

FATE OF THE RICH MAN AND LAZARUS

Words of the Savior Explained and Made Clear.

STUMBLING STONE REMOVED.

Pastor Russell Disagrees With the Ordinary Interpretation of Jesus' Words as Irrational—He Offers a Novel Substitute Which Nevertheless Fits Well to the Narrative—Order Out of Confusion is the Verdict of Many Winnipeg Hearers.



Winnipeg, Canada, July 9th.—Pastor Russell delivered two addresses here today which will never be forgotten, even by those who did not commit themselves fully as endorsing his every utterance. We report one of his discourses from the text, "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom" (Luke xvi, 23). Addressing the public under the auspices of the International Bible Students Association, the speaker said:—

I am not choosing my topic for this occasion according to my own preferences, nor do I wish to do so. Realizing that a great cloud of superstition and erroneous interpretation of God's Word acts as an earth-born cloud to hide the heavenly Father from our eyes of faith, I am continually addressing myself to the removal of this barrier, to the intent that the light of the knowledge of the glory of God as it shines in the face of Jesus Christ our Lord may shine into the hearts of all of God's dear people more effulgently than heretofore; to the intent that, with the clouds removed, our eyes may behold the King in His beauty, and our hearts be drawn to Him as to a Father, as to a God of love, as to an Almighty Savior.

Time and again as I have delivered an address setting forth the Divine Plan of the Ages from the Bible standpoint, I have been approached afterward by Christian brethren who said, "What you say, Pastor Russell, is cheering, is God-like, is just what our hearts are hungering for and crying for, but—but I cannot accept it because of the Lord's Word respecting the 'Rich Man and Lazarus,' and His description of their fates."

What I say to these privately never reaches the ears of others who have the same query and the same obstacle to meet, hence I take this as my topic on this occasion, not only for the benefit of this audience, but for the benefit of the larger audiences to whom I speak weekly through the columns of the press of this land and Great Britain and Australia—numbering millions. All need to have this stumbling stone removed from their pathway, and by God's grace we will remove it. He will remove it, using our stammering lips for the purpose.

Literary or Parabolic—Which?
It is not sufficient that I declare that in the Scripture under consideration the great Teacher was giving a parable. It is not sufficient that I quote, "Without a parable spake He not unto the people." Some dear, earnest children of God would object, saying, "It reads, there was a certain Rich Man, etc." I must, therefore, prove that it is a parable and not a literal statement by showing that, considering it as a literal statement, it would be untrue and absurd. After thus proving it to be a parable I will discuss it as such.

If it be a statement of literal facts then all the facts must be taken literally. This would mean that because a certain man was rich and fared bountifully every day and was clothed in purple and fine linen he would go to an eternity of torment, without a single charge being made against him along the lines of murder, or injustice or blasphemy, for in the account nothing of the kind appears. Furthermore, nothing is said of the poor man as being a godly man, a saint, but merely that he was poor, full of sores, which the dogs licked; and that he ate the offal from "The Rich Man's" table.

If those be the grounds and conditions upon which any of us have had hope for eternal bliss, surely a comparatively small number could claim it. Did we ever have such experiences? If not, what ground have we, according to this teaching, for a hope of reaching Abraham's bosom? And, additionally, if the statement is a literal one, Abraham and his bosom must be considered literal also, and if only two or three who were beggars like Lazarus were before us, what hope would we have for room in Abraham's bosom? But enough of this! We see clearly that the statement is parabolic and we must look for such an interpretation as will fit all conditions. And here it is!

Viewed as a Parable.
Viewing the matter as a parable, our difficulties all disappear as soon as we get the key. The great Teacher in this parable was criticizing the teachers of the Jewish nation and foretelling their fate. He Himself was an outcast, so were His disciples and so have all been since who have become

His followers. "As He was so are we in this world."

"The Rich Man" of the parable represented the Jewish nation. The fine linen he wore represented the typical justification granted to that nation under the Law Covenant made with Israel at Mt. Sinai. "The Rich Man's" purple raiment pictured the royalty which belonged to Israel as God's typical kingdom in the world. Thus we read, "Solomon sat upon the throne of the kingdom of the Lord, in the room (or stead) of his father David." Jesus recognized this kingdom dignity as still belonging to that nation when He said, "The Kingdom shall be taken from you and shall be given to a nation bringing forth the fruits thereof" (Matthew xxi, 43).

The Rich Man's bountiful table represented the glorious promises of God which were theirs primarily, and granted to no other people until after they had rejected Jesus and crucified Him. St. Paul refers to this table in this way and quotes David the Prophet saying, "Let their table become a trap and a snare and a recompense to them." This was because they did not rightly appreciate their glorious promises and live up to the conditions which they required. The death of The Rich Man represented the cutting off of national Israel from all those special privileges and advantages every way which had been theirs for centuries. "The Rich Man" (the Jewish nation) began to sicken from the time of the crucifixion—from the time that Jesus said, "Your house is left unto you desolate; henceforth ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord."

The saintly few were gathered out of Judaism into relationship with Christ at Pentecost, and "The Rich Man," the nation, continued to be sick and finally died in the year A. D. 70, when Titus, the Roman general, captured Jerusalem, the entire land of Palestine being laid waste.

The Jewish nation has been a dead nation since the year A. D. 70. It is in *hades*, in the tomb. But this implies its resurrection in due time, for the figure of the tomb, *hades*, does not represent a perpetual condition, but a temporary one, from which Messiah will grant a release, and *hades*, in every sense of the word, will be destroyed.

Dives in Torment.

But the parable declares that Dives was in torment! How could this be, seeing that the word *hades* signifies the death state, the unconscious condition? We answer that the Jewish people have a double aspect, in the parable and out of it. Nationally, they are dead or asleep, but as a people they are very much alive—no other people more so. It is as a people that they have been suffering the tortures of persecution during the past eighteen centuries, while as a nation they have been dead, buried, in *hades*, and are awaiting a resurrection, of which the present Zionism is an advance token. Soon Israel's persecutions will end, when Messiah's glorious Kingdom shall take its power; and then will come their national resurrection, for they are to be actively and specially identified with the Messianic Kingdom shortly, as its earthly and visible representatives.

As the two tribes of Judah and Benjamin were represented in "The Rich Man" in a very special sense, the other ten tribes, scattered amongst the surrounding nations, would, at a like proportion, represent his five brethren. God's dealings with the Jews will be the same wherever they are—no preference will be shown—"They have Moses and the Prophets, let them hear them." This could not be applicable to any except these two tribes and the other ten tribes of Israel, for they alone had Moses and the Prophets.

The Rich Man Tormented in Hades.

All scholars will concede that the Greek word *hades* and the Hebrew word *sheol*, rendered hell in our common version, really signify the death state, the tomb. Various Scriptures tell us of the silence of *sheol* and *hades* and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars, therefore, have been perplexed greatly at the statement of this parable that The Rich Man lifted up his eyes in *hades*, being in torments.

The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this Rich Man (Israel), dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course, the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. A drop of water on the tip of a finger would not afford much relief anyway.

The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general petition requested the President of the United States to co-operate with other "Christian nations" and intercede on behalf of their people in Russia that they might have more liberty and less persecution, that their torments might be cooled.

Finding the Lazarus Class.

If we have found The Rich Man, let us now seek for poor Lazarus. He represented a God-fearing and God-seeking class outside the pale of official Judaism—not all the Gentiles, but certain ones concerning whom Jesus

said, "I have not found so great faith, no, not in Israel!"

The Jews were in the habit of speaking of the Gentiles as "dogs." The great Teacher Himself used this expression (Mark vii, 25-30). Lazarus had no fine linen garment granted to him because he was outside the pale of Israel, for whom alone the typical sacrifices were offered. Lazarus had no purple robe for the same reason—because the kingdom of blessing, for the time, belonged exclusively to the seed of Abraham. The dogs (other Gentiles) licked his sores, in the sense of considering the Lazarus class upright and godly and in some sense showing sympathy for them. His eating of the crumbs that fell from the children's table signifies that Jesus did, on a few occasions, allow some special blessings of healing, which were for the Jews, to go to this worthy class of Gentiles.

For instance, the daughter of Jairus, raised from death, was a crumb from the children's table to one noble-minded Gentile who feared God and who had built a synagogue for the Jews. The healing of the centurion's servant was another crumb from "The Rich Man's" table to one of the Lazarus class. Healing the daughter of the Syro-Phoenician woman was another crumb from "The Rich Man's" table to a member of the Lazarus class. In answer to her request Jesus answered, "It is not proper to take the children's bread and give it to dogs"—Gentiles. Accepting the suggestion the woman replied, "Yea, Lord, yet the dogs eat of the crumbs which fall from the children's table." Her faith in God marked her as one of the Lazarus class, outside "The Rich Man's" household. She was a companion of dogs (Gentiles), and for the time could merely have a crumb from "The Rich Man's" table.

As the death of "The Rich Man" represented a change in his affairs, so the death of the Lazarus class indicated a change in the affairs of this outcast class. But, instead of being buried, these were carried by the angels to Abraham's bosom—not to heaven, not to purgatory, not to some intermediate state. As Abraham in the parable represents God, the receiving of the faithful of the Lazarus class into the bosom of Abraham figuratively represents the acceptance of this class as the true children of Abraham—true children of God. As Jesus went outside the "the camp" bearing the reproach of His nation, before He died, so did all of His followers who belonged to that nation. They were all recognized as outcasts with the Gentiles; these the Lord received as His children by the begetting of the Holy Spirit. And so St. Paul tells us that we who were by nature Gentiles were not of the stock of Israel. But, "If ye be Christ's, then are ye Abraham's seed (children), and heirs according to the promise"—joint-heirs with Christ, members of the great Messianic (Galatians iii, 29).

Here, dear friends, we have a consistent interpretation of this parable, and it relieves our minds greatly. It assists also in illustrating to us the special relationship of the Jews under the Law Covenant and how this special relationship was lost by reason of their unbelief and how their unbelief alienated them from the Divine favor of this Gospel Age and constituted a deep and wide gulf between them and the spiritual Israel class represented in Lazarus in Abraham's bosom.

We thank God that the promise of the Scriptures is that with the end of this Gospel Age this gulf of unbelief and consequent separation from Divine favor will be done away and Israel will be delivered from the torments of these centuries and experience a national resurrection or resurrection under the glorious privileges, favors and advantages of the New Covenant.

Hope for the Many Nations.

Since God's favors are thus marked out for the heavenly and the earthly Seeds of Abraham—the earthly through the heavenly—it follows that the blessing of the other nations will come about through their affiliation with these. In other words, we may understand that the Divine Government established in Israel in the hands of the Ancient Worthies will be the center of Divine favor, and the people of other nationalities must come to this center for their supplies of truth and grace. Thus the Prophet represents the matter, saying, "Many nations shall go and say, Come and let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the Law shall go forth from Mount Zion (the spiritual Kingdom) and the Word of the Lord from Jerusalem (the center of the earthly Kingdom)" (Micah iv, 2).

As thus all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the Divine Plan, they shall all be blessed with Restitution privileges and opportunities and with an enlightenment from the rays of the Sun of Righteousness, which then through the appointed channels will be flooding all the earth. Thus will the original Covenant have its amplified fulfillment; first, in The Christ, the spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these bless all the families of the earth, so that all the willing and obedient may gradually attain to the standards of the children of God and be possessed of the "liberties of the sons of God"—freedom from sin, sorrow, pain and death. As the Old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the Old but under the New Covenant (Ezekiel xvi, 60, 61). "He that hath an ear to hear, let him hear."

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Afternoon Program.

The following program will be given at the home of Mrs. Glen Boedecker on Thursday afternoon, July 13, at 2 o'clock. An admission fee of 20 cents will be charged for the musical program and refreshments. All are cordially invited to attend:

- Piano Duet—Marche Grottesque Christian Sinding
- Mrs. Gilmore and Margie Walker.
- Piano Solo—Moonlight on the Hudson Wilson May Loughbridge.
- Piano Solo—Thine Own...Lange Mrs. Young.
- Reading Selected Mrs. Brown.
- Piano Solo—Hunting Song.... Mendelssohn Mrs. Hendricks.
- Piano Solo—Return of Spring Moelling Miss Puls.
- Reading—The Plaint of the Little Bisque Doll..... Miss Perry.
- Piano Solo Selected Miss Hiatt.
- Piano Solo—The Flatterer.... Chaminde Mrs. Young.

Quartet—Rock-a-Bye..... Neilinger Mrs. Holmes, Miss Minnear, Mrs. Kennedy, Mrs. Loughbridge.

Monday Night Plattsmouth Night.

The president of the Commercial club has received an invitation to visit the Ak-Sar-Benden as guests of honor, along with the other members of the Nebraska Publicity League, on Monday evening, July 10th. The invitation is signed "Sampson" himself and attested with his seal, and states that whatever service the knights and their board of governors can do to make it pleasant for the Plattsmouth membership will be done.

Depart for Europe.

Miss Dora Fricke of this city and Miss Eugenia Wiggenshorn of Ashland departed for New York today, expecting to sail next Monday for Germany, where they will visit for the summer.

Mrs. A. L. Todd, who has been visiting her brother and sister at Lincoln for some days, returned last evening.

M. S. Davis in Town.

From Saturday's diary. Mr. M. S. Davis of Fort Collins, Colorado, who has been visiting in his father, Mr. Anderson Davis, near Murray, for a few days, is in the city, the guest of his father-in-law, Mr. A. Dill. Mr. Davis has been a Colorado citizen for the past four years and his Cass county friends are glad to welcome him back, if only for a brief visit.

Locate in Falls City.

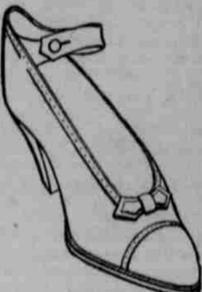
George Hall and Jennings B. Seiver departed Wednesday for Falls City, where they have accepted positions in the machine shops of the Missouri Pacific railway. Both young men are hustlers and went to work in their new positions Thursday morning.

Attorney Shotwell of Omaha was a probate court visitor today, appearing at the hearing of claims in the J. M. Ruby estate, where he had filed a claim for adjustment. Mr. Shotwell and the administrator, Charles Martin, agreed on the amount to be allowed.

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20 pairs Ladies' Red Cross Pumps, was \$4.00, sale price.....		\$2.50
25 " " " Oxfords, " 4.00, " "		2.50
12 " " Julia Marlow Cameo Ties, was \$3.50, sale price		2.50
24 " " Patent Pumps, " 3.00, " "		3.00
25 " " Patent Pumps, " 2.50, " "		1.75
50 " " Tan Oxfords, " 3.50, " "		2.50
24 " " Patent Oxfords, " 2.50, " "		1.75
36 " " Chocolate Oxfords, " 3.00, " "		2.25
12 " " " Pumps, " 2.00, " "		1.25
20 " " Tan Button Oxford, " 4.00, " "		2.50
25 " Men's Patent Oxfords, " 3.50, " "		2.50
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