led to Their execution, Christ: Judas Iscariot, the Báb: Ḥáji Mírzá Áqásí.

- ⚙ Before Their executions They had a profound effect upon the soldiers that were guarding Them. [GKG]
- ⚙ They both had indignities heaped upon Them, “and suffered public affronts.” [GKG]
- ⚙ They were both forcibly brought before the government authorities and were subject to public interrogation, and subjected to ridicule and contempt.
- ⚙ They both replied with the same exact words to the question: “Are you the Promised One?”
- ⚙ They were both scourged following a public interrogation by government authorities.
- ⚙ Each refused the offer of amnesty or freedom of release conditional upon the cessation of Their claim.
- ⚙ Both used similar words addressed to Their followers about teaching and promoting Their Word, Christ: “And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.” [*The Bible-King James*, Luke 9:5]; the Báb: “Nay, when you depart out of that city, you should shake the dust from off your feet.” (*The Dawn-Breakers*, p. 92) [See End Notes ③]
- ⚙ “They foretold the sufferings their disciples must face.” [GKG]
- ⚙ They both went, first in triumph then in suffering, through the streets of the city where They were to be slain.
- ⚙ They were both paraded publicly, and heaped with humiliation, on the way to Their place of martyrdom.
- ⚙ Both intimated to their disciples that their rewards was not of this world but of the next, Christ: Mark 10:29-30, Luke 12:32, the Báb: *The Dawn-Breakers*, p. 87.
- ⚙ “They repeatedly predicted to their followers about their own sufferings and deaths and prepared them for those events.” [GKG]
- ⚙ Only a handful of Their followers were with Them at the times of Their deaths.
- ⚙ In each case, one of Their chief disciples denied knowing Them – this same disciple, in each case, later became a champion of the Faith, Christ: Peter (Matthew 26:33-34), the Báb Siyyid Ḥusayn [DB].
- ⚙ Both were betrayed by Their believers, Christ: Judas Iscariot; the Báb: “... agonies [He] suffered by the besieged and shameless betrayal of the survivors ...” [GPB]
- ⚙ Some of the believers of Each were sorely shaken in the belief by some of Their words and actions. [GKG]
- ⚙ Both foreshadowed Their death, Their martyrdom.
- ⚙ Each of Them addressed Their disciples (Christ: Peter, Paul; the Báb: Mullá Ḥusayn, Quddus, Táhirih), charging them to carry Their messages to the ends of the earth.
- ⚙ Neither of them had any living descendents, Christ: did not marry and had no children, the Báb: His only child, Ahmad, died in infancy.
- ⚙ Both were put to death by the hand of secular leaders who were being controlled or manipulated by the religious leaders of the time.

- ⚙ Their final words were similar – Christ: “Forgive them, Father, for they know not what they do.”, Báb: “Had you believed in Me, O Wayward generation every one of you would have followed the example of this youth, who stood in rank above you, and willingly would have sacrificed himself in My Path. They day will come when you will have recognized Me; that day I shall have ceased to be with you.”
- ⚙ They both spoke words of hope and promise to the one who was to die with them; in fact, almost the exact same words, Christ: “Thou shalt be with me in paradise.’ [Luke 23: 43]; the Báb: “Methinks in this day and from this station I behold all those who cherish My love and follow My behest abiding within the mansions of Paradise...” [SWTB]
- ⚙ “Both uttered words of warning and foretold coming events at the time of their executions.” [GKG]
- ⚙ “They also spoke to other followers besides those that died with them as their executions were in process.” [GKG]
- ⚙ They were both martyred publicly before the hostile gaze of the onlookers who crowded the scene. (Note: They were the *only* two Messengers, Redeemers or Manifestations[⚙] of God to be martyred or publicly executed.)
- ⚙ “The sacrifices made by the Báb and Jesus [sic, Christ] present us with two dramatic examples by which God teaches us lessons of detachment and dedication. He allows the Ones He loves most to become sacrificial Lambs. The few examples of self sacrifice by God’s chosen Messengers had and will continue to have far more influence in elevating the human spirit than countless books of commandments and counsels.”⁵
- ⚙ Both were in Their early thirty’s when They were martyred.
- ⚙ “Both experienced strange, inexplicable martyrdoms.” [GKG]
- ⚙ “The soldiers who were involved in their executions were profoundly affected by these events.” [GKG]
- ⚙ Their bodies were both lacerated by soldiers at the time of Their slaying.
- ⚙ They both remained in ignominious suspension before the eyes of an unfriendly multitude at the time of Their martyrdom.
- ⚙ A darkness covered the land following Their slaying, in each case beginning at noon, accompanied by earthquakes and storms that same exact day.
- ⚙ Immediately following Their deaths the secular military took control of Their bodies.
- ⚙ When Their bodies, in each case, had vanished from the spot where They had been placed, the religious leaders explained away the fact.
- ⚙ Their bodies came finally into the hands of Their loving followers.
- ⚙ Confusion, bewilderment and despair seized Their followers, in each case, following Their martyrdom.
- ⚙ The followers of Their Faith were persecuted, and some were also martyred, after Their deaths, and eventually the Faith the religious and secular leaders tried to squelch spread within the land of its birth.
- ⚙ Their teachings spread rapidly after They were put to death.

Ⓜ The Bahá'í Faith believes that God progressively reveals His Will, Purpose and Word through personages that have been endowed with the Holy Spirit of God, that are channels for the only way for humanity to know about God. They are perfect mirrors reflecting all the attributes of God in the physical world for the progress and advancement of human morals and civilization. Bahá'í teachings hold that the motive force in all human development is due to the coming of the Manifestations of God. The Manifestations of God are directly linked with the Bahá'í concept of progressive revelation. These Manifestations are Krishna, Moses, Zoroaster, Buddha, Jesus Christ, Muhammad, the Báb and Bahá'u'lláh.

[Also, see http://core-curriculum.bahai.us/downloads/lpgs/LPG_REL3_topic2.pdf]

{ After re-reading *Thief in the Night*, and months of searching and compiling the similar parallels between lives and teachings of Jesus Christ and the Báb, I discovered *The Gates and the King of Glory – A Comparative Study of the Lives of Jesus Christ and the Báb* by H.T.D. Rost, published in 2002. The comparisons from this publication, which are well documented and cited with sources, are included in this paper. Rost cites 97 parallels or similarities between the lives of Christ and the Báb. G.P. Pamphlet in the web-article, “Who Was THE BAB”, states, “The lives of Jesus and the Báb are astonishing alike. Lord of Lords[⊗] presents 83 parallels between the lives, the works and the destinies of these two great Redeemers.” There are 129 parallels and similarities in this paper, though some may contain overlaps or similar trends with other points here. Comparisons that do not list the source in this paper are either from *Thief in the Night*, *God Passes By* or other Bahá'í publications (see below), or from Internet sources. }

⊗ G.P. Pamphlet may be referring to the publication, *Lord of Lords* (Volume II – Prophecies of the Second Coming) by Hushidar Motlagh

Sources used or cited: *Thief in the Night* [TIN], pp. 87-88; *God Passes By* [GPB]; *Release the Sun* [RS]; *Some Answered Questions* [SAQ]; *The Dawn-Breakers* [DB]; *Promulgation of Universal Peace* [PUP]; *Messages to America* [MA]; *Selections from the Writings of the Báb* (SWTB), *The Báb: The Herald of the Day of Days* [BHDD], *The Revelation of Bahá'u'lláh* (Vol. 2); *An Early Pilgrimage* [EP]; *World Order of Bahá'u'lláh* [WB].

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¹ For more about the Báb: <http://www.planetbahai.org/cgi-bin/articles.pl?article=15>, http://bahai-library.com/asadullahfadilmazandarani_lifebab_sow.

² “It would indeed be no exaggeration to say that nowhere in the whole compass of the world’s religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Bábí Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness

of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

“It should be remembered, however, that apart from the miracle associated with the Báb’s execution, He, unlike the Founder of the Christian religion, is not only to be regarded as the independent Author of a divinely revealed Dispensation, but must also be recognized as the Herald of a new Era and the Inaugurator of a great universal prophetic cycle. Nor should the important fact be overlooked that, whereas the chief adversaries of Jesus Christ, in His lifetime, were the Jewish rabbis and their associates, the forces arrayed against the Báb represented the combined civil and ecclesiastical powers of Persia, which, from the moment of His declaration to the hour of His death, persisted, unitedly and by every means at their disposal, in conspiring against the upholders and in vilifying the tenets of His Revelation.” (*God Passes By*, pp. 56-57)

³ *Release the Sun*, pp. 182-183

⁴ Bahá’u’lláh, *Gleanings from the Writings of Bahá’u’lláh*, p. 83

⁵ “Who Was THE BAB”, web-article by G.P. Pamphlet

End Notes

① The Báb, acclaimed by Bahá’u’lláh as the “Essence of Essences,” the “Sea of Seas,” the “Point round Whom the realities of the Prophets and Messengers revolve,” “from Whom God hath caused to proceed the knowledge of all that was and shall be,” Whose “rank excelleth that of all the Prophets,” and Whose “Revelation transcendeth the comprehension and understanding of all their chosen ones,” had delivered His Message and discharged His mission. He Who was, in the words of ‘Abdu’l-Bahá, the “Morn of Truth” and “Harbinger of the Most Great Light,” Whose advent at once signalized the termination of the “Prophetic Cycle” and the inception of the “Cycle of Fulfillment,” had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind. He, as affirmed by Himself, “the Primal Point from which have been generated all created things,” “one of the sustaining pillars of the Primal Word of God,” the “Mystic Fane,” the “Great Announcement,” the “Flame of that supernal Light that glowed upon Sinai,” the “Remembrance of God” concerning Whom “a separate Covenant hath been established with each and every Prophet” had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations. He the “Qá’im” (He Who ariseth) promised to the Shí’ahs, the “Mihdi” (One Who is guided) awaited by the Sunnis, the “Return of John the Baptist” expected by the Christians, the “Ushidar-Mah” referred to in the Zoroastrian scriptures, the “Return of Elijah” anticipated by the Jews, Whose Revelation was to show forth “the signs and tokens of all the Prophets”, Who was to “manifest the perfection of Moses, the radiance of Jesus and the patience of Job” had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The “Second Woe,” spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two “Messengers,” Whose appearance had been prophesied in the Qur’án, had been sent down. The first “Trumpet-Blast”, destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. “The Inevitable,” “The Catastrophe,” “The Resurrection,” “The Earthquake of the Last Hour,” foretold by

that same Book, had all come to pass. The “clear tokens” had been “sent down,” and the “Spirit” had “breathed,” and the “souls” had “waked up,” and the “heaven” had been “cleft,” and the “angels” had “ranged in order,” and the “stars” had been “blotted out,” and the “earth” had “cast forth her burden,” and “Paradise” had been “brought near,” and “hell” had been “made to blaze,” and the “Book” had been “set,” and the “Bridge” had been “laid out,” and the “Balance” had been “set up,” and the “mountains scattered in dust.” The “cleansing of the Sanctuary,” prophesied by Daniel and confirmed by Jesus Christ in His reference to “the abomination of desolation,” had been accomplished. The “day whose length shall be a thousand years,” foretold by the Apostle of God in His Book, had terminated. The “forty and two months,” during which the “Holy City,” as predicted by St. John the Divine, would be trodden under foot, had elapsed. The “time of the end” had been ushered in, and the first of the “two Witnesses” into Whom, “after three days and a half the Spirit of Life from God” would enter, had arisen and had “ascended up to heaven in a cloud.” The “remaining twenty and five letters to be made manifest,” according to Islamic tradition, out of the “twenty and seven letters” of which Knowledge has been declared to consist, had been revealed. The “Man Child,” mentioned in the Book of Revelation, destined to “rule all nations with a rod of iron,” had released, through His coming, the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instill into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution ... (Shoghi Effendi, *God Passes By*, pp. 55-58)

“I am the Mystic Fane,” the Báb thus proclaims His station in the Qayyúmu’l-Asmá’, “which the Hand of Omnipotence hath reared. I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendor. I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush.” “O Qurratu’l-’Ayn!” He, addressing Himself in that same commentary, exclaims, “I recognize in Thee none other except the ‘Great Announcement’ – the Announcement voiced by the Concourse on high. By this name, I bear witness, they that circle the Throne of Glory have ever known Thee.” “With each and every Prophet, Whom We have sent down in the past,” He further adds, “We have established a separate Covenant concerning the ‘Remembrance of God’ and His Day. Manifest, in the realm of glory and through the power of truth, are the ‘Remembrance of God’ and His Day before the eyes of the angels that circle His mercy-seat.” “Should it be Our wish,” He again affirms, “it is in Our power to compel, through the agency of but one letter of Our Revelation, the world and all that is therein to recognize, in less than the twinkling of an eye, the truth of Our Cause.”

“I am the Primal Point,” the Báb thus addresses Muhammad Shah from the prison-fortress of Mah-Ku, “from which have been generated all created things... I am the Countenance of God Whose splendor can never be obscured, the light of God whose radiance can never fade... All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left... I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me, hath known all that is true and right, and hath attained all that is good and seemly... The substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover.” “Should a tiny ant,” the Báb, wishing to stress the limitless potentialities latent in His Dispensation, characteristically affirms, “desire in this day to be possessed of such power as to be able to unravel the abstrusest and most bewildering passages of the Qur’án, its wish will no doubt be fulfilled, inasmuch as the mystery of eternal might vibrates within the innermost being of all created things.” “If so helpless a creature,” is ‘Abdu’l-Bahá’s comment on so startling an affirmation, “can be endowed with so subtle a capacity, how much more efficacious must be the power released through the liberal effusions of the grace of Bahá’u’lláh!” (Shoghi Effendi, *The World Order of Bahá’u’lláh*, p. 126-127)

© The cause of the rejection and persecution of the Báb, “this historical analysis continues, “was in its essence the same as that of the rejection and persecution of the Christ. If Jesus had not brought a New

Book, if He had not only reiterated the spiritual principles taught by Moses but had continued Moses' rules and regulations too, He might as merely a moral reformer have escaped the vengeance of the Scribes and Pharisees. But to claim that any part of the Mosaic law, even with such material ordinances as those dealing with divorce and the keeping of the Sabbath, could be altered – and altered by an unordained preacher from the village of Nazareth – this was to threaten the interests of the Scribes and Pharisees themselves, and since they were the representatives of Moses and of God, it was blasphemy against the Most High. As soon as the position of Jesus was understood, His persecution began. As He refused to desist, He was put to death. “For reasons exactly parallel, the Báb was from the beginning exposed.”[F29] “There is but one parallel in all recorded history to the brief turbulent history of the Báb. It is the passion of Jesus Christ. There is a remarkable similarity in the distinguishing features of Their careers. Their youthfulness and meekness; the dramatic swiftness with which each ministry moved toward its climax; the boldness with which They challenged the time-honored conventions, laws, and rites of the religions into which They had been born; the role which the religious leaders played as chief instigators of the outrages They were made to suffer; the indignities heaped upon Them; the suddenness of Their arrest; the interrogations to which They were subjected; the scourgings inflicted upon Them; Their passing first in triumph, then in suffering through the streets of the city where They were to be slain; Their public parade through the streets on the way to the place of martyrdom; Their words of hope and promise to a companion who was also to die with Them; the darkness that enveloped the land in the hour of Their martyrdom; and finally Their ignominious suspension before the gaze of a hostile multitude. (*Release the Sun*, p. 183)

③ Having sent forth Mullá Ali on his mission, the Báb summoned to His presence the remaining Letters of the Living, and to each severally He gave a special command and appointed a special task. He addressed to them these parting words: “O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. For verily I say, this is the Day spoken of by God in His Book:[1] ‘On that day will We set a seal upon their mouths yet shall their hands speak unto Us, and their feet shall bear witness to that which they shall have done.’ Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God. In words such as these, He bade them arise and fulfil their mission: ‘Ye are even as the fire which in the darkness of the night has been kindled upon the mountain-top. Let your light shine before the eyes of men. Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognize and be drawn closer to the heavenly Father who is the Source of purity and grace. For none has seen the Father who is in heaven. You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory. You are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city. For verily I say, the heavenly Father is ever with you and keeps watch over you. If you be faithful to Him, He will assuredly deliver into your hands all the treasures of the earth, and will exalt you above all the rulers and kings of the world.’ O My Letters! Verily I say, immensely exalted is this Day above the days of the Apostles of old. Nay, immeasurable is the difference! You are the witnesses of the Dawn of the promised Day of God. You are the partakers of the mystic chalice of His Revelation. Gird up the loins of endeavour, and be mindful of the words of God as revealed in His Book:[2] ‘Lo, the Lord thy God is come, and with Him is the company of His angels arrayed before Him!’ Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God, and beware lest, by ‘turning back,’ He may ‘change you for another people,’ who ‘shall not be your like,’ and who shall take from you the Kingdom of God. The days when idle worship was deemed sufficient are ended. The time is come

when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. ‘The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him.’ You are the lowly, of whom God has thus spoken in His Book:[3] “And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs.’ You have been called to this station; you will attain to it, only if you arise to trample beneath your feet every earthly desire, and endeavour to become those ‘honoured servants of His who speak not till He hath spoken, and who do His bidding.’ You are the first Letters that have been generated from the Primal Point,[4] the first Springs that have welled out from the Source of this Revelation. Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness, of that grace which flows through you. I am preparing you for the advent of a mighty Day. Exert your utmost endeavour that, in the world to come, I, who am now instructing you, may, before the mercy-seat of 94 God, rejoice in your deeds and glory in your achievements. The secret of the Day that is to come is now concealed. It can neither be divulged nor estimated. The newly born babe of that Day excels the wisest and most venerable men of this time, and the lowliest and most unlearned of that period shall surpass in understanding the most erudite and accomplished divines of this age. Scatter throughout the length and breadth of this land, and, with steadfast feet and sanctified hearts, prepare the way for His coming. Heed not your weaknesses and frailty; fix your gaze upon the invincible power of the Lord, your God, the Almighty. Has He not, in past days, caused Abraham, in spite of His seeming helplessness, to triumph over the forces of Nimrod? Has He not enabled Moses, whose staff was His only companion, to vanquish Pharaoh and his hosts? Has He not established the ascendancy of Jesus, poor and lowly as He was in the eyes of men, over the combined forces of the Jewish people? Has He not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muhammad, His Prophet? Arise in His name, put your trust wholly in Him, and be assured of ultimate victory.’[5]

[1 The Qur’án.]

[2 The Qur’án.]

[3 The Qur’án.]

[4 One of the Báb’s titles.]

[5 The Báb refers to the Letters of the Living in the Persian Bayán (Vahid I, Báb 2) in the following terms: “All of these formed the name of the Living One, for these are the names that are the nearest to God; the others are guided by their clear and significant actions, for God began the creation of the Bayán through them, and it is to them that the creation of the Bayán will again return. They are the lights which in the past have eternally prostrated themselves and will prostrate themselves eternally in the future, before the celestial throne.” (“Le Bayán Persan,” vol. 1, pp. 24-25.)] (Shoghi Effendi, *The Dawn-Breakers*, pp. 92-93)

④ Consider the Dispensation of Jesus Christ. Behold, how all the learned men of that generation, though eagerly anticipating the coming of the Promised One, have nevertheless denied Him. Both Annas, the most learned among the divines of His day, and Caiaphas, the high priest, denounced Him and pronounced the sentence of His death. (Bahá’u’lláh, *Gleanings from the Writings of Bahá’u’lláh*, p. 83)