

The Rejection of the Manifestations of God in Every Age

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Translated from Persian




The Rejection of the Manifestations of God in Every Age

When Abraham was sent forth, however much He expounded the truth, established the religion of God, disseminated new teachings, and explained the divine mysteries, the Assyrians and the Chaldeans would say, "This is but an idle fancy and an empty tale, a mere figment of the imagination. It will never come to pass." Even more, they called it sheer ignorance and counted themselves among the exponents of reason and understanding. But before long it became clear that what Abraham had proclaimed was indeed the truth, and that it was their own thoughts that were the idle fancies. For after a short time the teachings of Abraham were realized in the world: The Holy Land was given to His descendants; the foundations of the religion of God were established; Isaac and Jacob came into the world; Joseph became ruler in Egypt; Ishmael was blessed and illumined Mount Paran; Moses the Interlocutor appeared, beheld in the desert of Sinai the blazing fire of God in the Burning Bush, rescued the Israelites from their oppression and captivity at the hands of the Egyptians, led them to the Holy Land, and, through His teachings and His religion, which were consonant with the needs of the age, founded a mighty nation. Thus did the deniers fully experience their error, yet they were not chastened or admonished.

On the contrary, when Moses appeared they erred anew, for Pharaoh's people regarded the teachings and the law of Moses as mere fancy and accorded them no importance, considering their own ideas to represent the truth. But after a short time it became clear and evident that what Moses had proclaimed was indeed the truth and had come to pass, that the religion of God had been put into full effect and had secured the honour and advancement of all Israel, and that it was the thoughts and imaginations of the Egyptians that were the idle fancies. This was the second experience and yet the people were still not admonished and awakened, but rather persisted in their ignorance until Jesus appeared with a beauteous countenance and an eloquent tongue, and spread abroad the sweet savours of the rose-garden of divine mysteries and imparted the grace of the Holy Spirit.

The people, notwithstanding their two previous experiences wherein their error had been established, claimed again that the teachings of the glorious Gospel were idle fancies—that they were mere thoughts and imaginations, that they were devoid of all reality, and that they lacked in philosophical substance. "These are but vain and idle thoughts," they would say, "whereas we possess true knowledge and lofty ideas, we have wisdom and discernment, and we know the ways of sound governance." But before long their error was exposed, for what Jesus had said was sound and true: It was heavenly thoughts and divine teachings, whereas the prevailing thoughts of the tribes and nations of the earth were the vain and idle fancies. This was the third





error and yet another experience which was later also repeated upon the appearance of Muḥammad and the Báb.

Now Bahá'u'lláh has appeared, the divine teachings and admonitions have been unveiled, the call of the oneness of humanity has been sounded, the banner of the kingdom of peace is flying, and the tabernacle of love and harmony amongst all mankind has been raised in the very heart of the world and is summoning all people. And yet again some ignorant souls imagine that these divine teachings are without foundation and regard their own imaginations as lofty thoughts. But before long it will become manifest that what He has proclaimed is sound, proven, and compelling, and that all other thoughts are vain and idle.