

# Das Neue Wesen (German)

by Richard Wurmbrand

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*Faith is a miracle in itself, and we can believe in God despite suffering and persecution by trusting in His sovereignty and love.*

**Duration:** 13:35

**Scripture:** Matthew 27:46, Mark 16:14, Luke 16:19-31, John 3:36, John 14:1, John 20:29, Hebrews 11:1

**Topics:** "German"

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## Description

The sermon transcript discusses the conditions and demands that the world places on believers in order for them to have faith. It suggests that modernizing theology, incorporating jazz and pop music into church, and delivering philosophical speeches instead of simple sermons about Jesus are some of the conditions set by the world. However, the transcript emphasizes that true faith is not dependent on external circumstances or meeting these conditions. It highlights the unwavering love and faith of believers who continue to trust in God despite suffering and persecution. The sermon concludes by emphasizing the importance of faith in Jesus Christ for salvation and the need to focus on Him rather than worldly demands.

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## Transcript

Dear brothers and sisters, Whoever believes in the Son has eternal life. Whoever does not believe in the Son will not see life, but the wrath of God will remain upon him. The redemption of a person depends on his faith in Jesus Christ.

Jesus wanted to redeem people and called them up, believe in God and believe in me. Now something wonderful happens. People declare themselves ready to believe in him, to fulfill his highest desire.

His adversaries stand at the foot of the cross. There were significant personalities, high priests, scribes and elders. They speak of the crucified Jesus Christ.

If he is the king of Israel, he will now ascend from the cross, so we will believe in him. Nevertheless, Jesus does not descend from the cross, although he had the power to do miracles. And he leaves them in disbelief.

He leaves them under the wrath of God. The redeemer leaves them unredeemed. He does not fulfill the condition set by them.

He does not accept conditions. A rich man in hell assures Abraham that if one of the dead would go to his unbelieving brothers, they would do this blasphemy. Jesus stands up from the dead, but does not show himself to his unbelieving adversaries.

He does not go to the high priests and scribes who might have done blasphemy under these circumstances. He only shows himself to his disciples. He wants us to do blasphemy.

He wants us to believe in him, but unconditionally. Only this is true blasphemy, true faith. Everything else is self-deception.

Why should we not believe in him? He has fulfilled so many of my prayers. But Bishop Walsh, the famous evangelical writer Wotschmenny, Wang Mingdao, have been in the prisons of Red China for more than 15 years. Khrapov, Prokofiev, Aida Skrypnikova and thousands of others were tortured in the prisons of Soviet Russia.

They pray in difficult moments for liberation or at least for the relief of their loss. But their prayers are not heard. They starve, freeze and are beaten.

But their faith is independent of what happens to them. They love the Son of God, the fullness of all beauty and wisdom, who sometimes shows his love in an incomprehensible way for us and sometimes, through sharing, conceals his heavy suffering. They love him without any if.

They love him with nevertheless and nevertheless, as all the heroes of faith did. This is the victory of faith and love. Children and nannies should not be shown half-finished things.

Sit down next to a painter while he paints a picture. In the beginning there are only dots of all colors, then incomprehensible lines and dots. It is supposed to be a painting, but it is very dissimilar to the person who painted it.

A caricature. This is how the child and the nanny judge. The sensible person waits, sometimes for many years.

Leonardo da Vinci painted Gioconda for 40 years. Only when it is finished can you see the masterpiece. Joseph was sold by his brothers.

He did not even have peace as a slave. Because he did not want to have a marriage, he was imprisoned under the charge of rape and marriage. What kind of God would allow such a thing? Nannies and children ask themselves.

But wait! Joseph becomes Chancellor of Egypt, savior of the Egyptian people of Hungary and savior of his brothers. He becomes a symbol of redemption. He had loved God all the time, hoped and trusted.

He had faith unconditionally and in the end he won. He saw the reward, not the temporary suffering. So do our brothers and sisters who suffer under persecution.

So does sister Malozemlova, whose seven children were taken away because she taught them in Soviet Russia in Christian faith. So does the Sloboda family, whose children were deported under the same accusation. So do the children in the atheistic orphanage.

It all depends on what you look at and how you look at it. I was surrounded by family in my lovely house. Through the window I saw beautiful flowers in the garden.

Now I sit in a prison cell and there are gray walls around me. Should I lose my faith in it? The external circumstances have changed. But I look at the gray cell walls with the same eyes with which I looked at the flowers.

They still exist, my eyes, from millions of wonderfully constructed and working cells, from which invisible thin telephone lines to the 120 million fibers go to the brain and tell it what it sees. I can distinguish the different shades of gray as I used to distinguish the different shades of pink of the flowers. The exterior changed, the eye remained.

With time I can become blind in the dark cell. The eye is also part of the past. But it remains the consciousness, the spirit that made it inventive, of how many millions of cells the eye consists.

There is something indestructible in me. No, faith and lies are not dependent on external circumstances. During the war I spoke to a German Jew.

He was a judge. He said to me, I used to believe in God, but I can no longer believe since such terrible things have happened to the Jews. Why did God allow them? I asked him.

Before Hitler committed all these atrocities, did you know that in the course of history many other nations and groups of people were exterminated in a merciless way? You are an intellectual, and you must know how entire populations in South America from the Spaniards, how the Albigensians and Valdensians were exterminated. You knew about the pogroms against the Armenians at the beginning of this century in Turkey. You knew all this and still believed in God.

You can believe in a good God, although you know about much suffering in the world. But when I or my people come into the category of the suffering, then everything stops. Is this intellectually justified? They are noble, and since then countless other just people have been slain in an innocent way.

And children of God still believed in God. They do not need Jesus to descend from the cross so that they believe. Only a few hundred have seen the risen Jesus.

Hundreds of millions believe in him without having seen him. Faith does not need miracles, because he himself is a miracle. In a world full of suffering, you still believe and despite all this.

And you go to prison for it, and you are burned to ashes, and you believe in the loving and almighty Father. Yes, what a miracle he did that I should believe in him. He did the greatest miracle that I believe and do good without every miracle and say to the only visible world, this is the miracle.

Like 2000 years ago on Golgotha, the world calls us today. Modernize your theology, then we will believe. It gives us conditions.

Get off of the theology of the cross, then we will do booze. Introduce jazz and pop music into the church. Hold high-profile philosophical speeches instead of the former simple preachings about Jesus.

Then we will believe. And we want people to believe. To lead them to believe is the whole purpose of the existence of the church.

Conditions after conditions are set for us and promises are given. We will immediately believe if you leave the old-fashioned gospel and replace it with a social one. Jesus did not even answer the proposal of a cow trade.

Get off the cross, and then we will believe. He stayed on the cross and showed nothing to his opponents. The community of Christians still considers it under their dignity to answer the calls of the world. If you want to have the redeeming faith, you still have to believe, even though so much seems old-fashioned to you.

The community of Christians keeps up with the old fashion, with the fashion of Abel, with the fashion of Noah, who built a little ship when there was no sign of a rainbow, with the fashion of Magdalene, whom the Redeemer loved when he called out at the cross, My God, my God, why did you leave me? We keep up with the old fashion of Magdalene to believe and to love, even if the Redeemer is a corpse in the grave. The condition that I believe in is a miracle enough for me. Mary, the mother of Jesus, believed in the resurrection without having seen the risen one.

Her faith was at such a high level that Jesus was sure that she did not need any apparitions. We keep up with the old fashion and take the mini skirts of modern theology, mini skirts that get shorter and shorter until they finally become the naked shame of the unbelief called Christianity. Do not wear them! Keep these mini skirts! Aida Skrypnikova, the heroine of the Russian underground church, freezes and starves in the Toma camp in Siberia.

At the age of 26, she is already in prison for the fourth time. And the German 23-year-old girl, Maria Braun, suffers for her faith in Soviet prisons and Rabin Shuk is locked up with all his five sons. They do not desire miracles.

Not even the miracle that German brothers should show a sign of their solidarity with them. They remain firm in their faith, even if German Christians leave it to pray for them and to help them tactfully. They experience the greatest miracle.

Christ in them is the hope of glory. This is the miracle world in which all Christians live. Amen.

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