

LAZARUS AND THE RICH MAN

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Father, I want to thank You for Your mercy, Your grace, Your kindness, Your love. Thank You that tht You've come to give us life and life in abundance. I thank You, Father, that You have come and You You have declared Your love towards us and the warmth that is inside You towards us. Thank You that that You have come to give us eternal life and we can enjoy who You are.

Lord, speak powerfully through me today and just let Your truth be declared. We want to see people free and we feel that heart, that You have, beating in us. The heart of seeing people free, seeing them having life, having their lives preserved for You want us with You forever. Amen!

Greg, thank you for having me in your church and just ministering to the people. It's wonderful. O fellowship with Greg and just to have somebody who is like-minded and we can share with one another. A guy once asked me, "Who preaches what you, Bertie?" I said, "Greg Henry!" He said, "Man, the two of you just psych one another up!" I said, "Amen! Glory to God!"

Today I am going to talk about what it means when the bible talks about the gnashing of teeth and then we are going to end it with what is the whole parable about the rich man and Lazarus and what that talks about.

Last night I talked about life and immortality and the end goal that God has for man is to bring a man to a place where he can live and never die. One might ask, "But what scripture do you use?" There are many scriptures but something that is more powerful than Scripture is we see that in the resurrection of Jesus Christ. We see the end goal, we see the Word of God that He had about man. God's word is very simple: "I had a promise from before time and that promise is that you will have eternal life, that you will not be dying anymore." That is a foreign concept to the Church, yet it was the building block of the preaching of the Apostle Paul. God has this promise and He made that promise from before time and the Jews were living and the people on the earth were living in the hope of eternal life and they didn't know how this eternal life would come. They just knew that God has promised that from before time.

Then all of a sudden, here comes a man. He takes the sin of all people upon Him and He dies a death upon the cross but He died with a promise in His heart that My Father has promised Me that He can raise Me up. Then on the third day, Jesus arose. When John saw that, he wrote down in **1 John**: The eternal promise, the promise that was from the beginning, that which was from before time, which was God's promise that He can take dust and love it to the point that it cannot die, has been manifested and we have seen that. We have touched it. We've beheld it. It became true.

One wonderful thing that the Jews never understood was that that death that He died, He died without His own sin. He died it with my sin. When He died that death and was raised up, we can now behold our immortality, our eternal life. Then He said, "I will come back, physically, to this earth and I will establish this truth in every man that has this Spirit, this Spirit of eternal life. That is the Gospel in a nutshell.

But what we have done is we made the Gospel so much about where are you going to spend eternity. In the meantime, the Gospel is about God giving us eternity. I'll say that again: You know we've basically likened the kingdom of God and the kingdom of Satan and put it in the same category of power. As if the kingdom of Satan and darkness and evil and death can last forever. Then we have the kingdom of God lasting forever. I've got news for you. The kingdom of the devil and darkness and death cannot last forever! It's not an eternal kingdom! It's a dying kingdom. That is why the Bible says that death and Hades will be put into the lake of fire, which is the second death. Death is going to die. I tell you that.

And God said, "My man, My Adam, entered into a system that is not eternal and that means that I am going to lose him. He's in a sinking ship and the kingdom that he entered in, I've warned him, saying, "In that kingdom, you will not eternally live, eternally exist. You are going to die." And God said, "Let Me just make a plan and fabricate the plan and bring something forth that I can restore his heart and his belief in Me that I can bring him eternal life and save him from the sinking ship."

But we haven't taught it that way. We taught it as, God actually created this evil place called hell and destruction and death which will last eternally. Then He, as the Father, is going to beat up on His creation in that place forever and ever. We haven't preached the Gospel! We haven't preached the message. Our point of departure was wrong. We have made eternal life a common thing as if it just belongs to every demon. Eternal life doesn't belong to demons! It doesn't belong to the devil. Immortality doesn't belong to the devil! The Bible says, "God, the only immortal!" (**1 Timothy 6:16**)

We've said that the devil is a son of God. In order to say that you are a son of God you need to possess something called immortality because He is the only immortal and if you are born from Him, then you will possess something that looks like Him and that would be immortality. And that is what Christ has come and brought to every man. Does the Bible not say, "Through Christ, life and immortality came to light." (**2 Timothy 1:10**). Glory to God! We couldn't see immortality in a man and here we see a man, as us, go and He sits at the right hand of the Father. And we've seen this immortality. And with this Spirit of the resurrection saying it's our life, our hearts cry and say, "God is my Father for I possess immortality." And here the only immortal shares His immortality with man and we will see the full manifestation of that and the perfection of that in the return of Christ. So we patiently wait for that. We don't try to become immortal by having great faith. We just trust Him and He will bring it forth.

But in the meantime what we have done is we have said that this attribute that belongs to God only, belongs to the devil and belongs to demons and it belongs to every unrighteous person, and it belongs to all haters of God!" No! We've made it such a common thing that we've made the devil have the attribute of God! Let me tell you, the kingdom of the devil is not eternal! There is only one eternal kingdom. It's the kingdom of God almighty! All the rest of it will die. It will end! It cannot stand! The Bible says, "Who shall stand in the day of the Lord?" The devil and the angels... no, no, no! They are not going to stand. They are ending! So don't follow their doctrine. Don't follow their belief because you will perish with them! God doesn't need to kill someone who has already died.

"One day if you don't listen God is going to kill you!" I want to tell you something. I don't care what scripture you use. God has never killed anything.... nothing! "In Him is no darkness at all!" The Bible says that the life that is in God is the light in man. (**John 1:4**) So now some say that this life will one day just kill people. No, no! People will die. If you have a system of death inside you, it will destroy you. Now we sit with this thing in our minds of what about Lazarus and the rich man and the gnashing of teeth and all those kind of things?

Let me tell you this. To those who watch on line, somebody has said, "Bertie, has gone off the deep end!" That's the way of saying that I became a universalist. No, I am not a universalist! I don't believe in universalism, at all. I don't believe that all people shall be saved. That's why the Gospel is being preached because there will be people who will die.

All that I am saying is that I cannot see that God sat in a place where He found some kind of a satisfaction or where His righteousness is satisfied, in wanting to torture people forever because that is just, "I am a righteous God and I need to do that!" I don't understand that! I used to believe that but what I have come to see is that the Gospel is not about heaven and hell. The Gospel is about eternal life and death and God wanted to save us from death. But one of the things that we have in our mind is these scriptures about Lazarus and the rich man and we have scriptures about what about the gnashing of teeth and how does all of that work? We are going to look at that. Is it okay if we take grace and look at that? We take the finished work on the cross and we take the family logic of God and the love of God and we study that?

Let me put it this way: When we first heard that God is a loving God and a good God and everything and from that loving God and good God and everything, we went and questioned some of the stuff we used to believe. We questioned the tithing. We questioned the sowing and reaping. We questioned the authority and trying to get a mantle from a man of God. We questioned all of that and we realized they were lies. Let me tell you that the same guy that taught us all this rubbish, taught us, about eternity as well. So is it okay if we just go to the place where we just look at the love of God, the kindness of God, the character of God, the free will He gave man and see if that fits what we traditionally believed. But we're so scared to touch on that because if we touch on that, oh, my goodness!

Like I said last night, we have taken the kingdom of Darkness and made it this robust rock that the waves can beat against and then the kingdom of God is this little, beautiful flower that has three leaves but it died and we feed it with our good works and our prayers and our money and we just hope that the kingdom of God is going to stand on the earth. Let me tell you something, the kingdom of God is so robust! Death cannot outlive life! Just look at the word, death. What does death mean? There will be an end to it! Death does not mean eternal life. Death means it's going to end. Eternal life means it will continue to exist. So let us not be from the night. Let us be sober and see the kingdom of light and have it inside us. Amen! Was that a good introduction? Let's get into the message.

When we look at the story of Lazarus and the rich man, do you realize that, and this is the way that I grew up, Lazarus and the rich man was not a parable but it was a real thing. All the other things that Jesus said were parables but not Lazarus and the rich man. That is the real deal.

Matthew 13

:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: I hope that settles it! You may say, "No, Lazarus and the rich man is not a parable!" Wait, who was Jesus speaking to? He was speaking to the multitudes when He spoke that parable. He wasn't speaking to His disciples. He was speaking to the multitudes, to the Pharisees and the teachers of the Law. We find this amazing verse in the Bible: ***All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:***

So is the story of Lazarus and the rich man a parable or not? It's a parable. Even if you want to take the story of Lazarus and the rich man and you want to interpret it physically, then Lazarus has to physically go to the bosom of Abraham... not heaven! We have said that Lazarus went to heaven.

No, this is now physical. It is a physical fire, a physical flame that is going to burn people, then the bosom must be physical as well. You can't just interpret like a lunatic. You must interpret right. It must be a consequent way of looking. We always look at context if we read any contract when you want to buy a house, but when it comes to the Bible, we read it as we like. Lazarus went to the bosom of Abraham. It means that Abraham was standing there, somewhere, not in heaven. It doesn't talk about heaven, nowhere. It is just an assumption. Then he has this big bag around his neck where they would carry their stuff in.. It was called the bosom. Lazarus was sitting there, looking out of the bosom of Abraham. If you want to put the rich man in the fire, burning there, then you must put Lazarus in the bosom... Or you must ask God what these things mean.

:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

First let's get into the gnashing of teeth. ***Psalm 112***

Psalm 112:6-9 Looking at the gnashing of teeth...

The way I always looked at the gnashing of teeth is that you are going to have so much pain that you are just going to hear teeth gnashing. This makes me think of, in South Africa, the Colored community has this (I know that it might be a wrong word here but here in South Africa that is one of our people groups, called Colored. It's a mix between white and black folk. I'm not racist when I say it. This is one of the groups and they are proud. Even if you fill in a form, "Are you Colored or White?" So what a lot of the Colored folk do is they cut out their front teeth so they have a big gap there. You are going to say, "Why do they do that?" They say, "It kisses better!" They kiss better that way.

So, there was this one preacher, this really happened, who was preaching. He was preaching on a place called Mitchell's Plain, where a lot of the Coloreds live, in the Cape Town area. He was always preaching. He was trying to get these people saved. He comes with hell, fire, and brimstone. These people are tired of hell, fire and brimstone! This preacher said, "I want to tell you that there will be a gnashing of teeth." He was going on with this fear message and saying, "There will be a gnashing of teeth!" and one guy who had no teeth was smiling! The preacher said, "You can smile like that. I don't care if you don't have teeth. You will be supplied but you will gnash! You will be supplied with some teeth. You are not going to get past this gnashing by cutting out your teeth! You are going to gnash!" That's the kind of thought that I had about hell and the gnashing of teeth.

I am telling you that I am not teaching now about the after life. I'm explaining these two verses. If I look at Lazarus and the rich man, I'm not talking about the after life. I'm talking about what that verse means. That's what I'm talking about. We can have other verses and talk about after life about what happens when we die. There aren't many of those actually explaining that but there are some and we can talk about that but we will do that in a different day. We just want to explain what Lazarus and the rich man is all about.

We have to look at the gnashing of teeth because we find the rich man finding himself in that place which talks about a fire and a flame and his tongue and his suffering and all of that... a gnashing of teeth.

So he says from **Psalm 112**:

:6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

:7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. (It is talking about a righteous person.)

:8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

:9 He hath dispersed (This righteous person), ***he hath given to the poor; his righteousness endures for ever; his horn shall be exalted with honor.***

:10 The wicked shall see it, (The wicked will see how this man gives to the poor.) ***and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.***

So what is this gnashing of the teeth? The gnashing of the teeth is basically the poor man inside the unjust person or inside the wicked, when he beholds the righteous blessing the poor. "Oh, Bertie, this can't be!" Let's read it again.

:9 He (this righteous person) ***hath dispersed, he hath given to the poor; his righteousness endures for ever; his horn shall be exalted with honour.***

The righteous has given to the poor, his good, equitable deed of giving to the poor will last forever. In other words, the context here is this: There were people of that day who, and they do it today, too, when the harvest comes in, they harvest the wheat. Then they would keep it back to get the price higher. When the price is high, they sell. That's what they do. And these people were keeping back but the righteous man didn't keep back. He sold his stuff. He actually gave to the poor. So here are the people who love riches, who love money, will actually enrich themselves in the midst of the poverty and the struggle of the poor. But the righteous man comes and he what does he do? He has an equitable deed and he actually gives to the poor and his equitable deed and what he has done will be remembered forever. His righteous act will never cease. It will continually be remembered.

It's like Nelson Mandela. What did he do when he became president? He didn't walk in anger. He walked in forgiveness and his righteous act will be remembered forever. His righteousness will stand. He didn't come with war. He came with kindness and his righteous act will stand. The same context or the same kind of thing is here. He says that the righteous will bless the poor. His righteous deed shall be remembered forever and his horn shall be exalted. The poor will say, "This is my leader. This is a good man! Then those who were trying to make money out of the poor will look at that and they will gnash with their teeth. Gnashing with the teeth would be the same as saying, in English, 'Spitting mad!'" Very angry!

So, here it says, let me read it again.

:8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

:9 He hath dispersed, he hath given to the poor; his righteousness endures for ever; his horn shall be exalted with honor.

:10 The wicked shall see it, and be grieved (in their hearts); ***he shall gnash with his teeth, and melt away:***

Do you see what gnashing of the teeth is? It is to be upset when somebody is good to somebody that you think doesn't deserve it. That's gnashing of the teeth! “Oh, Bertie, that cannot be!” It is!

Let's go to **Psalm 35**: This is David, I also believe is a type of Christ

:15 But in mine adversity they rejoiced, and gathered themselves together: yes, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

Here he is talking about people who hate him, who don't like him, and they are hypocrites. They sit in our feasts and they sit there and they have bitterness and hatred towards me. That bitterness and hatred is, when somebody really hates someone else, you can see it in his eyes and that according to biblical terms is called gnashing with the teeth. It is, this man comes. he gives to the poor and now we cannot become so rich because he gave to the poor.

You know, when I released my book, *Jesus is the Tithe*, and my teaching on tithing, I have seen many people gnash with the teeth when the fire of God's love was revealed, when I released it .. gnashing... grrrrr! “He's messing up the church! He's causing division because he is coming and telling people that God will just bless them for free! And now I cannot run my System!” And the love of God is burning them because a righteous man, Jesus, came and blessed the poor and the poor are not exalting them anymore! They are exalting the Man who could give things for free and they are blessing Him. His honor is coming forth in the earth! And then those who found their honor by these people serving them and keeping them in bondage look at that and they are angry. That is called the gnashing of teeth.

Let's take the Bible and interpret the Bible with the Bible. We have taken the gnashing of teeth and we haven't used the Biblical context on what it means to actually see what it is talking about.

:16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

Then he prays and says, “Lord, rescue me from this!”

Let's go to an even more powerful verse. Let's go to the New Testament in **Acts 7**. We are going to see this in action. Jesus talked about there will be a gnashing of teeth and we are going to see how it took place. “Bertie, I thought, 'one day.'” No, we are going to look at a practical event where it **took** place.

(I was sitting here and I said, "Lord, should I first go to Acts 7 or should I first go to Luke 13? " Let's go to Acts 7.)

Stephen comes and he preaches a message where he declares, to the Jews of that time, that they are actually the unfaithful servant or the worthless servant.

Remember the parable of the servant who was worthless? What did the Bible say should happen to the worthless servant? He should be bound hand and foot. He should be cut asunder, cast into utter darkness where there will be a gnashing of teeth. So who is this worthless servant?

Here we see Stephen comes and he declares that the priesthood of that time, the lovers of the Law and all of that were beating on their fellow servants with their Law.

The parable in Luke 13 talks about the guy who comes and he says, "There was a guy who says, 'My Lord is tarrying. He is not coming.'" Then what he did was, this wicked servant, the unfaithful servant, what did he do? He started to beat up on his fellow servants. That's exactly what the Jews did!

They were beating up on the Gentiles. "You sinner! You dog!" They were beating up on them and not seeing the value of these people, not bringing forth the value of these people. They didn't use the Law System to show forth, actually the kindness and love of God and the prophetic word, pointing to Christ who will die and it will include all nations. They didn't use the Law to explain and try and show forth what God promised Abraham that the blessing will be to all the nations and that God comes and lives among sinners. They thought that God could have nothing to do with the sinner and yet, in the meantime, God came and made His tabernacle among them who Moses called a stiff-necked people.

Moses was on the mountain and God showed him His glory and He said, "I am merciful and gracious, abundant in goodness and truth," and then in **Exodus 34:8** Moses comes and falls down on his knees and says, "God, if this is true, if You are merciful and You pardon sin, come and live among us, a stiff-necked people." What he was actually saying in plain English is, "Well, God, I have a place where You can be Yourself." That's what he said and what did God do? He went and lived among people who build idols, that fornicate and He lives among them. The word there is actually is the sin of the people could not separate God from them. He came and live among them and we see that very same thing in Christ. But what did the Jews do? They cast out the Gentiles. They don't say, "We are waiting for the Messiah and He is coming." and when the day of the Lord came, they repented. No, they didn't repent. When Jesus came and He died and He rose again, they said, "Truly He is the Son of God. Let's say that His body was stolen because my System is going to fall and I make nice money out of this System. It's nice when we can be high on the mountain looking down on the Gentiles and the poor and all those because I am rich. I am the blessed of God. "

So here Stephen comes and he rebukes them and listen to what he says. He declares that they are the unworthy or the unfaithful servant. That's what he is doing and he comes and he says, "You stiff-necked and uncircumcised in heart and ears. You do always resist the Holy Ghost as your fathers did and so do you." Listen, the Jewish people found great pride in their genealogy. Their whole pride was, "Who is my father?" Because they were in the flesh, thinking that in the flesh in the fact that I am a Jew, that's what qualifies me, makes me righteous to be a partaker of the **ulama bawa** even of the return of Christ. They were in the flesh. Their confidence was in their flesh. Their confidence was, "I have confidence when the Messiah comes and I will be part of the Messianic reign, ruling over the nations because I am a Jew." And then he comes and he says, "You're uncircumcised in your heart. That's a problem with you guys. He said, "You have resisted the Holy Spirit all the time as your fathers did." When you say that to a Jew, you make him very angry! You're saying to him that his father resisted God. Your father was uncircumcised." You don't come to a Jew and tell him that he is uncircumcised. You are touching the depth of his being. That's the kind of thing that John the Baptist was busy with when he preached. He said, "You guys boast that your father is Abraham."

I hope you see where I am going with this because the rich man was sitting and he was calling Father, Abraham, you know. So he says, "You call your father, Abraham but God feels nothing for that. He can bring out of these stones bring forth children of Abraham. You are sinners! You need to be baptized and repent of your sin and wait for the coming of the Messiah. You need salvation. You don't have any confidence!" Now go and tell that to a Jew today. Try it. Go to Jerusalem, take one of those guys with the black hats and beard and go and tell him, "You are uncircumcised in heart. Your father resisted the Holy Spirit as you do. You are the murderer of the Messiah." That's what he said. Let me read it.

Acts 7

:52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom you have been now the betrayers and murderers:

He said, "Your fathers murdered the prophets who prophesied of the Just One and when the Just One

came, you murdered Him. You killed Him! What happens to a person when he hears that? He is hearing, "I am the unfaithful servant." Do you know what he is doing here? Let's read the next verse.

:53 Who have received the law by the disposition of angels, and have not kept it. So what happens? He said, "Listen, you guys received the Law, you received the prophets. You murdered the prophets. You never kept the Law. What the prophets prophesied, you even murdered that and you resisted the Holy Spirit." What he is doing is he is casting them out. He's telling them, "You are not the faithful servant!" What he is doing is he is cutting them to pieces. That's what he is busy with. He is binding them hand and foot. That's what he is busy with. When the bible says, "Cut the servant to pieces," it means to cut in the heart.

:54 When they heard these things, they were cut to the heart, (They were cut asunder. They were declared by Stephen, "You are not the faithful servant. You are not the people that God talks about. You are the ones who murdered God! You are a worthless servant." That's what Paul was saying to the Jews. Then they were cut to the heart.) **and they gnashed on him with their teeth.** Let the scripture speak for itself!

So do you see what the gnashing of teeth is? Let's read on and see what these guys did.

:54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

::55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, (He saw Jesus. Listen to what he says:)

:56 And said, Behold, I see the heavens opened, and the Son of man (He didn't say, "Jesus. He said, "I see a human being") **standing on the right hand of God.**

Do you know what the Jews heard when they said that because he didn't say, "I see a Jew." He said, "I see mankind. I see a man at the right hand of the Father." They didn't want to hear that. They wanted to hear that the kingdom just belongs to us! And here he comes and he says, "You think the kingdom only belongs to you. You are thrust out! This System is not part of the kingdom. You are murderers of the kingdom and what I am seeing is...." And they got angry and gnashed with their teeth. Then he said, "I see a man at the right hand of God." A man means Jew or Gentile. There's a man, a human, at the right hand of the Father!" They hated that! They couldn't hear that! (There's more to say about that but I'm not going to get into that.) They hated that! Then they went on and they said,

:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

:57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

:58 And cast him out of the city, and stoned him:

Do you see the gnashing of the teeth manifesting the manifestation of death that is inside them? Who were these folk? It was those who couldn't see that God can come and declare the poor, rich, those who could come and call the Syrophenician woman, the Greek woman, and heal her. They can't see that!

Jesus came declaring to people, "Your sins are forgiven you!" They said, "No, that cannot be! The way

sins are forgiven is that you are going to buy a lamb from me so that I can make a profit. And then you are going to go to the temple and that's how we live. That's the kingdom of God, looking down on people, not bringing peace to people. Then when Jesus comes and He says, "Everybody you disqualified, I qualify! You are the murderers. You are the killers. You murdered the prophets. You are stiff-necked. You resist the Holy Spirit declaring to the Jews and the priesthood of that time that they are the unworthy servant, the unfaithful servant that needs to be cast out of the kingdom, meaning, declaring, that is not the kingdom of God. And there was the gnashing of teeth and we saw the gnashing of teeth right there.

With that in mind, we can go to **Luke 16** talking about Lazarus and the rich man. We can read the whole parable but I think most of us know it. This is what happened: If you read **Luke 16**, there was a parable just before that in **Luke 15** talking about the prodigal son and we see the very same thing in the life of the prodigal son. Let's just get to the prodigal son first.

It says that there was a man who had two sons. The older one served him faithfully and then the other one went and had wasteful living. This represents the Jew and the Gentile. The Jews were the people who were keeping the Law and were working. They were working hard just to get just a little goat from the father, but they didn't get it, never understanding that they were actually the owners of everything!

Then when the other brother who was dead to them, who were the Gentiles, who were seen as the outcasts, who were seen as sinners worthy of death, when they came in, through Christ, what happened? God slaughtered the fatted calf, declared their sonship. Then the Jews were standing there and they heard this noise. He said, "What is this music? What is this feast?" It is God declaring Gentiles as His sons! Then he was upset and he stayed outside. He was angry and said, "I refuse to enter! I'd rather live here in utter darkness. I'm not going in to the kingdom of light. I'm staying outside!

What does the father do? He goes outside and says, "Your brother who was dead..." In other words, in the Jewish mind, it talks about the Gentile who was not a son, was dead, became a son. "I declare, "He has always been my son! Why are you angry? Your brother was dead and is now alive!" And he was standing outside, gnashing! He could not see that he could be good that the righteous can bless one who wasted everything. .. gnashing.

Now we get to Lazarus and the rich man. The bible says that there was a rich man and he was clothed in purple and in linen. Do you know what that means? It talks about kings and priests. People, this is a parable. He lived a rich life and at his gate. (Gate talks to me about the opening where God will let the Gentiles in.) At the gate was Lazarus full of sores. Dogs licked his sores. Listen to these words: "And he desired to eat the crumbs that fall from the Master's table." Isn't that what he desired? Go and read it. That's what it says. And Lazarus was at the gate and no one gave anything to him.

Remember the Greek woman who came to Jesus and Jesus said to her, "You are a dog." Lazarus was outside and the dogs licked his sores and he, like the Greek woman, desired the crumbs that fall from the master's table. That talks about Gentiles. That's what it talks about, Lazarus. Lazarus also comes from the Hebrew name, Eleazar, which means, "The one who God helps." So what is God going to do? He's going to come to Lazarus and help him. And the rich man, who is the Jew, is going to gnash with his teeth!

The bible says that Lazarus and the rich man died. That's normally where we find our problem. It's with the death.

If we look at the narrative and what it implies, from the rich man, the priests and the kings had those

robes and the priests had the linen, which is talking about the Jewish priestly system, and the Jewish nation which was rich.. It was rich in what? They had the Law and the prophets. They had God speaking to them. They were rich in all of that and the Gentiles couldn't get anything. They just desired the crumbs that fall from the master's table. Jesus said to the lady who wanted healing, "You are a dog. Don't you know it is not right to give the bread of the children to the dogs?"

So in the rich man's house, do you see in that Syrophenician story the way the Jews understood these things? It was a rich man and then there were the Gentiles who were seen as the dogs and the bread was the blessings of the kingdom, the people of God and all its blessings. Here you see the Gentile standing outside and they couldn't have anything because this was just for the Jews because the Law was given to the Jews. They are standing outside desiring, "I wish I could be blessed like these people!" But they can't because of the Law.

Then God said, "Then Lazarus died and the rich man died." In what event did the Jew and Gentile die? **In Jesus!** Amen! The bible says, "And Lazarus was carried by the angels to the bosom of Abraham." Who are the angels? The bible says that angels are messengers. Who is Lazarus? Lazarus is the Gentiles. What is the bosom of Abraham? The bosom of Abraham is the heart that believes God.

And the preachers of the Gospel came and preached to the Gentiles and they believed but the Jews didn't want to. They didn't want to and they saw the fire, the burning. They experienced the fire burning them where they gnash with their teeth. They are in this flame and want to be delivered from this flame. Look at what they do. They call, not on God. They don't want to be delivered from the flame by God. They call on Abraham! "Father Abraham... what you are actually saying is, "Jewish System, deliver me from this pain where I see the poor being blessed by the righteous Jesus. " And Abraham says, "It's not possible because the flesh can never bless you! " Isn't that wonderful!

Listen to the Law here: He is still in the Law. He says, "But, Abraham, if a man raises from the dead, then my brothers will believe." What he was actually saying was, "You know, we as Jews, are suffering. We cannot believe that the Gentiles are so blessed. We cannot believe that they are the children of God. We are suffering here but you can help us from our unbelief by doing a miracle. If you do a miracle, just a miracle, then we will start to believe!"

Remember when Jesus was on the earth, they said, "What sign do You give us? Give us a sign that we can believe. You are blessing all these people and it is hurting us. It is hurting our System. We are against You. We gnash with our teeth. We are the hypocrites, sitting here, gnashing our teeth, against You, Jesus. We are against what You are doing! We are against this! We are not for You but we can be delivered from this pain if You just give us a sign. Just do a miracle for us!" Jesus said, "No miracle can cause you to believe. You have the Law and the prophets which prophesy of Me. If you don't believe that, you already resisted the voice of the Father in your heart. How will you now believe because of a miracle?"

And not long after that, He raised a physical man, called Lazarus. After Lazarus was raised what was said, became true. They said, "Oh, Lazarus was raised. Ummm. Jesus said that He is the resurrection. We are awaiting the resurrection and He raised a man. This is a big problem! What shall we do? Let us kill Jesus and Lazarus. That will really solve it!" Stiff-necked people! Really, I tell you, really stiff-necked! Gnashing against the goodness of God.

I want to explain again about Lazarus and the rich man's death. Where does the Jew and the Gentile

die? In Christ. What scripture points to that? **Ephesians 2: 15**

Ephesians 2

:14 For he is our peace, (talking about the peace between nations) who has made both one, and has broken down the middle wall of partition between us;

What he is saying in the context here is, there are Jews and there are Gentiles and the thing that causes division is that the Jews have the Law and by the Law, the Gentiles are declared dogs, according to their understanding of it. They really don't understand what the Law actually was pointing to. The Law points to Christ, but they don't read it that way and here he comes and he says, "God took the two and made it one new man." In other words, if God takes the Gentile and He takes the Jew and makes one new man, Gentile is not there anymore and Jew is not there anymore. Something was and is gone. What happened to it? It died!

And God took the Gentile and He took the Jew, He fulfilled the Law. Since there was no more System that declared Jew or Gentile, the Gentile died. Lazarus died. The one who was just begging to have crumbs, died and he was made a partaker. And the Jew who found his life in the flesh, he died and was now put in Christ as the Gentile was so that they can be reconciled to the life of God and so have immortality. But the Jew didn't want that!

:15 Having abolished in his flesh the enmity (Enmity between these nations), even the law of commandments contained in ordinances; for to make in himself of two one new man, so making peace;

:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Do you see how Jew and Gentile died in the cross? So Lazarus died and the rich man died and then the resurrection after this death. They are in a flame, burning, hating the idea that the Gentiles are also the people of God. Hating the idea that these cursed, no good, dogs, the poor, are blessed by the Righteous One! They gnash at their teeth, burning in the fire, continually calling on Abraham saying, "Abraham, save me from this pain!" And Abraham cannot.

Luke 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Because Abraham was about faith. The kingdom of God is the kingdom of having a heart persuaded in the goodness of God and the Gentiles were carried by the angels, the messengers of the Gospel, to the bosom of Abraham. That means that the Gentiles started to believe as Abraham did and they were found in the place where the heart of Abraham that promised that God made Abraham, "In you all the nations shall be blessed." The Jews look at this and hates it and gnash with their teeth! The very same thing is true in the church today if we come with the message that says that the poor are blessed. I am not a church hater or whatever. I know it is not eternal life to be against something. I just want to explain something to you and just say it as it is. The typical Charismatic, Pentecostal, Prosperity Gospel Church hates if you call the poor blessed! You can't call the poor blessed. No way! You can't come and say to the poor, "The whole kingdom and immortality belongs to you and you are as blessed and as prosperous as the richest man there is!" No way, because they would say, "The poor man must tithe to me so that I can know the blessing of the Lord!"

Let me put it this way and get a little bit to money. Maybe you are watching by the web... if you are a

preacher and you are believing in sowing and reaping, take your money and give it to the poor man and tell no one. Don't go and tell what you believe to people and take their money. Tell the people, "Listen, sowing and reaping works. Take all your money. I am already prosperous and I'm giving my money to the poor and let them give their money to the poor and then live. No, you are just rich because you con people. That's all. There's no other way. You just con people and maybe it's not willful but just because you may be deceived. And that's all. Some people, when they hear this truth, they willfully make a stand against it and they gnash with their teeth and they want to stone you. "Let's kill that ministry!" Gnashing with their teeth...

In this place with of gnashing with their teeth, in this death that took place, this abode of the dead in this context, in this death, do you know what will happen to this System? It will be cast into the lake of fire which is called the second death. This will still cease. It will end. There will come a time when Christ establishes His kingdom on this earth in the manifestation of immortality here. Those who have that spirit of death in them will die with that System and will lose their lives and those who have the Spirit will live. Is God not good!

Do you know what this message does? It puts God in the category of Good in my heart, yet, I don't have to go to the scriptures and claim universalism and twist stuff so out of context that my heart cannot believe in the Scriptures anymore. When you go into universalism, you have to say, "This scripture is not true, that scripture is not true," You go into so many things that your heart cannot even believe the scripture that says, "Jesus took away your sin," because that is also part of the Scripture and you just confuse yourself. But when you get to the place where you can see where the Scripture does talk about death, does talk about the destruction of the wicked, does talk about all these things, yet in our hearts it is difficult for us, as believers of the love of God, to actually fathom God eternally killing and torturing people every day, every night. You may say, "But if you really sinned against God, that's the only thing that would justify it." So in other words, you have come to a place where you haven't believed in the Lord and God thinks it is a just thing, for trillions and trillions of years torture you. I mean, there is something wrong with that but I can understand that if you haven't believed in the Lord and you died and your death lasts eternally. That I can believe. That makes sense! That makes my heart want to trust God.

People say, "But how do you evangelize if you don't preach hell?" We have enough good news! The Good News is this: This is the Salvation Plan: If you go to a guy on the street what do you tell him? When you see him struggling and whatever, you can say to him, "You know, God has dreamed you from before time. He's loved you. He has a plan for you to have His quality of life. He loves you so much that He wants to save you from what is destroying your life! This thing is not making God mad. It's just a sinking ship and he wants your life to last forever. Do you know what? He has actually proven to you that in the midst of all this sin, He can raise you from the dead! He loves you and He says, "Look at your life and believe upon this life. This is your life! Can you confess that Christ has actually been risen from the dead, that He has conquered your death! He loves you! He loves you so much that He never wants you to die! He has come and He said, "I have given you a seat in the Trinity! This sin has never confused you with what you have done and the path you are on will lead to an eternal death!" God stands there and says, "You are part of something that is going to take your life away and I cannot see it! I want to save you! "

That will get people saved! You can preach that in the bar with boldness but not in the synagogue! This is going to mess up the System! You don't have to believe what I say. Go speak to God about it and then you can believe it later. Amen! Glory to God!

Prayer for Bertie: Father, we just thank You for Bertie! We thank You for putting forth Your hand and

touching his mouth. We thank You, Father, for putting Your Word in his mouth. We thank You, Lord, that You behold Bertie with Your right hand and give him the boldness and strengthen him with Your grace to declare this Word with boldness so that this Word can go across the earth so that this Word can set the captives free and they can see Your eternal goodness, Lord, and when they think of You, they think of Your eternal goodness instead of Your eternal badness Thank You, Father! Amen!