

# Some Answered Questions, The Second Coming of Christ and the Day of Judgement

'Abdu'l-Bahá

Translated. Original Persian



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## The Second Coming of Christ and the Day of Judgement

It is recorded in the Sacred Scriptures that Christ will return and that His return is conditioned upon the fulfilment of certain signs: When He returns, He will be attended by those signs. Among them: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." At that time "all the tribes of the earth" shall "mourn" and lament, and "the sign of the Son of man" shall appear "in heaven", "and they shall see the Son of man coming in the clouds of heaven with power and great glory". Bahá'u'lláh has provided a detailed interpretation of these verses in the Kitáb-i-Íqán, and it need not be repeated here. Refer to it and you will grasp their meaning.

Now, I would like in turn to say a further word on this subject, which is the following. The first coming of Christ was also from heaven, as has been explicitly stated in the Gospel. Even Christ Himself says that the Son of man came down from heaven, and the Son of man is in heaven; and no man hath ascended up to heaven but He that came down from heaven. Thus it is admitted by all that Christ came down from heaven, whereas to outward seeming He came from the womb of Mary. Thus it is admitted by all that Christ came down from heaven, whereas to outward seeming He came from the womb of Mary.

Now, just as He came the first time in appearance from the womb but in reality from heaven, so will He come the second time in appearance from the womb but in reality from heaven. The conditions that have been recorded in the Gospel for the second coming of Christ are indeed the same as had been specified for His first coming, as was explained before.

The Book of Isaiah announces that the Messiah will conquer the East and the West, that all the nations of the earth will gather under His shadow, that His kingdom will be established, that He will come from an unknown place, that the sinners will be judged, and that justice will prevail to such a degree that the wolf and the lamb, the leopard and the kid, the sucking child and the asp will all gather at one spring, in one meadow, and in one abode. The first coming was also subject to these conditions, although none of them came to pass outwardly. Thus the Jews cavilled at Christ, and—God forbid!—called Him a monster, regarded Him as the destroyer of the edifice of God and the breaker of the Sabbath and the Law, and sentenced Him to death. Now, each and every one of these conditions had an inner meaning, but the Jews failed to understand and were therefore veiled from recognizing Him.



TRANSLATION

The second coming of Christ follows a similar pattern. All the signs and conditions that have been indicated have inner meanings and are not to be taken literally. For otherwise it is said, among other things, that the stars will fall upon the earth. Yet the stars are endless and innumerable, and modern mathematicians have established and proven that the mass of the sun is approximately one and a half million times greater than that of the earth, and that each one of the fixed stars is a thousand times larger than the sun. If these stars were to fall upon the surface of the earth, how could there be room for them? It would be as though a thousand million mountains as mighty as the Himalayas were to fall upon a grain of mustard seed. Such a thing is, by reason and by science (and indeed as a matter of simple common sense), utterly impossible. And yet even more astonishing is that Christ said: Perchance I shall come when you are sleeping, for the coming of the Son of man is like the coming of a thief. Perhaps the thief will be in the house and the owner will be unaware.

It is therefore clear and evident that these signs have inner meanings and should not be taken literally. These meanings have been fully explained in the Kitáb-i-Íqán: Refer to it.