

SERIES I

A Vindication of the Divine Character and Government:
Showing, by a Recognition and Harmonizing
of all the Scriptures, that the Permission of
Evil, Past and Present, is Educational and Preparatory
to the Ushering of Mankind Into
THE GOLDEN AGE OF PROPHECY
In Which All the Families of the Earth Will
Be Blessed with a Full Knowledge of God and a
Full Opportunity for Attaining Everlasting Life
Through the Redeemer, Who Then Will Be the
Great Restorer and Life-Giver. [Acts 3:19-21](#)

"The Divine Plan of the Ages"**THE AUTHOR'S 1916 FOREWORD**

THE AUTHOR and the publishers desire to publicly acknowledge the favor of God which has permitted them to be identified with the circulation of this Volume, and with the results--light, joy, peace, fellowship with God, to many hungry, thirsty, bewildered souls. The first edition in its present form was issued in 1886. Since then, one edition has followed another in rapid succession and in twenty different languages, until now there are nearly five million copies of it in the hands of the people all the world over.

We cannot hope that these books have all been read; but letters continually coming to hand assure us that they are working powerfully in the hearts and minds of people everywhere. Thousands write us that they have been influenced --some who totally disbelieved in the Bible as a Divine Revelation to mankind. Others write that they have been atheists or approximately so, because they had not previously known the true God and His true Plan of the Ages, and were unable to accept, appreciate or worship the characters usually held before them in the creeds.

For above five years preceding the first publication of this Volume, we had substantially the same matter in print under another name and differently presented. That book was entitled "Food for Thinking Christians." Its style was different in that it first of all attacked the error--demolished it; and then, in its place, erected the fabric of Truth. We finally learned that this was not the best way--that some became alarmed as they saw their errors falling, and failed to read far enough to get a glimpse of the beautiful structure of Truth in place of the demolished errors.

The present Volume was written from the reverse standpoint. It presents the Truth, shows its strength and beauty, and then suggests the removal of the error, as not only unnecessary, but absolutely useless and very injurious. Thus the reader of the DIVINE PLAN OF THE AGES at each step finds a strengthening of faith and a greater nearness to the Lord, and therefore a confidence that he is in the right way. After seeing the Truth, the errors are more and more seen to be absurd, worthless, injurious, and are gladly abandoned.

The great Adversary, of course, has no love for anything which opens the eyes of God's people, increases their reverence for God's Book, and breaks their reliance upon human creeds. The great Adversary, therefore, as we might have expected, is very much opposed to this book. Few realize Satan's power and cunning; few realize the meaning of the Apostle's words in respect to this Prince of Darkness who transforms himself into a minister of light, in order to fight the Truth and destroy its influence. Few realize that our wily Adversary seeks to use the best, the most energetic, the most influential of God's people to hinder the shining of the light and to keep the Divine Plan of the Ages away from the people.

Few realize that from the time creed-making began, A.D. 325, there was practically no Bible study for 1260 years. Few realize that during that time the creeds were riveted upon the minds of millions, shackling them to horrible errors, and blinding them to the Divine character of Wisdom, Justice, Love, Power. Few realize that since the Reformation --since the Bible began to come back into the hands of the people--well-meaning but deluded reformers have been blinded and handicapped by the errors of the past, and, in turn, have served to keep the people in darkness. Few realize that

real Bible study, such as was practised in the early Church in the days of the Apostles, has only now come back to Bible students.

In the earliest editions of this Volume, the title, "Millennial Dawn," was used; but we found that some were deceived thereby into thinking it a novel. In order that none might be deceived, and that none might purchase under such deception, we later adopted the present serial title, "Studies in the Scriptures," which nobody can misunderstand.

Many queries have come to us as to why these books cannot be found in the bookstores. Our answer is that while the book publishers would be glad to have these books, there are certain religious zealots who will not permit their sale--threatening boycott. At first this seemed like a great disaster--as though the power of the Adversary would be permitted to hinder the dissemination of the Truth. But God graciously overruled the matter, so that today probably no other book has so large a circulation and so steady a circulation as this Volume. Those who, through prejudice, refused to read the book and fought against it, did so because they believed falsehoods, misrepresentations.

Many of these books have been burned by people who never read them, but who were influenced by misrepresentations. Just so it was during the Dark Ages in respect to the followers of Jesus, who suffered martyrdom. Yes, Jesus Himself suffered at the hands of those who did not understand Him or His teachings, as St. Peter pointedly declares: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers" ([Acts 3:17](#)); "for had they known it, they would not have crucified the Lord of Glory." [1 Cor. 2:8](#)

But if the enemies of this book have been bitter, unjust, untruthful, its friends are proportionately warm and zealous. The millions of copies in the hands of the people have nearly all passed out through the friends of the book, who, from the love of the Truth, have given time and energy for its wide circulation. While we write these lines, we have knowledge of the fact that approximately six hundred Christian people from various walks of life have "left all" earthly business and calling and ambitions that they may glorify the Lord and bless His hungry saints by putting this little Volume into their hands. These include doctors, schoolteachers, nurses, ministers, barbers, mechanics-- people from every walk of life who, touched to the heart themselves with the love of God, are anxious to pass the blessing on to other hearts and heads.

The books are sold at a small price, and these colporteurs who take them around to the public are barely able to make their expenses. They rejoice, however, all the more if sometimes they have privations and are counted worthy to suffer some inconveniences and deprivations for the sake of the Lord, the Truth and the Brethren. The good work goes on, the Message of Life in Christ passes from hand to hand. The present output of this Volume is enormous. May its blessing in future days be proportionately as great as in the past. The author and publishers cannot ask for more.

With very best wishes to all readers,

Your servant in the Lord,
Charles T. Russell
Brooklyn, N.Y., October 1, 1916

SERIES II**"The Time is at Hand"****THE AUTHOR'S 1916 FOREWORD**

THE FIRST EDITION of this Volume was given to the public in A.D. 1889. Since then, one edition after another has gone forth in various languages, until now more than one million and a half copies are in the hands of the people. These figures are astonishing when we consider how few people today have any faith in the Bible as a Divine Revelation, and how few of those who do have faith in the Bible have an appreciation of prophecy and of chronology--especially of Bible chronology and the Bible's history of the world.

The author and the publishers have great cause for rejoicing in the evidence continually coming to hand that this Volume has proven very helpful to the people of God in every land in the study of the Bible--in collating the message of the Lord's Word under various headings and classifications assistful to the student. Especially have we heard of many being blessed in their study of the manner of the Second Advent--in the Scriptural proof set forth in this Volume that our Lord will never again come to this earth as a man, having fulfilled completely His mission as a human being when He by the grace of God tasted death for every man at Calvary. The texts brought to the attention of the reader, proving that now our Lord is the glorified One at the Father's right hand, and is soon to become King of the world, have been assistful to many, as their letters testify.

This Volume makes no claim to infallibility, and no claim of any direct inspiration from God in the interpretation of His Word. On the contrary, it does claim that the Divine Revelation is the Bible. Its endeavor has been to collate the Bible evidences and to offer suggestions in respect to their significance.

Dealing with subjects so difficult that they are rarely touched by others, it is not to be considered strange if some of the suggestions made in this Volume have not been fulfilled with absolute accuracy to the very letter. But the author, the publishers, and the thousands of readers of this Volume are not ashamed of its presentations, and are still handing it forth to all who have an interest in Bible study-- as most interesting and most helpful in an understanding of the Lord's Word.

The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended, and that the great Seventh Day, the thousand years of Christ's Reign, began in 1873. The events of these 43 years, which this Volume claims as the beginning of the Millennium, we still find fully corroborating Bible prophecies, as herein set forth. During these 43 years, nearly all the inventions of our day have been accomplished. The sewing machine, one of the first, began to reach its perfection 43 years ago. Since then, we have all kinds of farming machinery and tools, and workshop, store, factory and home conveniences, in abundance and cheap--through human invention. These are shortening the hours of labor, and doing away with the "sweat of face," which the Bible declares to be identified with the curse.

It is entirely safe to say that in these 43 years the world has increased its riches one thousandfold. And when we remember that behind the 43 years lies a total of six thousand years of human endeavor, it seems almost a miracle that the world should accomplish one thousand times more in the past 43 years than in the six thousand years preceding. Surely this well attests the claim of this Volume that we have entered the great Seventh Day, and that what we are already experiencing as a race are only the foregleams of the much greater blessings still to come--when the Sun of Righteousness shall arise with healing in His beams, and scatter all the darkness, ignorance, and superstition of the world!

This Volume sets forth, what its author has been preaching for over forty years, that the "Times of the Gentiles" chronologically ended in the fall of A.D. 1914. The expression, "Times of the Gentiles," in Bible usage signifies the years, or period of time, in which the Gentile nations of the world were to be permitted to have control, following the taking away of the typical kingdom from natural Israel, and filling the hiatus between that event and the establishment of God's Kingdom in the hands of Messiah-- "whose right it is." [**Ezekiel 21:27**](#)

We could not, of course, know in 1889, whether the date 1914, so clearly marked in the Bible as the end of the Gentile lease of power or permission to rule the world, would mean that they would be fully out of power at that time, or whether, their lease expiring, their eviction would begin. The latter we perceive to be the Lord's program; and promptly in August, 1914, the Gentile kingdoms referred to in the prophecy began the present great struggle, which, according to the Bible, will culminate in the complete overthrow of all human government, opening the way for the full establishment of the Kingdom of God's dear Son.

We are not able to see behind the veil; we are not able to know the things progressing under the direction of our glorious Lord and the members of His Church already glorified. Our thought is that somehow the Lord is taking a hand in the affairs of the world now as He did not do in times past. We do know that the great Time of Trouble, which has begun, very closely corresponds to the Divine declaration respecting the time and conditions of the establishment of Messiah's Kingdom. The Lord Himself informs us that, at the time He shall take to Himself His great power and reign, the nations will be mad and the Divine wrath will come. A little later on the time will come for the judging of the dead, and the giving of the reward to God's servants, small and great, leading on finally to the destruction of the incorrigible, who would exercise a corrupt influence upon the earth. [Revelation 21:8](#)

All over the world people knew of the expectations of Bible Students in respect to the year A.D. 1914; and when so stupendous a war as the present one broke loose, when the winds of strife began to blow with such fury and destruction, thousands remembered what they had heard and read respecting the end of the Gentile Times. Thousands today have come to fully appreciate the times in which we are living. The influence is very helpful and inspiring. A realization that we are in the Day of the Lord, and that very soon all of His saints will be gathered to Him by the resurrection change, has a stimulating and encouraging influence upon Bible students, separating them from the world and its fears and ambitions and fixing their eyes upon the Crown of Life, which the Lord has in reservation for them that love Him most.

The author acknowledges that in this book he presents the thought that the Lord's saints might expect to be with Him in glory at the ending of the Gentile Times. This was a natural mistake to fall into, but the Lord overruled it for the blessing of His people. The thought that the Church would all be gathered to glory before October, 1914, certainly did have a very stimulating and sanctifying effect upon thousands, all of whom accordingly can praise the Lord--even for the mistake. Many, indeed, can express themselves as being thankful to the Lord that the culmination of the Church's hopes was not reached at the time we expected; and that we, as the Lord's people, have further opportunities of perfecting holiness and of being participators with our Master in the further presentation of His Message to His people.

Our mistake was evidently not in respect to the ending of the Times of the Gentiles; we drew a false conclusion, however, not authorized by the Word of the Lord. We saw in the Bible certain parallels between the Jewish Age and the Gospel Age. We should have noted that these parallels follow the nominal systems to destruction in both cases, and do not indicate the time of the glorification of the New Creation. This explanation will help the reader as he studies "THE TIME IS AT HAND." We have no doubt that the great blessings which have come to many of us in the past will continue to go through the Volume to thousands of others. So with it go the prayers of the author,

Charles T. Russell
Brooklyn, N.Y.
October 1, 1916

SERIES III**"Thy Kingdom Come"****THE AUTHOR'S 1916 FOREWORD**

THIS volume was written in 1890 and has since passed through many editions in many languages, and still more editions are in prospect. We have testimonials from thousands of God's consecrated people to the effect that they have, through this Volume, drunk deeply of the Fountain of Living Waters--the Word of God. We trust that the blessing will continue to flow, until finally through the Kingdom, the knowledge of the glory of God will fill the whole earth as the waters cover the depths of the seas.

Although we disclaim anything akin to inspiration in connection with these STUDIES IN THE SCRIPTURES, nevertheless we are glad that because we are in the dawning of the New Dispensation, the light of Truth is shining so clearly and the Divine Plan is so manifest that scarcely a word of the Volume would need to be changed if it were written today--26 years later.

The Time of the End has emphasized this more and more as the years have gone by, especially since we entered chronologically the great Seventh Day. The work of Harvest has progressed and is still progressing--even though at one time we supposed that the Harvest work would have been fully accomplished with the ending of the Times of the Gentiles. That was merely a supposition, which proved to be without warrant, for the thrusting in of the sickle of Truth and the gathering in of the ripe grain has been progressing since October, 1914, as never before. Indeed, the great World War has awakened humanity in a remarkable degree, and more independent thinking is being done than ever before. All this contributes to the breaking of the shackles of ignorance, superstition, and prejudice, and the freeing of those who desire to know and to do the Lord's will and to walk in the footsteps of Jesus.

We are glad for further opportunities of service to our great King in the gathering of the Elect to Himself, to the Truth. We are glad to see others coming into the Truth and preparing for the "Wedding." Evidently the "door" is not yet shut, although we anticipate that before a very long time--perhaps a year or two or three--the full number of the Elect will be completed, and all will have gone beyond the Veil and the door will be shut.

We are free to say that the restoration of Israel has not been accomplished as rapidly as we had anticipated. Nevertheless, the Jews in Palestine seem to be thus far wonderfully sheltered; and doubtless many of their co-religionists in the war districts, especially in Poland, would be glad if they had gone to Palestine when they had opportunity. It is difficult to say how the conclusion of the war may affect the interests of Israel. We should be in a waiting, expectant attitude. It looks as though the trying experiences of the Jews would arouse considerable numbers of them eventually to go to their home land. We have never expected, however, that all the Jews would return thither, but rather a representative company of them, just as in the case of the return from Babylonish captivity--only about 52,000 returned, notwithstanding the great hosts that went to Babylon in the captivity.

The returning ones represent those fullest of faith in the Lord and His promises, and doubtless will be dealt with as representative of the whole. We remind our readers that when this Volume was written, the Jews themselves had little thought of going to Palestine. Now Zionism has sprung up, and has taken a deep hold upon the hearts of the Israelites. Although it was a secular Zionism at first, it has gradually turned to religious sentiment and hope.

The Great Pyramid of Egypt discussed in this Volume has not lost any of its interest to the author. Its Descending Passage still represents figuratively the downward course of mankind under the reign of sin and death. The First Ascending Passage still represents the Law Dispensation--God's Covenant with Israel made at Sinai and the course of that people under the domination of that Law. The Grand Gallery still represents the lofty heights of the teachings of Christ and His followers during this Gospel Age. The step in the upper end of the Grand Gallery still represents a marked change in the affairs of the world, lifting man to a higher plane. The connection between the top of the Grand Gallery and the spaces above the King's Chamber still represents the spiritual presence of our Lord in the Harvest of this Age, beginning with 1874.

We have never attempted to place the Great Pyramid, sometimes called the Bible in Stone, on a parallel or equality with the Word of God as represented by the Old and New Testament Scriptures--the latter stand pre-eminent always as the authority. We do, however, still believe that the structure of this Pyramid, so different from that of all other pyramids, was designed of the Lord and intended to be a Pyramid and a witness in the midst and on the border of the land of Egypt. ([Isaiah 19:19](#)) It certainly tells a very different story from any other art or relic handed down from its remote times.

Its wonderful corroboration of the Divine Plan of the Ages is astounding to everybody who really grasps it. It should be read with just as fresh interest as in the first edition, because its lessons have not altered or changed. We trust that new readers will get the same rich blessings from this Volume that old readers have received, and that thus we may glorify God together and rejoice in His provision of light and comfort on the way to the full ushering in of the glorious Kingdom of God's dear Son.

Messiah's Kingdom is sometimes styled the Kingdom of God, because, although it is strictly under the management of Messiah, all of its laws, regulations, judgments, etc., are in strict conformity to the Divine arrangement, which is unchangeable. Hence when we pray, "Thy Kingdom come; Thy will be done on earth even as in Heaven," our thought should be that the grand perfection of the Heavenly Father's Rule and Government is our desire and that we are hoping and waiting for the thousand-year Reign of Christ to conquer the rebellion of earth and to bring humanity back into as full accord with God as are all the angels of Heaven in their perfection.

Messiah's Kingdom has various stages of inauguration. First, in His *Parousia* the glorified Jesus quickens, or resurrects, the sleeping members of the Body of Christ. This is the first executive act of the Great One whom God has so highly exalted--the Heir of the great Abrahamic promise. His members must be completed before He will officially take His position as the King of the world. Assurance of this fact is given by the inspired Word: "When Christ, who is our Life, shall appear, then shall we also appear with Him in glory." ([Col. 3:4](#)) Next in order the Master deals with the living members of His Body, the Church. As shown in the parables of the pounds and the talents, the Master's judgment concerning worthiness or unworthiness in the Kingdom must pass upon all of His consecrated ones and the full number of the Elect must be found and be glorified by the resurrection "change"--because "flesh and blood cannot inherit the Kingdom of God." ([1 Cor. 15:50](#)) Then the dominion of the world will be assumed. The glorified One will ask of the Father, and He will give Him the heathen for His inheritance and the uttermost parts of the earth for His possession. "He will rule them with a rod of iron. As the vessels of a potter shall they be broken into shivers." [Psa. 2](#); [Rev. 2:27](#)

This revealing of the Son of Man to the world by His assumption of power and His permission of the world to pass into the great ordeal of anarchy is evidently nearing. For a little while there will be a great triumph of Churchianity, after the war. Both Catholics and Protestants will share in this triumph and both political and financial princes will encourage it, hoping for the prolongation of their own power. At that time we may expect strong opposition from Churchianity upon the true, faithful followers of Jesus, resulting in serious persecutions--perhaps even unto death. But the triumph of Babylon will be short. Soon the sentence already pronounced will be executed and she shall fall like a great millstone into the sea--into anarchy--into destruction, never to rise again.

Not long after, according to the Bible picture, we may expect the total collapse of our present civilization. But the darkest moment of man's extremity will be God's opportunity. The Messiah, the Elect of God, will take the control and speak peace to the tumultuous peoples and bring order out of confusion, joy out of tears, praise out of despair. Thus the Kingdom of Messiah will be born in a terrible travail; but the glorious results will more than compensate for the "Time of Trouble such as never was since there was a nation." Thus we are told, "The desire of all nations shall come." [Haggai 2:7](#)

May these pages continue to be a blessing to the Lord's people and an honor to His name, is the prayer of the author,

Charles T. Russell
Brooklyn, N.Y.,
October 1, 1916

SERIES IV

The Battle of Armageddon

THE AUTHOR'S 1916 FOREWORD

THE FIRST EDITION of this Volume was published in 1897. It relates to the closing epoch of this Gospel Age, the overlapping between it and the New Dispensation--a period which brings to the world wonderful blessings, which in turn, because of unpreparedness of heart, more and more become causes of friction, discontent, trouble. If the blessings of the last 43 years were to continue at the present rate of increase, the discontent of humanity would likewise increase, and the very purpose of God in the establishment of Messiah's Kingdom and the blessing of mankind through it, would be frustrated.

For this cause, God permits the Millennial dawn to come upon the world gradually. As men are awakening from the stupor of the past, they do not consider the Lord or acknowledge His grace in connection with the blessings present and coming. We have estimated that these 43 years have brought to mankind a thousand times as much wealth as was created during the six thousand years preceding. The improved conditions of all mankind in civilized lands, the shortening of hours of labor, etc., are offset by greater knowledge and a discontent which comes therewith. This is in harmony with the Lord's declaration respecting this time. Describing our day in the prophecy of Daniel, He says: "Many shall run to and fro and knowledge shall be increased." "The wise shall understand," "And there shall be a Time of Trouble such as was not since there was a nation." [Daniel 12:1-4,10.](#)

In other words, the increase of knowledge is responsible for the increase of discontent and fear which are bringing Armageddon, or the Day of Vengeance of God, upon the whole world. In the present great war, we see that the large nations have been fearful of each other's prosperity. Although all have been growing fabulously rich, all are more discontented than ever before, and more fearful that something will occur to hinder their enrichment and to turn the streams of wealth to the ports of the competitor. Their fear of each other determined that the war must come, and the present was chosen as the most favored opportunity, before the weaker became too strong. The same spirit is manifest everywhere--ingratitude for the present and the past, fearfulness for the future, and a selfishness which pays little heed to the Golden Rule. The conflict between capital and labor is along this line, and we are to expect that such things will go rapidly from bad to worse.

The debts of the warring nations are authoritatively stated to amount to fifty-five billions of dollars--a sum which, of course, can never be paid in gold; and everybody knows that there is not sufficient gold to pay the *interest* on the debts of the world. This spells bankruptcy--as soon as the war shall end and the issuing of bonds shall cease to provide money for the payment of the interest on other bonds. The nations are thus falling into the chasm of bankruptcy, but it is with them as with a human being falling, the sensations are not so bad until the falling ceases in a demoralizing concussion. Evidently the war will not stop from lack of men to shoot and be shot, but either from lack of food or from financial weakness. That it will be the latter is the author's opinion.

Already the kings, political and financial, and their advisers, are in great perplexity respecting what shall be done after the close of the war to prevent a world-wide revolution of the discontented. Twenty millions of men now under arms will need employment. Suppose that one-fourth of them are retained in the army, what will be done with the remaining three-fourths? That is the question that is puzzling many of the world's wise men. The world is getting along without them now, and also manufacturing vast quantities of military stores and ammunition. Evidently it could get along without those twenty millions of men altogether. Reckless of human life, they will be more or less of a menace in every land. The British are making preparations to induce their surplus to become farmers in Canada and Australia. Other nations are undoubtedly pursuing a similar course to the extent that they are able. But they all realize that they will have their hands full to cope with the situation.

The Bible points out that about this time the Nominal Church systems of the world will rise to great prominence again in connection with the Civil powers. We can readily see the grounds for this. All the kingdoms, financially weakened, will realize the necessity for keeping a dominating grip upon the public and preventing anything akin to Socialism and Anarchy. They will naturally look to the great religious institutions called Churches to support them, to threaten the people with future torments, and in general to help keep the Ship of State from being overturned. The churches also

will be ready and glad for such an opportunity. Already, they are rolling together as a scroll--the one side, Catholic, the other, Protestant, opposed and yet connected-- each side united and federated to the best of its ability.

But the Bible declares that this reign "as a queen" will be a short one, and that the fall of Babylon will be tremendous -like a great millstone cast into the sea. It will be during the power of this so-called "queen" for a little season, that the world will be under a great strain as respects any presentation of the Truth. And those found loyal to God and to principle will doubtless suffer therefor.

At the time of Babylon's fall, the mighty ones of the earth, financial and political princes and kings, will stand afar off, keeping clear of too close an affiliation with her, although they will greatly lament her destruction, realizing that it forebodes their own. Then very shortly will come the complete overthrow and destruction of the present Gentile governments, symbolically represented in the Bible as a great conflagration which will consume the whole earth-- all institutions--religious, social, political, and financial.

Considering that this Volume was written twenty years ago, none need be surprised to find that some of its statements, although startlingly strong, come short now of the full Truth. For instance, the wealth of the world has greatly multiplied in these twenty years. The combinations of capital have greatly increased in capitalization, power and influence. It is estimated that during the past four years the capital of the United States has increased at the rate of ten billions a year.

In this Volume it was pointed out that although the Trusts at the time of the writing were beneficial rather than injurious, nevertheless these giants, born of avarice and built up in self-interest, would eventually become a menace, a danger to the people and their interests. We have reached that time, and many are realizing that the danger is upon us. Nothing evil may be done so long as the machinery is working well and under control; but when the moment shall come that the interests of the managers and capitalists will be in the reverse direction from the interests of their employees and the public, then look out! Remember the inspired Word--that this is to be "a Time of Trouble such as never was since there was a nation."

How glad we are that man's extremity in this Time of Trouble will be the Lord's opportunity! He is waiting to be gracious. He is wishing to pour out upon mankind the blessings of the Millennial Kingdom for one thousand years, for their uplift out of sin and death conditions back to the image and likeness of God. He foreknows that they must first have their lessons. He has shown this already to those who have seeing eyes, by granting more than forty years of the dawning period--which, however, instead of bringing blessings and happiness to the world, have brought more and more of discontent. The Lord will allow mankind now to go their length in carrying out their own plans and schemes. He will allow them to demonstrate the futility of all these schemes, and that nothing but Divine interposition will save them from wrecking the entire fabric of Society. Indeed, He will permit the wreck, and then reorganize humanity under Messiah; for He promises that His Kingdom shall be "the desire of all nations." [Haggai 2:7](#)

Your servant in the Lord,
CHARLES T. RUSSELL

Brooklyn, N.Y.,
October 1, 1916

SERIES V**"The At-one-ment Between God and Man"****THE AUTHOR'S 1916 FOREWORD**

THE FIRST EDITION of this Volume was published in 1899. It is now in the hands of large numbers of God's people in various languages throughout the civilized world. Numerous letters tell us of great help received from its pages in the elucidation of Divine Truth--in the explanation of the Bible. Some have found special help along one line, some along another; and some along all lines. The chapter entitled, "The Undefined One," relating to our Lord's assuming earthly conditions when born the babe at Bethlehem, has attracted special attention, and has been declared by many to reflect a great light upon a variety of Scriptural and scientific subjects.

With a system of theology which acknowledges its own fallibility, and asks and expects Divine guidance and enlightenment to the end of the Church's journey, it seems remarkable that this Volume, written 19 years ago, requires little correction, in order to be in full line with the latest thought of Bible students respecting the teachings of the Divine Word.

The keynote of this Volume is the Ransom-price. Apparently this doctrine, from which radiates all other doctrines connected with our salvation, has been in a great measure lost sight of, obscured, from the time the apostles fell asleep in death until now. Bible students have found the Ransom to be the key which unlocks the entire Bible--which decides at once what is Truth and what is error.

It is not surprising that, appreciating the subject and studying it so carefully, our views respecting it have become more and more clear. The Bible statements respecting the Ransom have not in any wise changed, nor has our confidence in them changed; but they are more luminous; we understand them better. We hold that the Bible statements on the subject are infallible, and that it is because we are not infallible that our views are capable of expansion as we search the Scriptures and are guided into the understanding of them as promised, by the holy Spirit. We are not demurring against the Divine Plan of gradual unfoldment, but rejoicing in it. We have nothing to apologize for. The Ransom looms before us more grandly with every fresh ray of Divine Light.

Now we see that our Lord Jesus left the Heavenly glory that He might accomplish a ransoming work for Adam and his race. We see that His change of nature from a spirit to a human being was with a view to enabling Him to be the Ransom-price--a perfect man for a perfect man--*Antitutron* --a corresponding price. We now see that Jesus gave Himself to be a Ransom-price for all at the time of His consecration at thirty years of age at Jordan. He continued in giving the Ransom-price, that is, in laying down His life, which in due time would constitute the Ransom-price for Father Adam and his race. He finished this work of laying down His life, surrendering it, sacrificing it, permitting it to be taken from Him, when He on the cross cried: "It is finished!" Nothing more could be laid down than was there laid down--a Ransom, a corresponding price, for Father Adam. But it was not paid over as a price in settlement of Adam's account, else Adam and the entire sinner race would then and there have been turned over to Jesus. The price was merely laid in the hands of Divine Justice as a deposit, to the credit of the One who had died, that He might apply it later in harmony with the Divine Plan. Our Lord Jesus was raised from the dead a spirit being of the Divine nature, as a reward for His faithfulness and loyalty to God in surrendering His earthly life sacrificially. "Him hath God highly exalted and given a name above every name."

Jesus could not make any use of the Ransom-price while still on earth. He could not even bring His disciples into fellowship with the Father. Hence He declared: "I ascend to My God and to your God, to My Father and to your Father." He also declared: "Except I go away, the holy Spirit will not come." Ten days after our Lord ascended, His followers, having met according to His direction in the upper room, received the Pentecostal blessing--the evidence that they had been accepted of the Father through the merit of Jesus' sacrifice. Jesus had used as an *imputation* the Ransom merit which He had deposited in the Father's hands; but He did not *give* it to His disciples. It was not for them as a possession, but for the world--"a Ransom for all." All of Jesus' disciples renounced their share in the Ransom blessings that are coming to the world at the Second Advent of our Lord, that they may have a share with the Redeemer in a still greater blessing--honor and immortality. The Ransom-price is designed to bring to Adam and his race the earthly life and earthly rights and honors which were lost by Father Adam, when by disobedience he became

a sinner, the loss being entailed upon all of his family, the entire human race. The time for giving the results of the Ransom, viz., Restitution to Adam and his race, is after our Lord's Second Advent, when He shall set up His Kingdom, designed for the very purpose of bringing back the rebellious race into full fellowship with the Father and to eternal life-- as many as will.

The Call of the Church is not to give an additional Ransom-price, nor to add to that which Jesus gave; for His is sufficient. The Church's invitation is to demonstrate that they have the same spirit, disposition, that Jesus had, to do the Father's will at any cost--even unto death; and those demonstrating this may be accepted of the Father as members of a Royal Priesthood, of which Jesus is the Head; as a Bride class, Jesus being the glorious Heavenly Bridegroom. It is required that these come back to God under a Covenant the same as Jesus made, "Gather My saints together unto Me, those that have made a Covenant with Me by sacrifice." [*Psalm 50:5*](#)

Not until these shall have been called and chosen and found faithful and been glorified, will the time come for Christ and His Bride class to take control of the world for their uplift; and not until then will it be proper for the Savior to transfer to Divine Justice the merit of His death, which He placed in the Father's hands as a deposit when dying, with the words: "Father, into Thy hands I commit My spirit"--My life and all of its rights. When this Ransom-price shall have been formally delivered over to Justice in the end of this Age, it will no longer be a *deposit* at the command of the Savior but will have been exchanged for Adam and his race, all of whom will be immediately transferred by the Father to the Son, that His Millennial Kingdom may begin and all the families of the earth be subjected to the Redeemer, that He may uplift them out of sin and death conditions to all that was lost in Adam--to all for which Jesus died to regain for man.

But the Church class, in process of selection for nearly nineteen centuries, could not be acceptable sacrifices to God as was their Redeemer, Jesus, because He alone was holy, harmless, undefiled--we are imperfect, sinners, and God does not accept imperfect, blemished, sinful sacrifices. What, then, could be done to make us acceptable sacrifices and to permit us to be associated with Jesus on the spirit plane? The proper thing was done--an imputation of the merit of Jesus was granted by Divine Justice on behalf of all who would enter into a Covenant of Sacrifice, and for whom Jesus would become Advocate, or Surety. This imputation of the merit of His sacrifice to the Church by Jesus might be likened to a mortgage, or an encumbrance, upon the Ransom-sacrifice, which would hinder it from being applied to the world until its application to the Church shall be completed.

The Church's Covenant is to sacrifice all their earthly life and rights, that they may become New Creatures in Christ and joint-heirs with Him on the spirit plane.

It was on the basis of this imputation of our coming Restitution blessings, and our own personal consecration to the Lord, that our Redeemer, acting as our great High Priest and Advocate, brought us into that relationship with the Father's Plan which permitted us to receive the begetting of the holy Spirit, and to cease to be of the human family and become members of the spiritual family, of which Jesus is the Head. All of the Church, therefore, are sharers with Jesus in a work of self-sacrifice, in that we tender ourselves to the Lord and He, as God's High Priest, offers us up as a part of His own sacrifice. Thus we "fill up that which is behind of the afflictions of Christ." Thus we suffer with Him that we may also reign with Him. Not until all of the spirit-begotten ones shall have passed into death will the merit of Christ, placed on deposit in the hands of Justice when He died, and mortgaged in the interest of the Church, be released from that mortgage and be ready for full application in the purchase of Adam and his race under the terms of the New Covenant.

If we were writing this Volume again, we would here and there make very minor differences of expression in harmony with what we have here presented. We ask our readers to have this in mind. The differences are not of a kind that will permit us to say that the expressions in the book are wrong--merely they are not as full and clear as they might have been if the writing were to be done now.

For some up-to-date comments on the New Covenant, we request the new readers to note the author's foreword to "Studies," Volume VI.

Your servant in the Lord,
Charles T. Russell
Brooklyn, N.Y.,
October 1, 1916

SERIES VI**"The New Creation"****THE AUTHOR'S 1916 FOREWORD**

MUCH of the work of every servant of God is done in the dark--that is to say, like the weaver of a beautiful carpet we stand at the back seeing little of the results of our labors, and trusting that in the Lord's due time we shall hear His "Well Done" and see some fruitage. "I shall be satisfied when I awake in His likeness."

Nevertheless, the Lord has very graciously given us encouragement in respect to the influence of this Volume in various parts of the world in the hearts of God's people. The pleasure has been ours of hearing from many respecting the blessings received from a better understanding of the justification, the sanctification, and the deliverance, promised to the Church in God's Word. Many others have told us of the blessings received from the Scriptural advice given to husbands and wives, parents and children, in respect to the ways of peace, righteousness and growth in grace. Many also have informed us of great blessings and aid in respect to the duties, privileges and obligations of Elders and Deacons, and the Scriptural order in the Ecclesia. We rejoice in these things and trust that the good work will go on under Divine guidance to the praise of our Lord and for the comfort and edification of His people.

We call attention to the fact that since this Volume was written the light has grown still clearer respecting God's great Covenants. We now see that the Law Covenant was a foreshadowing of the New (Law) Covenant, which is about to be established at the Second Coming of Jesus, by the great Mediator, Jesus the Head and the Church His Body-- the antitype of Moses, who wrote: "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me." Moses was merely the type of this greater Prophet, and the Law Covenant which Moses mediated was merely a type or foreshadowing of the greater Law Covenant of the Millennial age.

God raised up Jesus the Head of this great Mediator first, when He raised Him from the dead. Since that time, He is raising up the Church as a New Creation; and when all the brethren of the Body of Christ shall have been gathered from the world through a knowledge of the Truth and sanctified by the holy Spirit and been found worthy by faithfulness unto death, and all shall have been raised up by the power of God from the earthly conditions to the Heavenly conditions as the Body of Christ, the great antitypical Melchizedek will be complete, a Priest upon His Throne--the great Mediator of the New Covenant will be enthroned in Divine power. Then the New Covenant will go into operation, as God said to Israel: "Behold the days come, saith the Lord, when I will make a New Covenant with the House of Israel and with the House of Judah."

The antitypical Mediator, after paying over to Divine Justice fully and forever the Ransom-price for Adam and his race, will assume full control, and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race. All who will come into harmony with the Lord will be counted as part of the earthly seed of Abraham, until finally, by the end of the Millennium, all exercising faith and obedience will be known to the Lord as the seed of Abraham. "In becoming that seed, shall all the families of the earth bless themselves."

Inadvertently, the name New Covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the Covenant which is now in operation during this Gospel Age with the Church. Our Covenant, of course, is a new covenant in the sense that it is different from the Jewish Covenant of Mt. Sinai, but it is not THE New Covenant. The Church's Covenant is referred to in the Bible as a "Covenant by Sacrifice." The keeping of these matters in mind will be of benefit to the readers of this Volume. All of these Covenants stand related to each other. All of them were represented and typified in Abraham and the Covenant which God made with him. The Church is styled Abraham's Spiritual Seed and likened to the stars of Heaven. The world of mankind as they come into harmony with God will become Abraham's earthly seed--as the sands of the seashore. The Spiritual Seed will be the channel of blessing for the natural seed.

The subject of Justification has not changed, but it has expanded and clarified. If writing this Volume today, the author would make some slight variations of language, but without any real change as respects the meaning and application of the word Justification.

We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc.; but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to and accepted by Divine Justice--the Father. Just so the sinner today approaching God might be said to be in the way of justification--he would have more of God's favor than if he faced toward sin.

We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner's attitude, like that of the Ancient Worthies, might be styled "tentative justification," it would not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of Him in the name of the Father. Then, under the covering of the imputed merit of Christ's sacrifice, the sinner would be acceptable to the Father under Christ's Robe and begotten of the holy Spirit.

Fortunate it is for the masses who have heard of Jesus and partially believed, that their standing with the Lord is *not* that of full justification, that He refuses to fully justify any until they have become by covenant His disciples, His footstep followers. This is because justification can come only once to each individual, and if he should misuse that justification and fail to get eternal life, he would be in a worse state than if he had never been justified. If not justified and spirit-begotten in the present time, he is not of the Church, but will have a share in the merit of Christ's sacrifice and in the justification which His Kingdom will offer to every member of the human family--aside from the Church -- the Church receiving that better thing which God hath in reservation for them that love Him--glory, honor, immortality, the Divine nature.

To many it would not seem worth-while to mention these fine distinctions upon the subject of justification; and yet, having received this clearer appreciation of the Divine Plan, we have pleasure in passing it on to all who hunger and thirst after righteousness--to all Bible Students everywhere.

May the Lord continue to bless this Volume to the good of His people, is the prayer of the author,

CHARLES T. RUSSELL
Brooklyn, N.Y.
October 1, 1916