

*Thou seest, O my God, how Thy loved ones have been encompassed by the rebellious amongst Thy creatures and the wicked amidst Thy people. No land remaineth but the lamentation of Thy lovers and the wailing of Thy chosen ones were lifted up therein. I beseech Thee by Thy Most Great Name to draw forth the hand of power from the bosom of Thy might and to assist therewith all them that love Thee.*

*Thou beholdest, O my God, their eyes turned towards Thee, their gaze fixed upon the Dayspring of Thy might and Thy loving providence. Transmute, O my Lord, their abasement into glory, their poverty into wealth, and their weakness into a strength born of Thee.*

*Powerful art Thou to do whatsoever Thou willest. No God is there but Thee, the All-Knowing, the All-Informed.*

*Bahá'u'lláh,*

*A Prayer for the Triumph of the Cause of God*

# *The Father and the Son*

## **What relationship do the followers of the Son have with the followers of the Father?**

1. Bahá'ís believe themselves to be the followers of the Father, for His Holiness Bahá'u'lláh has emphatically stylized Himself as the Father:

O Shaykh! Hearken unto the melodies of the Gospel with the ear of fairness. He saith - glorified be His utterance - prophesying the things that are to come: "But of that Day and Hour knoweth no man, no, not the angels of heaven, nor the Son, but the Father." **By Father in this connection is meant God - exalted be His glory. He, verily, is the True Educator, and the Spiritual Teacher.**

Bahá'u'lláh

"Lawḥ-i-Ibn-i-Dhib (Epistle to the Son of the Wolf)" ¶ 207

Say, Lo! **The Father is come**, and that which ye were promised in the Kingdom is fulfilled!

Bahá'u'lláh "Lawḥ-i-Aqdas" ¶ 9

**This is the Father foretold by Isaiah, and the Comforter concerning Whom the Spirit had covenanted with you.**

Open your eyes, O concourse of bishops, that ye may behold your Lord seated upon the Throne of might and glory.

Bahá'u'lláh "Lawḥ-i-Páp (Tablet to the Pope)" ¶ 21

O people of the Gospel! **Take heed lest ye direct your prayers towards Me after having turned away from Mine all-glorious Father, who changed, through His love, Abraham's fire into light.** He Who awaiteth another when once He hath appeared is indeed in grievous error. Hasten, then, to the river of the mercy of your Lord, the All-Merciful, and beware lest ye withhold yourselves from its soft-flowing waters. We have, verily, reared you for this Day. Peruse ye the Book, that ye may apprehend the meaning of My words in My days. **Verily, I revealed Myself only for the sake of His Cause, and I came amongst you solely to herald the Kingdom of God**, your Lord and the Lord of the worlds. That which was hidden is now revealed, and that which was concealed is now come. Bestir yourselves to greet this Day, a Day whereon the gates of heaven have been flung open, and the clouds of eternity have rained down, and the Nightingale of His Cause hath warbled its melody upon the twigs of the Divine Lote-Tree, and the hearts of the Concourse on high have been seized with longing in the all-highest Paradise, and the Maids of Heaven have hastened forth from their celestial chambers towards His mighty Throne. Cast away all that ye possess and cleave unto that which hath been enjoined upon you by this Ancient Beauty.

Bahá'u'lláh "Húr-i-Ujáb"

Beware lest thy sovereignty withhold thee from Him Who is the Supreme Sovereign. He, verily, is come with His Kingdom, and all the atoms cry aloud: "Lo! The Lord is come in His great majesty!" **He Who is the Father is come, and the Son, in the holy vale, crieth out: "Here am I, here am I, O Lord, My God!"**, whilst Sinai circleth round the House, and the Burning Bush calleth aloud: "The All-Bounteous is come mounted upon the clouds! Blessed is he that draweth nigh unto Him, and woe betide them that are far away."

Bahá'u'lláh

"Lawḥ-i-Malik-i-Rús (The Czar of Russia)" ¶ 12

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2. The followers of the Father seek nothing but fellowship with the followers of the Son. Through this fellowship we seek to be educated in the Word of the Son by the by the followers of the Son, and in turn share in the Words of the Father. We are in no-wise permitted to proselytize<sup>1</sup> or seek converts.

For Bahá'í's there is but **one religion** as the Father has stated:

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. **This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.**

Bahá'u'lláh

"Gleanings From the Writings of Bahá'u'lláh" 70:2

O SON OF DUST! **The wise are they that speak not unless they obtain a hearing**, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.

Bahá'u'lláh

"The Hidden Words of Bahá'u'lláh" From the Persian #36

**The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves.** That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

Bahá'u'lláh

"Gleanings From the Writings of Bahá'u'lláh" 132:1

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<sup>1</sup> The act of attempting to convert someone from one religion, belief, or opinion to another.

3. Through this One Faith of God we seek fellowship, knowledge, and friendly association with its other members, no matter where they may congregate. We further do not seek to force harmony, but rather allow it to develop naturally. The Kingdom of God on the earth has without a doubt progressed as the human being has progressed. However, Bahá'ís absolutely believe that this progress of humanity is the effect of the Faith, and not vice versa.

And now concerning thy question regarding **the nature of religion**. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared.

Bahá'u'lláh

"Gleanings From the Writings of Bahá'u'lláh" 34:7

The Great Being saith: O ye children of men! **The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men.** Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely-afflicted world the remedy it requireth....

Bahá'u'lláh

"Gleanings From the Writings of Bahá'u'lláh" 110

4. There is no supplanting faith, but rather there is One eternal, maturing Faith that is inclusive of all human life from the beginning to the end. It is our firm belief that differences, contradictions, and contention amongst the peoples of the world, wherever they may be from or from whenever they have lived, are attributable to the imperfections of humanity itself and not the product of the Faith of God or His intended Word. Membership to the Kingdom of God does not originate in any one single social group, but rather it is a fellowship of spiritual souls that move within and without all communities seeking the betterment of humanity and all life upon the earth. In times past the Faith has errantly been forced upon the peoples of the world, through forced mass conversions, subterfuge, and warfare. For whatever the reason has been in the past, violence is no longer perpetuated or tolerated within the Kingdom. Today the world is sustained by its long and rich history, and knowledge of the past can only further enhance our lives presently.

On the first day that the Ancient Beauty ascended His Most Great Throne in the garden named Riḍván, the Tongue of Glory gave utterance to three blessed words. First, that in this Revelation **the law of the sword hath been annulled**. Second, that ere the expiration of one thousand years whosoever advanceth a prophetic claim is false. By “year” a full year is intended, and no exegesis or interpretation is permitted in this matter. And third, that at that very hour God, exalted be His Glory, shed the full splendour of all His names upon all creation.

Bahá'u'lláh "Húr-i-Ujáb"

**Such objections and differences have persisted in every age and century.** The people have always busied themselves with such specious discourses, vainly protesting: “Wherefore hath not this or that sign appeared?” Such ills befell them only because they have clung to the ways of the divines of the age in which they lived, and blindly imitated them in accepting or denying these Essences of Detachment, these holy and divine Beings. These leaders, owing to their immersion in selfish desires, and their pursuit of transitory and sordid things, have regarded these divine Luminaries as being opposed to the standards of their knowledge and understanding, and the opponents of their ways and judgments. As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity, and expounded them according to their own deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God. And yet they bear witness to this well-known tradition: “**Verily Our Word is abstruse, bewilderingly abstruse.**” In another instance, it is said: “**Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven,<sup>1</sup> or an inspired Prophet,<sup>2</sup> or he whose faith God hath tested.<sup>3</sup>” These leaders of religion admit that none of these three specified conditions is applicable to them.** The first two conditions are manifestly beyond their reach; as to the third, it is evident that at no time have they been proof against those tests that have been sent by God, and that when the divine Touchstone appeared, they have shown themselves to be naught but dross.

Bahá'u'lláh "The Kitáb-i-Íqán" ¶89

5. Thanks to the followers of the Son that the mission of the Gospel has been completed, for indeed every ear has heard, and every eye has seen. There is no place upon this earth the message of the Gospel has not reached, but that does not mean that it has been accepted. Only together, the followers of the Son and the followers of the Father, can we ensure that the message will be accepted by all and deliver every soul from the clutches of darkness. This is not a matter of right or wrong, correct or incorrect, but rather it is a matter of accomplishments made by joining hands and working together.

But I ask, have they not heard? Indeed they have, for

**“Their voice has gone out to all the earth, and their words to the ends of the world.”**

Rom 10:18

And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, **which has been proclaimed in all creation under heaven**, and of which I, Paul, became a minister.

Col. 1:22-23

In the One True Faith, hearing is seeing, and seeing is believing:

**As we have heard, so have we seen**

in the city of the LORD of hosts, in the city of our God,

which God will establish forever.

Ps. 48:8

Eight days later, his disciples were inside again, and Thomas was with them.

Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.”

Thomas answered him, “My Lord and my God!” Jesus said to him,

**“Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”**

John 20:27-29

**Q: So what relationship do the followers of the Son have with the followers of the Father?**

A: Fellowship in the Kingdom of God through shared testimonies of the ‘eye-witnessed’ events:

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared—and Our Word is the truth—: “Consort with the followers of all religions in a spirit of friendliness and fellowship.” Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God’s Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most

perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

Bahá'u'lláh

"Gleanings From the Writings of Bahá'u'lláh" 43:6

6. For this claim and proclamation Bahá'u'lláh suffered a life-long exile from His homeland of Persia and life imprisonment in the Holy Land, in the district of Galilee, as foretold by the Prophet Micah:

Woe is me! For I have become as when the summer fruit has been gathered, as when the grapes have been gleaned: **there is no cluster to eat, no first-ripe fig that my soul desires. The godly has perished from the earth, and there is no one upright among mankind;** they all lie in wait for blood, and each hunts the other with a net. Their hands are on what is evil, to do it well; the prince and the judge ask for a bribe, and the great man utters the evil desire of his soul; thus they weave it together. The best of them is like a brier, the most upright of them a thorn hedge. (no one is good)

**The day of your watchmen, of your punishment, has come; now their confusion is at hand.** Put no trust in a neighbor; have no confidence in a friend; guard the doors of your mouth from her who lies in your arms; for the son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; **a man's enemies are the men of his own house.** But as for me, I will look to the LORD; I will wait for the God of my salvation; my God will hear me. (Rapture imagery)

Rejoice not over me, O my enemy; when I fall, I shall rise; when I sit in darkness, **the LORD will be a light to me.** I will bear the indignation of the LORD because I have sinned against him, until he pleads my cause and executes judgment for me. He will bring me out to the light; I shall look upon his vindication. Then my enemy will see, and shame will cover her who said to me, "Where is the LORD your God?" My eyes will look upon her; now she will be trampled down like the mire of the streets. (victory assured through the Faith of God)

**A day for the building of your walls!** In that day the boundary shall be far extended. **In that day they will come to you, from Assyria and the cities of Egypt, and from Egypt to the River, from sea to sea and from mountain to mountain.** But the earth will be desolate because of its inhabitants, for the fruit of their deeds. **Shepherd your people with your staff, the flock of your inheritance, who dwell alone in a forest in the midst of Carmel; let them graze in Bashan and Gilead as in the days of old. As in the days when you came out of the land of Egypt, I will show them marvelous things (ie. for 40 years).** (the second Exodus: cf. Hos. 11:1-12 [esp. vv. 1/10-11])

The nations shall see and be ashamed of all their might; they shall lay their hands on their mouths; their ears shall be deaf; they shall lick the dust like a serpent, like the crawling things of the earth; **they shall come trembling out of their strongholds;** they shall turn in dread to the LORD our God, and they shall be in fear of you. (the Return)

Who is a God like you, pardoning iniquity and passing over transgression for **the remnant of his inheritance?** He does not retain his anger forever, because he delights in steadfast love. He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. **You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old.** (ie. the Faith of Abraham)

As to His sin, we accept what He Himself has stated:

And further We have said: "More grievous became Our plight from day to day, nay, from hour to hour, until they took Us forth from Our prison and made Us, with glaring injustice, enter the Most Great Prison. And if anyone ask them: 'For what crime were they imprisoned?' they would answer and say: **'They, verily, sought to supplant the Faith with a new religion!'** If that which is ancient be what ye prefer, wherefore, then, have ye discarded that which hath been set down in the Torah and the Evangel? Clear it up, O men! By My life! There is no place for you to flee to in this day. If this be My crime, then Muḥammad, the Apostle of God, committed it before Me, and before Him He Who was the Spirit of God (Jesus Christ), and yet earlier He Who conversed with God (Moses). **And if My sin be this, that I have exalted the Word of God and revealed His Cause, then indeed am I the greatest of sinners!** Such a sin I will not barter for the kingdoms of earth and heaven."

Bahá'u'lláh

"Lawḥ-i-Ibn-i-Dhib (Epistle to the Son of the Wolf)" ¶ 88

### *The Marriage Ceremony* (in the Galilee)

7. Today the Gates of the Kingdom stand wide open upon Mt. Zion, and the proclamation has gone out unto all who dwell upon the earth and in the heavens:

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her.

And there I will give her her vineyards and make **the Valley of Achor a door of hope.** (Akka/Haifa)

And there she shall answer as in the days of her youth, **as at the time when she came out of the land of Egypt.**

"And in that day, declares the LORD, you will call me **'My Husband,'** and no longer will you call me 'My Baal.' For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. **And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety. And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. I will betroth you to me in faithfulness. And you shall know the LORD.**

Hosea 2:14-20

Great is the LORD and greatly to be praised in **the city of our God!**

His holy mountain, beautiful in elevation, is the joy of all the earth,

**Mount Zion, in the far north, the city of the great King.**

Within her citadels God has made himself known as a fortress.

Ps. 48:1-2



*The Shrine of the Báb, Herald of Bahá'u'lláh,  
upon Mt. Carmel in Haifa, Israel.*