

# SATISFIED



**SATISFIED!** who can say that of himself today? The perfect and lasting satisfaction of all who love righteousness and peace awaits the coming of the great Anointed King, the Messiah, and the establishment of his Theocratic Government.

How this "desire of all nations" comes, Judge Rutherford shows by both fact and Scripture in this booklet. It will leave you with a deep feeling of **SATISFACTION.**

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[T WAS A DAY of bright sunshine; the place was a broad field through which a river gently flowed; the cattle grazed contentedly in the fields and the sheep lay quietly in the shade chewing their cuds. On the bank of that river, under the shade of a spreading oak, sat a young man and his wife. They had come out from the bustle, smoke and turmoil of the city that they might find a measure of quietness and rest. They had been reared in old-time families and they loved the country. Their parents believed in God and in the Bible. The hearts of this young man and his wife anxiously sought some satisfaction that would bring them peace and rest.

Meditating upon the quietness and beauty of the environment the man said to his wife: "It would be a real joy to have this quietness and peace every day and to know that no cruel dictators could give us trouble and take away our peace of mind completely."

The wife: "How true! You know, my father died when I was a small girl, but something about him made a deep impression upon my mind. He was always talking about the coming of the kingdom of Christ. Last evening I saw a young lad standing on the street corner offering to the passers-by a magazine called *The*

*WATCHTOWER*. The title struck me very forcibly because I recall that my father used to read a paper by that name. I took two copies from the lad and I brought them along with us in my bag. I remember father often said that the coming of Christ Jesus and His kingdom would bring great satisfaction and blessings to the people and end all strife and controversy; that under the Kingdom the will of God would be done on earth as in heaven. Then he would say that blessed time is the desire of all honest people, and with that rule of righteousness everybody should be satisfied.

"I noted in these copies of *The WATCHTOWER* two articles, one which says 'How MESSIAH COMES', and the other 'THE DESIRE OF ALL NATIONS'. While we sit here in this beautiful place will you please read aloud to me those two articles?" And this is what he read:

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## HOW MESSIAH COMES

HAS he come? If so, where is he? Do not scoff at such questions! "Messiah" means "Anointed". Three hundred years before Christ the Seventy who translated the Greek Septuagint Version of the Hebrew scriptures used the word "Christ" as equivalent for "Messiah". (Leviticus 4:5) Messiah was to be a ruler, a prince. The angel Gabriel said to the prophet Daniel: "From the going forth of the command-

ment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks: . . . And after threescore and two weeks shall Messiah be cut off, but not for himself." (Daniel 9: 25, 26) Over five hundred years later a joyful Jew said to his brother Simon: "We have found the Messiah"; "which is, being interpreted, the Christ." (John 1: 41) Shortly thereafter a despised Samaritan woman said to him: "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." The man whom she addressed said to her: "I that speak unto thee am he." (John 4: 25, 26) Shortly thereafter that one called "Messiah" or "Christ" was cut off violently in death, but not for any crime of his own. As the Jewish high priest that same year said to his fellow priests: "It is expedient for us, that one man should die for the people, and that the whole nation perish not."—John 11: 49, 50.

Simon Peter was one of the disciples of Jesus who was called Messiah or Christ. He was a Jew who served the law of Moses. At the feast of weeks, or Pentecost, about fifty days after the Passover at which time Jesus was slain, Peter and the other disciples were waiting at Jerusalem; and at that time the prophecy of Joel 2: 28, 29 was fulfilled in miniature by the outpouring of God's holy spirit upon those disciples. Peter, as a competent witness, marks the fulfillment of the prophecy and then pro-

ceeds to testify; and his testimony definitely identifies the Redeemer and Messiah, to wit:

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ [Messiah] to sit on his throne; he, seeing this before, spake of the resurrection of Christ [Messiah], that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy [spirit], he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord [Jehovah] said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ [Messiah].”—Acts of the Apostles 2: 29-36.

The book of the Bible known as The Revelation is the revelation of Jesus Christ which he gave to John after His heavenly glorification. He concludes it by stating: “He which testifieth these things saith, Surely I come quickly.” To this John replies: “Even so, come, Lord Jesus.”—Revelation 22: 20.

That Jehovah God is to have a Theocratic Government of righteousness, that Jesus Christ is to be the great King of that kingdom, and that he is coming a second time for the purpose of thus reigning, is so abundantly established by the inspired sacred Scriptures that all possible doubt is removed. An important question, therefore, for us to determine is how he comes.

Many have supposed and yet suppose that the Lord will come again in his body of humiliation, the very body in which he was crucified and which had the marks upon it, and that such is to be visible to human eyes. The words of Jesus himself disprove that conclusion. When instructing his disciples just before his death, Jesus said: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." (John 14:19) Thus he establishes the fact that his faithful disciples will see him AS HE IS, but that the world of mankind will see him no more. And why is this true? Again the apostle Peter answers: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive IN THE SPIRIT." (1 Peter 3:18, *Am. Rev. Ver.*) Jesus was raised from the dead not a human, but a spirit, with a spirit organism, a divine person immortal. He now has a glorious body, which no man has seen or can look upon and live, because now Christ Jesus is the brightness of God's glory and the "express image of his per-

son". (Hebrews 1:2, 3; 1 Timothy 6:15, 16) An examination of all the Scriptural evidence shows that no one of the different organisms or bodies in which Jesus appeared to his disciples after his resurrection from the dead was his glorious body, but such bodies were created by him for the purpose of appearing to his still human disciples at the time.

Jesus was put to death a human; he was raised from the dead a spirit, "a life-giving spirit." (1 Corinthians 15:45, *A.R.V.*; 1 Peter 3:18) The apostle John definitely shows that the body in which Jesus will appear is not his human body, because he says to his fellow Christians: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." (1 John 3:2) Jesus is no longer human, but divine; therefore human eyes could not see him. He is now the express image of Jehovah God. Because he is no longer human and has not a body of flesh, but a spirit body, the apostle Paul under inspiration wrote: "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more."—2 Corinthians 5:16.

After his resurrection Jesus was exalted and given a name above every name, and sat down at the right hand of the Father in glory and power, "angels and authorities and powers being made subject unto him." (Philippians 2:9-11; Revelation 3:21; 1 Peter 3:22) Of him the apos-



tle Paul writes: "Now the Lord is that Spirit." (2 Corinthians 3:17) At the time of his baptism in the Jordan river and the descent of the spirit under the outward form of a dove upon him Jesus was begotten of the spirit of Jehovah God his Father; "and, lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased." (Matthew 3:17) Thereafter Jesus explained to the Jewish ruler Nicodemus concerning a spirit, saying: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." (John 3:5-8) "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee."—Hebrews 5:5.

Satan the Devil is a spirit. For many centuries he has been the "god of this world", the invisible ruler of "this present evil world" (2 Corinthians 4:4; Galatians 1:4); yet no human eyes have seen Satan, although men have felt his influence and still feel it. (Revelation 12:12) Not only is Satan the god of this world, but he is the chief one of his wicked organization of demons, which is invisible and which is called "the heavens . . . which are now" (2 Peter 3:7), the same being

composed of Satan and the other fallen angels or demons who exercise power over humans. The apostle Peter, speaking concerning Jehovah's purpose, said: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13) John, writing of "things which must shortly come to pass", said: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." (Revelation 21:1) The Theocratic Government of Jehovah by Christ Jesus is the new heavenly kingdom. This new ruling power, the Messiah, is invisible, and will be invisible to human eyes, but will establish in the earth visible representatives of his government of righteousness, to wit, the resurrected faithful prophets and witnesses who preceded Christ Jesus and whom he will "make princes in all the earth". (Hebrews 11:35; Psalm 45:16; Isaiah 32:1) None, therefore, should expect the Lord's second coming to be in a body visible to human eyes, but should expect that he would be present, exercising his power in his own sovereign way.

Thus a spirit may be present with human creatures and yet be unobserved. Before his death Jesus said to his disciples: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." This is proof conclusive that only those who are "changed" from human to spirit in the resurrection will ever see the Lord Jesus in his glo-

rious body. This does not mean, however, that the world will not DISCERN his presence and observe the operation of his just and righteous power. As it is written: "Behold, he cometh with clouds [of the storm of Armageddon]; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."—Revelation 1:7.

No man has ever seen the Devil, but every man has had some experience with the Devil and felt the influence of his unrighteous power. No man has seen or can see God; yet God is the great Giver of every thing that is good, and exercises his power in behalf of his creatures. In God's due time "every eye" will discern the presence of Christ Jesus; but only those who partake of the spirit resurrection will "see him as he is". Such ones are "sown a natural body", and "raised a spiritual body". (1 John 3:2; 1 Corinthians 15:44) All members of the spirit-begotten "new creation" will be with the Lord ultimately in heaven; therefore they will see him as he is, because they will be like him. (2 Peter 1:4) To his apostles, who form a part of the new creation, Jesus said: "I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:3.

It is manifest from these scriptures, and in the light of reason, that the second coming of the Lord does not mean that he appears as a man and walks about amidst the people as he

did when he was on earth as a man. His second coming or presence has to do with the affairs of men, which he takes charge of and will control for the good of mankind. As Satan the Devil has been the invisible overlord of the world for many centuries, even so Christ shall be the invisible Overlord of the new world after ousting Satan; and although invisible to human eyes Christ Jesus shall control the affairs of the new world, which will be the organization of mankind under the Theocratic Government of Jehovah God.

In many places in the Authorized Version Bible referring to the second coming of the Lord the word in the original Greek text translated "coming" in English is properly translated "presence". This Greek word *parousia* (pronounced par-oo-see'-ah) means presence and refers to the invisible presence of the Lord. It is used in the following Bible texts:

"Tell us, when shall these things be? and what shall be the sign of thy coming [*parousia*; presence], and of the end of the world?"—Matthew 24:3.

"As the days of No'e were, so shall also the coming [presence] of the Son of man be."—Matthew 24:37, 39.

"Even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [presence]."—1 Corinthians 15:22, 23.

"Are not even ye, before our Lord Jesus at his coming [presence]?"—1 Thessalonians 2:19, *American Revised Version*.

"To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming [presence] of our Lord Jesus Christ."—1 Thessalonians 3:13.

"We which are alive, and remain unto the coming [presence] of the Lord, shall not prevent them which are asleep. . . . The dead in Christ shall rise first."—1 Thessalonians 4:15, 16.

"I pray God your [the church's] whole spirit and soul and body be preserved blameless unto the coming [presence] of our Lord Jesus Christ."—1 Thessalonians 5:23.

"Now we beseech you, brethren, by the coming [presence] of our Lord Jesus Christ, and by our gathering together unto him."—2 Thessalonians 2:1.

"Be patient therefore, brethren, unto the coming [presence] of the Lord . . . for the coming [presence] of the Lord draweth nigh."—James 5:7, 8.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming [presence]?"—2 Peter 3:3, 4.

Paul, exhorting the Christians to faithfulness, wrote: "Wherefore, my beloved, as ye have always obeyed, not as in my PRESENCE [*parousia*] only, but now much more in my absence [*apousia*], work out your own salvation with

fear and trembling." (Philippians 2:12) "For his letters, say they, are weighty and powerful; but his bodily PRESENCE [*parousia*] is weak, and his speech contemptible."—2 Corinthians 10:10.

When Jesus ascended on high forty days after his resurrection and his disciples stood gazing upward as he disappeared, the angel of the Lord standing by said to them: "This same Jesus, which is taken up from you into heaven, shall so come in like manner [not, in like body] as ye have seen him go into heaven." (Acts 1:11) The emphasis here must be on the words "in like manner". It was only a small number of people who saw the Lord ascend. It is only a small number who discern his presence for some time after his return until the battle of Armageddon. The manner of his going or being taken away was quiet, without observation, except by a few, and the testimony of these witnesses was preserved to prove that he did ascend on high. His return is also quiet and unobserved by the eyes of the world. Those watching for his coming would necessarily be the first to observe his invisible presence. This is in exact harmony with what the apostle Paul wrote: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (1 Thessalonians 5:2; see also 2 Peter 3:10; Revelation 16:15; 3:3; and Matthew 24:43) A thief comes usually in the night-time when all are asleep, and none see him except those who are watching or those who may be awakened by his presence.

Even so the Lord comes in the night-time of the end of Satan's world, just before the dawn of the new day; and none discern his presence except those who watch and who have the eye of faith enlightened by God's fulfilled Word.

Concerning his coming Jesus warned his followers that false teachers would arise and attempt to show that Christ is in the desert or in the secret chambers, as spiritists claim they have come in contact with him; but that his followers should give no heed to such advice. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*] of the Son of man be." Matthew 24:26, 27.

Jesus' words cannot mean that zigzag lightning comes always out of the east and shines unto the west and that this represents his coming. What his words really mean is that the lightnings come or appear in one part of the heavens and are seen by persons at different points and that therefore the lightning is not confined to a local place. It is seen by those who are watching. The statement recorded by Luke concerning the same thing supports this view: "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."—Luke 17:24.

Lightning originates with Jehovah, says Jeremiah 10:13. Just so all light upon the divine purpose originates with Jehovah. When he re-

veals his light to his anointed church he does so through the Head of his organization, Christ Jesus. No human is able to make lightning. Likewise no human is able to point to the fact that Christ Jesus is at some local spot on earth. His presence is revealed to those of God's anointed remnant and their earthly companions of good will, all of whom look for the manifestation of his presence. In Matthew 24:27, "coming" specifically refers to his coming to the temple and his presence there for judgment of the "house of God", which house is composed of God's anointed and faithful ones, and is not a material house of brick, wood or stone. (Malachi 3:1-3; 1 Peter 4:17) Then Christ Jesus judges and disposes of the professed house of God, "organized religion" of "Christendom", which is in fact a part of the Devil's organization. That judgment is now in progress, which proves that the Lord has come and is at the temple. The coming of the Lord to his temple is soon to be followed by a time of great distress upon earth, culminating in Armageddon, which will destroy Satan's organization.—See Revelation 16:15, 16.

Will Jesus be bodily present at the earth at that battle of Armageddon? It would be presumptuous positively to say one way or another, because we do not know. That he could be bodily present and directing the fight at the earth is certain, and it is also certain that he could direct it from heaven. If a general can direct



other soldiers and be within fifty yards of them, surely Christ Jesus with unlimited power could direct his faithful angelic host regardless of space. He can manifest his presence in all parts of the earth, whether his glorious body be in heaven or at the earth. Armageddon is God's fight. Christ Jesus will be the chief One in that battle leading Jehovah's hosts. It is hardly reasonable to conclude that Jehovah will leave his throne in heaven and come to earth during that great battle. The same argument must be true with reference to Jesus. Armageddon will bring knowledge to all creation that Jehovah is God and Jesus is King of kings. The people of earth will not see Christ Jesus with human eyes; yet they will discern his presence because there will be a great demonstration of power, causing many to mourn.

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## DESIRE OF ALL NATIONS COMES

“SHAKE all nations, and the desire of all nations shall come; and I will fill this house [temple] with glory, saith the Lord of hosts.” Although it is about 2,500 years since those words were delivered through the prophet Haggai (chapter 2 verse 7), the words have not failed. Today all nations are ashake. The shaking began in 1914. Likewise the “desire of all nations” has come. The coming is to the real temple, which is the “house of prayer for all

nations". The people of good will have a real desire for the coming of the true Messiah and Deliverer; but till now they have not been able to discern him, because of the blinding influence of the enemy Satan and his demons. Therefore Christ Jesus primarily must be "the delight of all nations" when the people of good will know him, because he is God's representative. He has come to the temple as the vicegerent of Jehovah God. He is the "Seed" of the promise: "In thy seed shall all the nations of the earth be blessed."—Genesis 22:18.

It appears to be clearly settled that Jehovah God will not permit the nations to bring about their own peace and safety and mend their conditions. (1 Thessalonians 5:3) The shaking financially and politically continues to increase each day, and all over the world the rulers are in perplexity and the distress of the people increases. The shaking of the nations constituting Satan's organization on earth continues, and it will continue until the final destruction. All things made by Satan and which come under the control of Satan must go down to destruction, as proved at Hebrews 12:26, 27. Nothing shall be able to stand in this time of shaking except those who are in the "secret place of the Most High", abiding under the shadow of his protection, and those who place themselves under the protection of his Theocratic Government by Christ Jesus. He is now at the temple for judgment of all nations.

During the final struggle between the Jews and the Romans, in A.D. 70, the temple built by Herod at Jerusalem was destroyed. This was the temple to which Jesus came a few days before his violent death and out of which he drove the religious thieves with a whip made of cords. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."—Matthew 21:12, 13.

The first temple built at Jerusalem was by King Solomon and it foretold the building of the real temple or royal house of Jehovah God by a Greater-than-Solomon. The temple later built by Governor Zerubbabel, and that built by King Herod, took the place of Solomon's demolished temple and served the same purpose. In the last temple Jesus taught the people. "And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him." (Luke 19:47, 48) That this temple was prophetic of the real temple of God is shown by Jesus' words at that time: "Take these things from hence; make not my Father's house an house of merchandise. . . . Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that

thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body [the body of Christ, which is the church of which Jesus is Head]. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said."—John 2:15-22.

Jesus himself is the Chief Corner Stone or Head Stone of the royal temple of Jehovah God. He told the Jewish clergy as much: "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matthew 21:42-44) This is fully corroborated by the apostolic words addressed to the faithful followers of Christ Jesus who are made members of "his body", the church. (See Ephesians 2:18-22.) Compare now certain things in connection with that ancient prophetic temple with what Jesus, the Head of the real temple, does.

Solomon the anointed king prepared the stones and other material for the temple builded by him, and brought them together and erected the building without a great noise. "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." (1 Kings 6:7) The real or royal temple of God is made of "living stones", that is to say, living creatures represented by stones, of which the Lord Christ Jesus is the Chief Stone. "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I [Jehovah] lay in Sion [Jehovah's organization] a chief corner stone, elect, precious [Christ Jesus as anointed King]: and he that believeth on him shall not be confounded."—1 Peter 2:3-6.

The temple made of these living stones constitutes the royal house or royal priesthood and holy nation of Jehovah God. (1 Peter 2:9, 10) These living stones were in course of selection and preparation from the day that Jesus selected his disciples until the time of his coming to gather together unto himself those who constitute the temple class. These living stones,

which constitute the real temple, are brought together and erected into a building of God without noise or ostentation.

The holy temple is the building of Jehovah God. The coming of Christ Jesus to that temple is first marked by his appearing and gathering unto himself those who have been the faithful followers of Christ Jesus. Those who had died prior to his coming and who had been faithful unto death would be the first ones gathered to himself, being resurrected from the dead. Then the remnant, the faithful ones remaining alive on the earth, would be gathered, being brought into a unity of understanding and faith and action as witnesses of Jehovah and under the headship of Christ Jesus. Concerning this the apostle writes: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."—2 Thesalonians 2:1.

Solomon was enthroned, and in the fourth year of his reign he began work on the temple, in the spring of the year. In A.D. 29 Jesus was anointed with God's spirit to be the King in Jehovah's Theocracy. In the fourth year after he was anointed to be King and Head of Jehovah's temple class, to wit, in the spring of the year 33 (A.D.), Christ Jesus, the Greater-than-Solomon, offered himself as King and as the Chief Corner Stone in the temple of God and was rejected by the Jews and shortly thereafter was killed. It was three and one-half years,

therefore in the fourth year, after his anointing, that he thus in a small way fulfilled the prophecy made by Solomon in connection with the beginning of the prophetic temple. The greater and complete fulfillment of this prophecy must be after the second coming of the Lord Jesus Christ.

During his last week before his death the disciples came out of the temple of Jerusalem with Jesus. They were talking to him about the temple. "And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." (Matthew 24:2) Evidently in this same conversation Jesus had told them something about raising up the temple of his body at his second coming. It was then that they propounded the question to him: "Tell us, when shall these things be? and what shall be the sign [proof] of thy coming, and of the end of the world?" (Matthew 24:3) The answer of Jesus then given is important in fixing the date of his coming. Jesus told his disciples what would be the sign of the "end of the world", which event would mean the end of Satan's rule without interference and would mean the beginning of the rule of Christ Jesus, earth's rightful King. He said to them that the first sorrows that would come upon Satan's organization would be the World War, followed by famine, pestilence and earthquake; that then there would follow distress of nations, with perplex-

ity. The end of the world would necessarily mark the time when Jesus would be placed upon his throne and interference with Satan's rule would begin from heaven. That which Jesus told his disciples concerning the end of the world began to have its fulfillment, as is well known from the facts, in the latter half of A.D. 1914, with the beginning of the World War.

No doubt the disciples were familiar with the text of the prophecy of Ezekiel, even though they did not understand its meaning. They knew of the text of Ezekiel 21:25-27 concerning the overthrow of King Zedekiah, especially that part which declared: "I will overturn, overturn, overturn it [the typical kingdom of the Jews]; and it shall be no more, until he come whose right it is; and I will give it him." Naturally they would be looking forward to the time when this prophecy would be fulfilled and when 'He whose right it is would come'. They would know that in some future time this prophecy must be fulfilled. The decree of Jehovah pronounced against Zedekiah the last king of Jerusalem was enforced in the year 606 B.C., when the temple built by Solomon was destroyed. Then began the "times of the Gentiles", the typical theocratic kingdom being suspended. (Luke 21:24) Other scriptures show that from 606 B.C. until the coming of the real Theocratic Government by Christ Jesus would be a period of seven symbolic "times", each "time" being of three hundred and sixty literal years, or a total period of twenty-five hundred



and twenty years; and therefore such period of time would necessarily end in A.D. 1914. (See Leviticus 26:18; Daniel 4:16, 23, 32.) Such is further proof that in the autumn season of 1914 is the correct date for Christ Jesus to take his power and to begin to exercise it over things pertaining to the earth.

The primary purpose of the second coming of the Lord Jesus Christ is the vindication of Jehovah's name, upon which name the Devil and all his organization have brought great reproach. When Jesus was raised from the dead by the power of Jehovah and exalted into the heaven no doubt he was then anxious to begin immediately the work of vindicating his Father's name. He was then told by his Father he must wait until God's due time in which to begin his work of vindication; as prophesied at Psalm 110:1: "The LORD [Jehovah] said unto my Lord [Jesus], Sit thou at my right hand, until I make thine enemies thy footstool." Hebrews 10:12, 13 comments on this prophecy concerning Jesus, saying: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." The end of that period of time of waiting must of necessity be the same as the end of the time of waiting mentioned by the prophet Ezekiel (21:25-27). Both of these prophecies would mark the time when Jehovah would send forth his King whose right it is to rule, concerning whom Jehovah says:

"Yet have I set my king upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2: 6, 8.

The taking of power by Jehovah's King Christ Jesus is the taking of power by Jehovah God over things pertaining to the earth. The Lord gave further evidence, at Revelation 11: 17, 18, as to the time when Jehovah, by his King, would exercise power over things pertaining to the earth. The faithful servants of Jehovah there speak: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." It was in A.D. 1914 that the nations became angry, which was further proof of the fact that Christ Jesus was then placed upon his throne. Revelation 11 then follows the above prophecy with the statement that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament". (Verse 19) In 606 B.C. the ark of the covenant was removed from the Most Holy of the temple and was never recovered and put back there. The ark of the testament or covenant symbolically represents the presence of Jehovah God and is therefore proof that His chief representative Christ Jesus had come to the temple and hence Jehovah himself was representatively present.—Malachi 3: 1-3.

As Solomon began the erection of the temple in the fourth year of his reign, and as Jesus at his first advent came and offered himself three and one-half years after his anointing as King, we should expect that the coming of the King Christ Jesus to the temple of Jehovah would be in the fourth year, to wit, three and one-half years after the beginning of his reign in 1914, and that therefore the time for his coming to the temple of Jehovah would be in the spring of A.D. 1918. This date is further and strongly corroborated by the events that came to pass in 1918, and which facts exactly fit the prophecy, proving that then "the desire of all nations" came to the temple and was laid as the Chief Corner Stone in Zion.

It was God's express will that Christ Jesus should do a preparatory work before coming to his temple, described as 'preparing the way before the Lord'. Jehovah had used Elijah the prophet to do a work. His work foreshadowed a like work to be done by Jehovah's people during the period of time designated as the time of 'preparing the way before the Lord'. Elijah's work was a vindication work and foreshadowed the restoring of truth to the people of God which had long been hidden by the practice of Satanic religion. Jesus spoke of what may be called 'the Elijah work' to be done by his faithful followers, at Matthew 17:11. Christ Jesus directed this work. The facts show that the magazine *The Watchtower* began to be pub-

lished in July, 1879, and that for forty years prior to 1918 there was a work carried on by the people of God within the realms of "Christendom" which work restored to God's people those fundamental truths which had long been hidden from them by religion. During that period of time the members and true followers of Christ Jesus forsook Satan's organization, particularly "organized religion", and devoted themselves entirely to the Lord God. This was the work of Christ Jesus in preparing the way before the Lord, which work must be done before his coming to the temple of God, as prophesied, to wit: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts." (Malachi 3:1) This shows he was the delight and desire of Jehovah God's "holy nation".

The purpose of his coming to the temple of Jehovah is to execute judgment as the great Judge. This must take place before the coming battle of Armageddon; and since all the members of the true temple class must be judged by him, it must take place before the last "living stones" are taken from the earth. The Lord's coming must be while some of the faithful temple class are yet in the flesh. During the time that Jehovah's Messenger, Christ Jesus, was preparing the way before Jehovah the interests of God's kingdom were committed to those who

had made a covenant to do God's will and who had been invited to a place in the kingdom. As to their faithfulness in giving attention to these kingdom interests the Lord must consider the facts before choosing and approving them. "Judgment must begin at the house of God." (1 Peter 4:17) That judgment would determine the faithfulness of God's people on earth up to that period of time. The judgment is a time of fiery tests, that is, tests that try one as though by fire. As foretold: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Malachi 3:2, 3.

All the "sons of Levi", or Levites, belonged to God and served at his temple in Jerusalem. The Levites picture all who are begotten of God's spirit and who are in line for the priesthood, the "royal priesthood" under the High Priest, Christ Jesus the King. It is quite clear from the prophecy that the coming of the Lord Jesus to the temple would be marked by severe trials resulting in separating the disapproved from the approved, in order that the approved ones might render a faithful service unto Jehovah God in righteousness.

Events that came to pass in the spring of 1918 exactly corroborate the other testimony that

1918, in the the spring of the year, marks the time of the coming of the Lord Jesus to Jehovah's temple. At that time there came upon the consecrated people of God a fiery trial. These had been for some time doing the work of proclaiming the truth. In 1918 the work designated "the Elijah work" was killed due to action by the enemy religionists. Many of the Lord's witnesses throughout the land were at that time imprisoned, and many others were restrained of their liberty of action as to giving testimony in the name of the Lord. Many false brethren arose who had professed to be followers of Christ Jesus but whose love then grew cold and they turned against others who were serving God and his kingdom. It was in that time that God's people were hated of all nations because of their faithfulness to the Lord, as Jesus had foretold would come to pass after the end of Satan's world began. Matthew 24: 9, 10, 12: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And because iniquity shall abound, the love of many shall wax cold."

These prophetic utterances, together with the events that have come to pass from and after 1918 and that fit the prophecy and show its fulfillment, prove that the Lord must come to the temple of Jehovah for judgment, and that "the desire of all nations" did come to the temple in

the spring of 1918. Now the judgment of the nations is in progress, and the people of good will from all nations show that Jehovah's King Christ Jesus is their "desire" by choosing him and taking their stand on the side of Him and his kingdom.—Matthew 25:31-40.

[NOTE: For fuller treatment see *Vindication*, Book Three, Chapter XI, page 98.]

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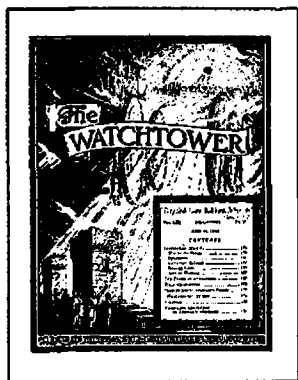
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