The Manifestations of God

Mouthpiece of God

The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man’s understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Day Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. (Gleanings from the Writings of Babá’u’lláh, XXI, page 49-50)

He Who is everlastingly hidden from the eyes of men can never be known except through His Manifestation, and His Manifestation can adduce no greater proof of the truth of His Mission than the proof of His own Person. (Gleanings from the Writings of Babá’u’lláh, XX, page 49)

These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. ... They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade. ... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest. (Gleanings from the Writings of Babá’u’lláh, page 47-49)
The Person of the Manifestation hath ever been the representative and mouthpiece of God. He, in truth, is the Day Spring of God’s most excellent Titles, and the Dawning-Place of His exalted Attributes. If any be set up by His side as peers, if they be regarded as identical with His Person, how can it, then, be maintained that the Divine Being is One and Incomparable, that His Essence is indivisible and peerless? Meditate on that which We have, through the power of truth, revealed unto thee, and be thou of them that comprehend its meaning. (Gleanings from the Writings of Babá’u’lláh, page 70)

**Will of God**

The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the Will of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief. (Gleanings from the Writings of Babá’u’lláh, page 167)

**Educators**

The holy Manifestations of God come into the world to dispel the darkness of the animal, or physical, nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of
humanity latent within him may come to life. ... These holy Manifestations liberate the world of humanity from the imperfections which beset it and cause men to appear in the beauty of heavenly perfections. Were it not for the coming of these holy Manifestations of God, all mankind would be found on the plane of the animal. They would remain darkened and ignorant like those who have been denied schooling and who never had a teacher or trainer. Undoubtedly, such unfortunates will continue in their condition of need and deprivation. (Promulgation of Universal Peace, page 465-466)

The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. (Gleanings from the Writings of Bahá’u’lláh, page 78-81)

Divine Power

It is clear that human power is not able to fill such a great office, and that reason alone could not undertake the responsibility of so great a mission. How can one solitary person without help and without support lay the foundations of such a noble construction? He must depend on the help of the spiritual and divine power to be able to undertake this mission. One Holy Soul gives life to the world of humanity, changes the aspect of the terrestrial globe, causes intelligence to progress, vivifies souls, lays the basis of a new life, establishes new foundations, organizes the world, brings nations and religions under the shadow of one standard, delivers man from the world of imperfections and vices, and inspires him with the desire and need of natural and acquired perfections. Certainly nothing short of a divine power could accomplish so great a work. We ought to consider this with justice, for this is the office of justice. (Some Answered Questions page 10)
Twofold Nature

Unto this subtle, this mysterious and ethereal Being He hath assigned a twofold nature; the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. He hath, moreover, conferred upon Him a double station. The first station, which is related to His innermost reality, representeth Him as One Whose voice is the voice of God Himself. To this testifieth the tradition: “Manifold and mysterious is My relationship with God. I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is.” as is born of God and such might as only the Eternal can reveal. *(Gleanings from the Writings of Babá’u’l-Láh, page 66-68)*

Suffering

The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities! *(Gleanings from the Writings of Babá’u’l-Láh, XLV, page 99-100)*