

# Chapter 8: Isaiah—A Child, a Rod, and a Branch <sup>1</sup>

from

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by

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*Spiritual discoveries are of two kinds: One, which is commonly referred to among other peoples, is mere imagination, while the other is true spiritual visions such as the revelations of Isaiah, of Jeremiah, and of John.*

‘Abdu’l-Bahá<sup>1</sup>

The prophet Isaiah castigated the kings, priests, and people for their sins; counseled kings, often to no avail; and gave prophecies that were sometimes straightforward but oftentimes complex with deep theological perplexities. This chapter will examine the prophecies found in Isaiah 9:6–7 and 11:1–12. There is much to ponder in the themes of the child and the governance that will fall on his shoulders; the Prince of Peace; the throne of David; the rod out of the stem of Jesse; the Branch; the wolf and the lamb; the knowledge of the Lord as the waters cover the sea; and the gathering of the Jewish people in the Holy Land from all over the world. Some of the verses find fulfillment in Jesus’s ministry, while others do not. It was not until recently in religious history, with the benefit of hindsight, that it became apparent that some of Isaiah’s prophecies were fulfilled by the Bahá’í Dispensation.

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## A CHILD IS BORN

The phrase “*For unto us a child is born*” introduces one of the best known, most quoted, passages from Isaiah. They are commemorated in George Frederick Handel’s oratorio masterpiece *Messiah*.

Responding to the failure of Ahaz and his court to trust in the Lord when under military threat, and to Ahaz seeking protection by voluntarily putting Judah under vassalage to Assyria, Isaiah warned that the times would be desperate. “*Prepare for battle, and be shattered!*” (Isaiah 7:9) because “*the LORD is about to bring against them the mighty floodwaters of the Euphrates—the king of Assyria with all his pomp*” (8:7). The people of Jerusalem “*will fall and be broken, they will be snared and captured*” (8:15). Isaiah warned against consulting mediums and *spiritists* instead of turning to God. “*Consult God’s instruction and the testimony of warning. If anyone does not speak according to this word, they have no light of dawn*” (8:20). The famished would roam through the land and curse their king and God. “*Then they will look toward the earth and see only distress and darkness and fearful gloom, and they will be thrust into utter darkness*” (8:22). Surprisingly, Isaiah gave hope as he turned deftly to another time.

The gloom will not be forever because in the future God “*will honor the Galilee of the nations, by Way of the Sea, beyond the Jordan*” (9:1). There will be jubilation because people will see a great light and their yoke of a burden will be shattered. War will be no more. “*Every warrior’s boot used in battle and every garment rolled in blood will be destined for burning, will be fuel for the fire*” (9:5). Why will this be? When will this be? What will have happened to bring an end to war?

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this*

(Isaiah 9:6–7, KJV, emphasis added).

We now come to the interesting concept of partial fulfillment and greater fulfillment of biblical prophecy. The verses of Isaiah 9:6–7 were partially fulfilled through Jesus, who was a descendant of David and sat on the spiritual *throne of David*. ‘Abdu’l-Bahá said in an address

given during His tour in the United States in 1912: “*He was seated upon the **throne of David**, but His sovereignty was neither Napoleonic sovereignty nor the vanishing dominion of a Pharaoh. The Christ Kingdom was everlasting, eternal in the heaven of the divine Will*”<sup>2</sup> (see Appendix G for excerpts from the talk).

Jesus denounced any claim to temporal authority when He said, “*My kingdom is not of this world*” (John 18:36). His name was not *the everlasting Father*. He referred to Himself as the Son. Rather than being known as *Counsellor*, Jesus was often called Rabbi, or teacher. Jesus made no claim to be the *Prince of Peace*, saying instead, “*Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword*” (Matt. 10:34).

There is a fulfillment of the above two verses through Bahá’u’lláh for many reasons. Consider the phrase *the zeal of the LORD of hosts* (9:7, 37:32), which was twice spoken by Isaiah. Just before assuring Hezekiah that Jerusalem would not be defeated by the Assyrians at its gate, that they would not launch a single arrow, Isaiah seemed to see the far future in the same respect as had Hosea:

*“This will be the sign for you, Hezekiah:*

*“**This year** you will eat what grows by itself,  
and the **second year** what springs from that.  
But in the **third year** sow and reap,  
plant vineyards and eat their fruit.  
Once more a remnant of the kingdom of Judah  
will take root below and bear fruit above.  
For out of Jerusalem will come a remnant,  
and out of **Mount Zion** a band of survivors.*

*“The zeal of the LORD Almighty will accomplish this.”*

(2 Kings 19:29, 31, emphasis added)

Hosea used the metaphors of the first year, the second year, and the third year to designate the three Dispensations to come—Christianity, Islam, and the Bahá’í Faith. The same could be true in the above verses of Isaiah. The fullness of the fruits of the third year, after subsisting on what had come before, suggests the completeness of the Revelation of Bahá’u’lláh for a new cycle. The *Lord of Hosts* is one of the titles of Bahá’u’lláh.

‘Abdu’l-Bahá referred to Isaiah 9:7 and the *Lord of Hosts* when He wrote about Bahá’u’lláh’s arrival to the prison in Akka.

*"When Bahá’u’lláh arrived at this prison in the Holy Land, discerning souls were awakened to the fact that the prophecies which God had voiced through the tongue of His Prophets two or three thousand years before had been realized and that His promises had been fulfilled, for He had revealed unto certain prophets and announced unto the Holy Land that the **Lord of Hosts** would be manifested therein."*<sup>3</sup> (emphasis added)  
Bahá’u’lláh wrote a tablet to Pope Pius IX in which first He touched upon the missions of John the Baptist and Jesus. Then He focused on *these Days* of cleansing *with the water of life at the hands of His providence* and identified Himself as the *Father* and the *Comforter* as follows:

*We sent forth him who was named John to baptize you with water, that your bodies might be cleansed for the appearance of the Messiah. He, in turn, purified you with the fire of love and the water of the spirit in anticipation of these Days whereon the All-Merciful hath purposed to cleanse you with the water of life at the hands of His loving providence. This is the **Father** foretold by Isaiah, and the **Comforter** concerning Whom the Spirit [Jesus] 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.*<sup>4</sup> (emphasis added)

‘Abdu’l-Bahá referred to Bahá’u’lláh as the *Prince of Peace* when He wrote about the eventuality and inevitability of universal peace:

*The **Sun of Truth** hath risen above the horizon of this world and cast down its bounty of guidance. Eternal grace is never interrupted, and a fruit of that everlasting grace is universal peace. Rest thou assured that in this era of the spirit, the Kingdom of Peace will raise up its tabernacle on the summits of the world, and the commandments of the **Prince of Peace** will so dominate the arteries and nerves of every people as to draw into His sheltering shade all the nations on earth. From springs of love and truth and unity will the true Shepherd give His sheep to drink.*<sup>5</sup> (emphasis added)

‘Abdu’l-Bahá reiterated that Bahá’u’lláh was the *Sun of Truth* when He wrote: *"This is my firm, my unshakable conviction, the essence of my unconcealed and explicit belief—a conviction and belief which the denizens of the Abhá Kingdom fully share: The Blessed Beauty is the Sun of Truth, and His light the light of truth. The Báb is likewise the Sun of Truth, and His light the light of truth."*<sup>6</sup>

The Sun of Truth and the Spirit of Truth seem to be interchangeable phrases, subject to

the vagaries of translation. The Gospel of John states how Jesus had warned His disciples that He must soon go away so that the Spirit of Truth could come. Jesus explained to His grief-stricken disciples that it was for their good that He was leaving because the Spirit of Truth would guide them unto all truth.

*And I will pray the Father, and he shall give you another **Comforter**, that he may abide with you for ever;*

*Even the **Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

(John 14:16–17, KJV, emphasis added).

In addition,

*I have yet many things to say unto you, but ye cannot bear them now.*

*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

(John 16:12–13)

One traditional interpretation is that Jesus was speaking of the coming of the Holy Spirit, which in Christianity is the third Person of the Trinity—the spirit of God. Bahá'u'lláh identified Himself as the *Spirit of Truth* when He wrote in the *Lawḥ-i-Aqdas* (Tablet to the Christians):

*“Announce thou unto the priests: Lo! He Who is the Ruler is come. Step out from behind the veil in the name of thy Lord, He Who layeth low the necks of all men. Proclaim then unto all mankind the glad tidings of this mighty, this glorious Revelation. Verily, He Who is **the Spirit of Truth** is come to guide you unto all truth. **He speaketh not as prompted by His own self, but as bidden by Him Who is the All-Knowing, the All-Wise.**”<sup>7</sup> (emphasis added)*

Note the similarity of meaning with Jesus’s statement—“*He will not speak on his own; he will speak only what he hears*”—with what Bahá'u'lláh wrote of Himself—“*He speaketh not as prompted by His own self, but as bidden by Him Who is the All-Knowing, the All-Wise.*”

It appears that Isaiah shifted into a future twenty-five hundred years ahead of his time and even beyond. William Sears studied possible meanings of Isaiah 9:6–7 and noted:

1. The *government was upon the shoulder* of Bahá'u'lláh. His Writings established local, national, and international institutions to preserve His faith, and to protect the human rights of mankind.
2. His name *could* be called *the Counsellor*, for his laws established the principle of “consultation” for each of these governing institutions.
3. As Christ was called the Son, in like manner, I found that Bahá'u'lláh was called *the Father*. His mission was that of a Father: to gather together the human family into one household, the planet. To unite the nations, races, and religions was the purpose of his coming, Bahá'u'lláh declared. He was the Father of all religions, races, and peoples, with complete equality.
4. Unlike Christ, Bahá'u'lláh's mission *was* to bring peace. His whole purpose was to establish universal peace. He was a *Prince of Peace*.
5. There was indeed an *increase in the kingdom* of Bahá'u'lláh. It has spread from the day of its birth ... to all parts of the world.<sup>8</sup>

### A ROD AND A BRANCH

Isaiah addressed the subjects of the *rod* and the *Branch* and foretold in a scant twelve verses events starting in the nineteenth century CE and reaching many hundreds of years beyond.

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*

*And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;*

*And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

*But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

*And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*

*And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.*

*And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.*

*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*

*And in that day there shall be a root of Jesse, which shall stand for an **ensign**\* of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

*And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*

*And he shall set up **an ensign for the nations**, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth*

(Isaiah 11:1–12, KJV, emphasis added).

\*The NIV version uses the word banner instead of ensign.

‘Abdu’l-Bahá gave a lengthy discourse on these verses. His words are too succinct, and his train of thought too precise, to be summarized or excerpted. Therefore, His commentary is presented in full:

*This “rod out of the stem of Jesse” might seem to apply to Christ, for Joseph was a descendant of Jesse, the father of David. However, since Christ had come into being through the Divine Spirit, He called Himself the Son of God. Had this not been the case, this passage could have indeed applied to Him. Moreover, the events that are said to occur in the days of that rod, if they be interpreted figuratively, came to pass only in part,*

and if they be taken literally, failed absolutely and entirely to take place in the days of Christ.

For instance, we might say **that the leopard and the kid, the lion and the calf, the sucking child and the asp**, represent the various nations, the hostile peoples and contending kindreds of the earth who in their opposition and enmity were even as the **wolf and the lamb**, and who through the breezes of the messianic Spirit came to be endowed with the spirit of unity and fellowship, were quickened to life, and associated intimately one with another. But the condition referred to in the statement **“they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea,”** did not materialize in the Dispensation of Christ. For to this day there are various hostile and contending nations in the world: few acknowledge the God of Israel, and most are deprived of the knowledge of God. Likewise, universal peace was not established with the advent of Christ; that is, peace and well-being were not realized among the hostile and contending nations, disputes and conflicts were not resolved, and harmony and sincerity were not attained. Thus, even to this day intense enmity, hatred and conflict prevail among the Christian peoples themselves.

But these verses apply word for word to Bahá'u'lláh. Moreover, in this wondrous Dispensation the earth will become another earth and the world of humanity will be arrayed with perfect composure and adornment. Strife, contention and bloodshed will give way to peace, sincerity, and harmony. Among the nations, peoples, kindreds and governments, love and amity will prevail, and cooperation and close connection will be firmly established. Ultimately, war will be entirely banned, and when the laws of the Most Holy Book are enacted, arguments and disputes will, with perfect justice, be settled before a universal tribunal of governments and peoples, and any difficulties which may arise will be resolved. The five continents of the world will become as one, its diverse nations will become one nation, the earth will become one homeland, and the human race will become one people. Countries will be so intimately connected, and peoples and nations so commingled and united, that the human race will become as one family and one kindred. The light of heavenly love will shine, and the gloomy darkness of hatred and enmity will be dispelled as far as possible. Universal peace will raise its pavilion in the midmost heart of creation and the blessed Tree of Life will so grow and flourish as to stretch its sheltering shade over the East and the West. Strong and weak, rich and poor, contending kindreds and hostile nations—which are like **the wolf and the lamb, the leopard and kid, the lion and the calf**—will treat one another with the utmost love, unity,

*justice and equity. The earth will be filled with knowledge and learning, with the realities and mysteries of creation, and with the knowledge of God.*

*Now, in this glorious age, which is the century of Bahá'u'lláh, consider how far knowledge and learning have progressed, how fully the mysteries of creation have been unveiled, and how many great undertakings have been embarked upon and are multiplying day by day! Soon will material knowledge and learning, as well as spiritual knowledge, make such progress and display such wonders as to dazzle every eye and to disclose the full meaning of the verse of Isaiah: **“for the earth shall be full of the knowledge of the LORD.”***

*Consider likewise that in the short span of time since the advent of Bahá'u'lláh, people of all nations, kindreds and races have entered beneath the shadow of this Cause. Christians, Jews, Zoroastrians, Hindus, Buddhists and Persians all consort together with perfect love and fellowship, as if for a thousand years they had belonged to the same kindred and family; indeed, as if they were father and son, mother and daughter, sister and brother. This is one of the meanings of the fellowship between **the wolf and the lamb, the leopard and the kid, and the lion and the calf.***

*One of the great events which is to occur in the Day of the manifestation of that Incomparable **Branch** is the hoisting of the Standard of God among **all nations**. By this is meant that all nations and kindreds will be gathered together under the shadow of this **Divine Banner [ensign]**, which is none other than the Lordly **Branch** itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common homeland, which is the planet itself. Universal peace and concord will be established among all nations. That Incomparable **Branch** will gather together all Israel, that is, in His Dispensation Israel will be gathered in the Holy Land, and **the Jewish people who are now scattered in the East and the West, the North and the South, will be assembled together.***

*Now observe that these events did not take place in the Christian Dispensation, for the nations did not enlist under that single banner—that divine **Branch**—but in this Dispensation of the **Lord of Hosts** all nations and peoples will enter beneath His shadow. Likewise Israel, which had been scattered throughout the world, was not gathered together in the Holy Land in the course of the Christian Dispensation, but in the beginning of the Dispensation of Bahá'u'lláh this divine promise, which has been clearly*

*stated in all the Books of the Prophets, has begun to materialize. Observe how from all corners of the world Jewish peoples are coming to the Holy Land, acquiring villages and lands to inhabit, and increasing day by day to such an extent that all Palestine is becoming their home.*<sup>9</sup> (emphasis added)

In Isaiah 11:1–12, the *Branch* is Bahá'u'lláh, Who was descended from Abraham and David. ‘Abdu'l-Bahá was surnamed the Most Mighty Branch by Bahá'u'lláh. Has this era of universal peace been arbitrarily delayed for millennia? No, it has been delayed until mankind achieves sufficient maturity to accept global peace as the will of God and then commit to accomplishing it. In the days of previous Prophets of God, most of humanity was unaware of people living beyond their small geographic areas. Individuals who listened to Jesus knew about Rome, but they knew nothing about the tribes and cultural groups living in Europe, the Americas, and the Far East. The Arabs of Muḥammad’s time only knew about the other Arab tribes with whom they were usually skirmishing. Only when knowledge of the earth as a vast globe with many continents, kingdoms, and cities took root, and universal literacy began to take hold, could people grasp the concept of human connectedness. The internet and interactive communication programs like Zoom and Google Meet have connected an increasing number of people globally in forums where they can experience their shared humanity.

More attention is deserved for the sentence “*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*” The sea, or ocean, is used many times as a symbol for the Revelation of Bahá'u'lláh.

*PRAISE and glory beseem the Lord of Names and the Creator of the heavens, He, the waves of Whose ocean of Revelation surge before the eyes of the peoples of the world.*<sup>10</sup> (emphasis added)

*The Great Being saith: The Tongue of Wisdom proclaimeth: He that hath Me not is bereft of all things. Turn ye away from all that is on earth and seek none else but Me. I am the Sun of Wisdom and the Ocean of Knowledge. I cheer the faint and revive the dead. I am the guiding Light that illumineth the way. I am the royal Falcon on the arm of the Almighty. I unfold the drooping wings of every broken bird and start it on its flight.*<sup>11</sup> (emphasis added)

*The Mother Book is made manifest, summoning mankind unto God, the Lord of the worlds, while the seas proclaim: The Most Great Ocean hath appeared, from whose*

waves one can hear the thundering cry: “Verily, no God is there but Me, the Peerless, the All-Knowing.”<sup>12</sup> (emphasis added)

### A LITTLE CHILD SHALL LEAD THEM

In 1897, ‘Abdu’l-Bahá gave extraordinary information concerning “*a little child shall lead them*” (Isaiah 11:6). ‘Abdu’l-Bahá had received a letter asking whether this verse meant a real child who was then alive, and He responded by writing to the inquirer as follows:

*Verily, that child is born and is alive and from him will appear wondrous things that thou wilt hear of in the future. Thou shalt behold him endowed with the most perfect appearance, supreme capacity, absolute perfection, consummate power and unsurpassed might. His face will shine with a radiance that illumines all the horizons of the world; therefore, forget this not as long as thou dost live inasmuch as ages and centuries will bear traces of him.*<sup>13</sup>

That child was Shoghi Effendi, designated Guardian of the Bahá’í Faith by ‘Abdu’l-Bahá. He was the first grandson of ‘Abdu’l-Bahá, born to his oldest daughter. All of ‘Abdu’l-Bahá’s three sons had died during childhood, including one named Husayn who was described as a beautiful and dignified little boy who especially loved being with his grandfather, Bahá’u’lláh. At ‘Abdu’l-Bahá’s request, this first grandson was named Shoghi, which meant one who yearns. ‘Abdu’l-Bahá also insisted that he be addressed from a young age with the title Effendi, which meant sir.

A further and fascinating reference, from a non-Bahá’í source, is found in the reminiscences of Dr. J. Fallscheer, a female German doctor who lived in Haifa and served the women in the household of ‘Abdu’l-Bahá. During a visit with ‘Abdu’l-Bahá, Dr. Fallscheer witnessed the child Shoghi Effendi taking a dignified, respectful leave of his grandfather. ‘Abdu’l-Bahá asked her, “How do you like my future Elisha?”<sup>14</sup> She replied, “Master, if I may speak openly, I must say that in his boy’s face are the dark eyes of a sufferer, one who will suffer a great deal!”<sup>15</sup> After a thoughtful silence, ‘Abdu’l-Bahá replied:

*“My grandson does not have the eyes of a trailblazer, a fighter or a victor, but in his eyes one sees deep loyalty, perseverance and conscientiousness. And do you know why, my daughter, he will fall heir to the heavy inheritance of being my Vazir (Minister, occupant of a high post)?” Without waiting for my reply, looking more at His dear sister*

than at me, as if He had forgotten my presence, He went on: “Bahá’u’lláh, the Great Perfection—blessed be His words—in the past, the present and forever—chose this insignificant one to be His successor, not because I was the first born, but because His inner eye had already discerned on my brow the seal of God.

“Before His ascension into eternal Light the blessed Manifestation reminded me that I too—irrespective of primogeniture or age—must observe among my sons and grandsons whom God would indicate for His office. My sons passed to eternity in their tenderest years, in my line, among my relatives, only little Shoghi has the shadow of a great calling in the depths of his eyes.”<sup>16</sup>

Shoghi Effendi was the grandson of ‘Abdu’l-Bahá and great-grandson of Bahá’u’lláh. ‘Abdu’l-Bahá had taken the title of servant, and Shoghi Effendi took the modest title of Guardian when his grandfather’s Will and Testament appointed him head of the Bahá’í Faith. He labored steadfastly in this position for thirty-six years until his passing in 1957 (see Appendix H for an overview of Shoghi Effendi’s life and accomplishments).

## Chapter 8: A Child, a Rod, and a Branch, NOTES

<sup>1</sup> ‘Abdu’l-Bahá, *Some Answered Questions*, no. 71.2, 291.

<sup>2</sup> ‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, 199–200.

<sup>3</sup> *Some Answered Questions*, no. 9.15, 37.

<sup>4</sup> Bahá’u’lláh, Suríh of the Temple (to Pope Pius IX), *The Summons of the Lord of Hosts*, no. 122, 63.

<sup>5</sup> ‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, no. 201.1, 257–58.

<sup>6</sup> ‘Abdu’l-Bahá, quoted by Shoghi Effendi, *World Order of Bahá’u’lláh*, 133.

<sup>7</sup> Bahá’u’lláh, Lawḥ-i-Aqdas (Tablet to the Christians), *Tablets of Bahá’u’lláh revealed after the Kitáb-i-Aqdas*, 12.

<sup>8</sup> William Sears, *Thief in the Night*, 150–51.

<sup>9</sup> *Some Answered Questions*, no. 12.2–10, 71–75.

<sup>10</sup> Bahá’u’lláh, *Tablets of Bahá’u’lláh Revealed after the Kitáb-i-Aqdas*, “Tarazát” (Ornaments), 30.

<sup>11</sup> *Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas*, “Lawḥ-i-Maqṣúd” (Tablet of Maqṣúd), 169.

<sup>12</sup> *Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas*, 247.

<sup>13</sup> Dr. Youness Afroukته, *Memories of Nine Years in Akka*, 260.

<sup>14</sup> ‘Abdu’l-Bahá, cited by Rúḥíyyih Rabbání, *The Priceless Pearl*, 12.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.