

1992 Missions Conference Talk - Part 1

by Richard Wurmbrand

Richard Wurmbrand emphasizes the importance of listening, love, and commitment in relationships, and shares his personal experiences and insights on the gospel and its meaning.

Duration: 9:46

Scripture: Psalm 127:3, Proverbs 18:21, Ecclesiastes 4:2, Matthew 18:3, Mark 12:29, John 1:1, Ephesians 4:29, Hebrews 4:12, James 1:19

Topics: "Faith And Love", "Spiritual Enrichment"

Description

This sermon emphasizes the importance of listening to God and each other, highlighting a personal story of enduring love and faithfulness through trials. It delves into the concept of innocence and the eternal destiny of unborn children, shedding light on the significance of love and understanding in relationships. The speaker also touches on the Hebrew language's unique perspective on faith and the real essence of God's word, encouraging a deeper spiritual enrichment.

Transcript

My dearly beloved, the brother who spoke before said he introduces a name. This name is Merit. So if you wish to know this name, you have to know his wife too.

Her name is Sabina. Today is her birthday. We are married 116 years.

Why do you laugh? We are married 116 years. I'm 58, she's 58, makes 116. We are married together all these years.

I was 14 years in jail, and she was in another jail. 14 years we never saw each other. We did not know about each other.

She was told officially that I hate myself in prison. They wish to produce, you know, depression or madness. She did not believe, I had no slightest idea where she is.

We did not know about our children, if they are alive or not. And now God has given us the grace to be together with you. It's such an important work.

The Greek word for gospel is evangel, and evangel means in Greek goodness. So first of all I have to bring you good news. You saw and heard what is happening with the unborn children.

They were only a part of the story. Jesus says he was once a very, very poor fellow, a beggar. And nobody gave him alms.

And not only this, but he had sores, he had wounds. And dogs licked his wounds. And so he died.

It's such a story, but it is only a part of the story. The other part of the story is that he came from Peru, and took him in his hands, and brought him right into the bosom of Abraham. We've seen the sad story of killing a child in the Moses' womb.

It's a terrible story. It's not a good story. What happened with this child's father after he's been killed? We believe that human beings, and the influence of human beings, the features of human beings, are not only above him, but they are connected to the soul.

What happens with the souls of those who have been killed in the Moses'? Whoever is interested to know this should look up in Ecclesiastes. In Ecclesiastes chapter 4. I will read it to you immediately. Ecclesiastes chapter 4. Verse 2. Solomon says, And where is the dead who were already dead? More than the living are still alive.

Yet better than those is he who has never existed, who has not seen the evil work that is done under the sun. That is the reason. There might be here women who have committed adultery.

There might be husbands who have pushed them to the streets. There might be some such accounts. I can share it with you.

He is alive. Or sheikh, if you want to be sure. The sheikh that he would replace regularly to the father and the mother, who is not much better than him, is not also a believer.

And because of that he is innocent. So that is the good news. This does not diminish at all the fact that killing a baby is a crime.

You can kill a righteous man. You can kill a saint. The saint has gone to heaven.

This does not diminish the crime. It is a crime to kill a saint. But I wish to tell you.

I have thought that it is good to take you to the other side of the story. The unborn children who died innocently. The Catholic Church calls them the holy innocent.

They are alive. And they are heroes. And we also prepare ourselves for them.

And now I come to the subject. We will be working on another cause. Two groups of people confront each other.

Before a community where a war was perpetrated. Some are the right. Some are the choice.

Those shot one thing. The other shot something else. And the police also shot something.

Everybody gets shot. The mistake is that nobody listens. But listen very carefully.

Jesus was asked. You will find it in the Bible. Which is the first commandment? Well, if you ask every Christian to say it from the top, if you say, what was the repair of Jesus? You will know.

Jesus had said, the first commandment is to love God. And we will love God. That is not written there.

Look up in the Bible. 29. Jesus was asked, what is the first commandment? He said, the first commandment is, we say it right.

The Lord your God. You should be looking to the Lord your God. But the first commandment is not the Lord.

The first commandment is to listen. And the great tragedy is that nobody listens to the Lord. Do you know? Our brothers and our marriages.

Husbands don't listen to wives. The wife is the husband. She knows the parents and parents are children.

So does the husband. And you know the truth. The truth is this.

Some of you might know that I am Jewish. The reason for why I am Jewish is because I am a Jewish Christian. Because of the language.

Thank you. Because the language of the land is a Hebrew language. The word, verb, does not exist.

Preaching in any language, I can lift this book and say, this is the word of God. Now this book is written by Jews. But if I preach to Jews in Hebrew, as it is right now, I can't say this is the word of God.

Because in Hebrew the word does not exist. But there are so many, so many words. So many nice assets and so many stupid things.

The people of God does not appreciate very much words. Instead of words, the Jews say Yavah. Which is in modern Hebrew, which is supposed to mean the way of being.

The Gospel according to Job in Hebrew starts like this. In modernization since the beginning it was in God. In Hebrew it is in the beginning.

Because it doesn't matter, it is a real thing. Because the real thing was with God. And God is a real thing.

I don't give you a doctrine, I don't give you theology, I don't give you a philosophy. I enrich, if you receive what I tell you now, you will be enriched. It is a real thing.

If I give you \$10, you will have more than you have ever had before. I give you a real thing. Not that it was God.

I give you more. You will accept the faith. And you will have a real thing forever.

And the Hebrews don't have the word for today. Listen, I told you something. I told you something.

They say instead of this, Mesafer. And Mesafer means in Hebrew, to live again. Because if there is one Christian woman, who will be accepted, there will be no quarrels in the marriage, because for the quarrel you have to open your mouth.

No, not to see. But you are not allowed to open your mouth unless you have a baby. You must not say, big guy, I will, but it is well, I love you, you are so lovely, you are kind, you are beautiful.

It is so good. It makes me happy. It gives a heart, so happy.

Open your mouth only if you have a baby to live.

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