

Why illness and suffering?

Lecture of Lothar Schuller, No. 9318

We all know that this subject is probably on everyone's mind. Many years ago Adolf Heller (deceased) gave a lecture on this topic at the Deutsches Museum, Munich. This Adolf Heller divided the suffering into different groups. Since I find this division worth mentioning, I would also like to list it as a thought-provoking introduction.

The first main group would be	I-suffering
then as the second main group	you-suffering
and as the third main group	he-suffering

I-Suffering

are sufferings that come from my own ego, because I create or cause them myself.

You can categorize them into:

Penalty Suffering

I suffer because I am punished; e.g. the driver has to pay a fine, the disobedient child is punished, the murderer or criminal has to go into prison.

Rescue and preservation sufferings

These are preventative illnesses that are supposed to save or prevent me from something. Let us think of a child who really wants to touch the hot stove.

Purification suffering

These are sufferings that I suffer for my purification, for example to prevent the soul from going too much into the flesh.

You-suffering

These are sufferings that are not created from one's own ego, but are suffered for the sake of one's neighbor; as examples we can imagine the suffering of parents for their children or the suffering of the partner for his partner. We suffer because our friend or neighbor has suffered a stroke of fate.

Sanctification Suffering

These are vicarious sufferings, for example when a father goes to prison for his son. According to GJJ 09.29 the Lord allowed the son of the publican supreme Zacchaeus to be possessed, so that his father would not become a devil. **Or - God took flesh as Jesus and let Himself be nailed to the cross to save His children.**

Priest suffering

Father Pio suffered in order to lead others to God. The missionaries endured all kinds of suffering in order to proclaim Christianity to the so-called savages. Yes, even Jesus suffers for his lost children. Or let us think of the suffering of the guardian angels for their fosterlings when they cannot protect them from evil.

Then there's:

Glorification Suffering

These are the so-called

He-Suffering

GGJ 07.186 and Joh. 9.1-34

One suffers so that Jesus can be glorified. One could think here of Job, for example, or of the blind man who was without sin with his parents and was healed by Jesus for His glory. We know from the "household of God", the prehistory of mankind, that the Adamites knew almost no suffering or sickness and fell peacefully asleep from weakness in old age.

There was indeed already mental suffering - think, for example, of Kahin and so many others - but physical suffering was almost unknown in primeval times. So the first human couple - equipped with a free spirit - became 900 years old, namely Adam 900 and Eve 930 years. Today's people very rarely live to be over 90 years old. So something must have changed.

The Lord told us that there should really be no suffering. The Lord told us that there should actually be no suffering if people lived according to His commandments and laws. The laws are extremely necessary for the preservation of all nature and creation, otherwise everything would sink into chaos and dissolve with time. The laws are extremely necessary for the preservation of all nature and creation, otherwise everything would sink into chaos and dissolve with time.

The commandments of God are thus the rules of life that make life and further development possible in the whole of creation. God gave His commandments to people so that they know how to live in harmony with nature and with one another in His creation. Since God is the great "machine master of creation and nature", He will know best what is necessary for the preservation and care of human beings, but also of all creation.

Unfortunately, it was precisely the first people who, in time, no longer paid close attention to these commandments given out of love, and so had to ascribe it to themselves that they got into difficulties with their nature.

Pain is causally only a benefactor and protector of life. It's to make me realize: **There is danger in the execution. I have to turn away or act differently.**

When Jesus was once asked by a "Jew-Greek" why evil diseases must plague people, He answered the following according to the "Great Gospel of John":

GGJ 06.55.2

„This would not have to be and was not in the past; denn liestest du in einer Chronika von schweren Krankheiten unter jenen Menschen, die Gott ergeben waren und nach seinen Geboten lebten No, but they all reached an high age, and their dying was a gentle painless sleep; no child died there either, because it was conceived by perfectly healthy parents and was nourished and raised according to the healthy simple nature. But when later on all kinds of arrogance and with it a whole army of the greatest sins against the commandments of God and against the laws of nature found their way into people's hearts, it was only through their own fault that all kinds of evil diseases came among them; the weakened people could no longer produce healthy children.“

Sickness and suffering came, therefore, only through disobeying the divine commandments. On the occasion of the revival of the youth of a widow from Nahim, Jesus said to a Greek who asked for an explanation:

GGJ 09.035.4-5

“If people would never turn away from God, they would never fall into need and misery. I only let lack, misery and all kinds of misery come among men when they have completely fallen away from me and become sinister idolaters or selfish worldlings. Because misery and lack force men to think about the causes of their misery, make them sharp-sighted and in this way clever and wise men of the people will rise up who open the eyes of their fellow men and show them the source of the general misery. But since people in general have turned away from God, we need not be surprised about the many plagues and diseases. The more the souls then sink into their flesh, the more suffering the people charge themselves with.“

GGJ 09.035.6

“Illnesses of the body are mostly the bitter consequences of the non-observance of the commandments clearly spoken out by me to men. Those who keep them faithful from their youth will not need a doctor until their old age, and their descendants will not suffer for the sins of their parents.“

In this statement of Jesus we immediately find an indication why we can also be ill, if we have kept the commandments of God from our youth. We learn that we can also be sick because of the sins of our parents and our first parents. These diseases are also called hereditary diseases.

Some might say that it looks very much like an injustice of God when an innocent child or a righteous man has to suffer for the sins of his parents? Here one can only say: The Lord can direct everything to the best. Because the diseases also have many a benefit for the soul. Thus Jesus said to the Jew-Greek:

GGJ 06.056.10

“But there are probably also sick people who came into this world sick from their mother's womb because of the sins of their parents or ancestors. Such sick souls are mostly from above and only go through a temporary meat test on this earth; but these are already well taken care of on the other side in the kingdom of spirits anyway, and everyone who looks after them with love and patience they

will also welcome him on the other side with the same love and patience into their heavenly dwellings.”

The Lord therefore also takes such sick children from the earth early. They are then raised by the angels in the otherworldly kingdom of children. (GGJ 06.055.5)

If the Lord should not take such sick children from the earth, this too has a wise reason. I remember a woman who was literally horrified that a severely handicapped child would not be redeemed by death. It must be clearly stated here:

“We have no right to redeem such a child from its suffering and unworthy life on earth, as we think and mean.”

Jesus also gave a fitting answer to an elder in this matter by saying:

GGJ 06.039.2

“It would be a painfully sick person and the best doctors would no longer know how to cure the person of his great pain; b but now it occurred to one to say to the other doctors: Since nothing can help this person, we give him a quick-killing poison and he is suddenly rid of all his suffering. Said, done, and the sufferer was gone in a moment. Yes, these doctors have really freed the sick person from all his pain, but they have killed him without considering why God has given him such a suffering and how his soul would like to be on the other side?! So the remedy was bad, which therefore can never lead to a very good end.”

Today's doctors in particular should consider this. They should know this if they think they are doing such a person a favor. They should know this, if they think they have to do such a person a favor by giving him a so-called lethal injection, that it is against God's order.

The only thing we can and should do in such a case is to pray for the redemption of such a person. In general, one can certainly say that all of us together are more sick than healthy. The sins of our parents and forefathers are already to blame for this. Because for generations, people have not lived according to the commandments of God.

Nowadays, the use of all sorts of toxic chemicals adds another pathogenic factor that causes environmental poisoning and destruction, which is known to make people ill. Just think of the Seveso children or the radiation-contaminated children of Tschernobyl.

We all know the dangers of addictive substances such as narcotics, tobacco and alcohol. Thousands perish and it is well known that newborns of smoking parents, for example, often reach only half the size, i. e. they are real runts. Nevertheless, parents cannot give up smoking. Let us also think of drugs that made people ill, such as thalidomide, which led to malformed children, or the smallpox vaccination that the Lord rejected.

We also get sick from bad and harmful food. Today we know that food is often poisoned by environmental pollution. The body then suffers because the food supplies it with components that are not useful to it but harm body and soul and therefore have to be excreted again. This process can then often be very painful and requires a lot of effort.

Whenever we consume the smallest amount of food, we should not forget the table prayer and ask for the blessing of food.

The Lord told us in the healing and diet hints 3 p. 3 (33) 9a:

“When you enjoy the food without asking me for the blessing then the evil spirit will have power over you; because these evil, evil spirits are always with you and only seek the most favourable moment to harm you, to penetrate into you and to destroy the union with me through all kinds of disturbance of the body. But not only that. In the dishes themselves there is so much evil spirit distributed in very small parts that would also harm you if My blessing hand did not touch it.”

In primeval times the Lord, through the mouth of an angel, gave food commandments to Abhel, and thus to the Adamites, by telling them:

HG 01.017.21

“You should eat together in the morning, around the middle of the day and in the evening - but always very moderately and always in great fear of the Lord, after you have always given thanks before and after, so that the food is blessed and death is taken away from it. So if someone ever fails to do this, he will soon become aware of the evil consequences. If anyone ever fails to do so, they will soon become aware of the bad consequences.

I will punish those who forget three times with a long sleep; and whosoever shall refrain from doing so out of sluggish laziness should grow fat like an ox and fat like a pig and stupid like a donkey, and the children should scoff and laugh at the disgusting appearance of his figure.”

So it can only be advised that we take these words to heart out of our own need. Jesus said to the Jew-Greek about sick making food:

GGJ 06.056.6

“First of all, it is the eating of bad, unclean and bad and not freshly prepared food and also bad drinks: then eating all kinds of unripe fruit; then many have the bad custom of quickly cooling off in a heated state. Still others, quite unconsciously, expose themselves to all kinds of dangers due to their innate weakness, in which they either perish or suffer lifelong damage!”

To a Roman upper town judge who asked about the cause of painful diseases, Jesus says:

GGJ 10.182.5

“Look at the many delicacies with which people fill their bodies, and it will become clear to you how many unfermented, impure, evil and harmful substances often take possession of the whole body and torture it more and more! For such diverse substances then get into a constant struggle in the human body, which man can only calm down for a while by taking all kinds of herbs and roots and thereby calming the inner soul substances. But such health is never permanent, especially in an old person; he would have to take refuge for a longer period of time in a very simple body nutrition, but this does not usually happen.

Because most people, if they become only bearably healthier again through a happily chosen medicine, soon get the desire for their treats again, become sicker than they used to be, start to suffer and usually have a very painful end.

Behold, therefore Moses prescribed the menu for the Israelites who were redeemed from the hard bondage of Egypt; who lived strictly according to the same, remained healthy until their old age, but many of them longed for their pots of flesh only too soon and the consequence was that they soon became sick, weak and toilsome and had to end their earthly life under all kinds of physical diseases.

Even greater sorrow in this regard is found in the children.“

GGJ 10.182.10

„Firstly, the parents had already sinned to the left and to the right in the past, thus filling their bodies with a large number of evil and harmful soul substances and the child was thus conceived from a sinful father into the body of an even more sinful mother.

Question: How can a healthy child emerge from such a body?

And secondly, the mother is most lustful of all sorts of treats during her pregnancy, and her relatives know of no better service to render to her than to comply with the weak woman's desire as far as possible. On this occasion the child gets the second push in his health; it is not enough that he has already come out of the womb completely ill, but he must be nourished with an even worse breast milk. This is then the second, even more powerful push into the foundations of a child's health.

If a child with all kinds of medicines, as it were, escaped with a healthy skin, then a third health shock will follow. If a child is still as happy as possible with all kinds of medicines so to speak escaped with a healthy skin, then there still comes a third health shock. The child, of course, grows taller, teasier and more amiable for his surroundings, when he will soon be excessively pampered and provided with all kinds of goodies; because such stupid parents can't deny their little one. But what is the consequence of this?

That the child thereby spoils and weakens its stomach and the necessary digestive tools so early on that it soon decays into all kinds of physical illness and also dies soon.“

Furthermore, according to Jesus, we can become ill by any kind of trouble, not only in the soul but also in the body. For it was Jesus who admonished Lazarus of Bethany not to be angry with the doings of the Jewish temple priests in Jerusalem. He said to Lazarus then:

GGJ 06.164.12

„If you want to be beyond completely with me for eternity, then you also have to be like me in that, that you are not angry with anybody. For anger is not beneficial to physical health because it produces too much gall; this taints the blood and endangers human life. So be especially careful of big trouble, otherwise you would soon lose your life.“

As we know, this actually happened to Lazarus. For he died of gall fever from anger over the temple brood. But then he was brought back to life by Jesus. We have another disease-causing factor in foolish diligence and overzealousness. The vernacular also calls such people “dead worker“, because they literally work themselves to death. This can happen through greed and avarice, but also

through great poverty, which one would like to escape through work zeal. Thus Jesus said to an overzealous young girl raised from the dead:

GEJ 06.073.9

„In the following, be wise and do only such work for which you have sufficient strength, otherwise something similar might happen to you again. The diligence of a man is to be praised; but when it exceeds his strength, he is no longer praiseworthy, but foolish.“

Also in the youth story of Jesus we find a similar case in the servant of Salome who had an accident and was then awakened by the six-year-old boy Jesus. On this occasion a young servant kept a great deal of his diligence and said to his three fellow servants:

“Leave me this work of splitting alone and I will finish with the whole tree as soon as you three together! The fellow servants gladly let him have the honour. He then took a sharp axe and started to cut very hard. But in such zeal he once made a bad blow and hit his foot, splitting it from toe to heel, whereupon he bled to death.“

We see what we can do to ourselves with such overzealousness. By the way - the mental and spiritual over-zealousness is also harmful. According to Jesus we find the greatest factor for all kinds of diseases in the lust of the flesh. Jesus said to the fire-damaged Zorel from Caesarea Philippi:

GGJ 04.080.2

“Therein is actually more or less buried the main evil for all people. From this lust once almost all bodily illnesses and even all evils of the soul arise but already quite certainly and completely certain.

See all the blind, the deaf, the cripples, the leper, the gout-broken; see further all the children and adults who are affected with different sorts of affliction and all sorts of physical evil! All consequences of too early flesh fragility.“

Now what does the Lord mean by too early a flesh fragility? Quite simply the too early exercise of sexual sensual love. Jesus even gave us an age to consider, and that was what He said:

“The man shall not touch a virgin before his twenty-fourth year; you know how and where to understand it above all; and the virgin shall be at least fully eighteen years old or at least fully seventeen; under this time she is hardly ripe and shall not recognize any man!

For in this time one is only hardly ripe here and there; if she is touched too soon by a horny man, she is already of fragile flesh and has become a weak and passionate soul!

When Jesus was asked by some Jew-Greeks about the sins that bring the most and the worst sicknesses in this world, He answered the following:

GGJ 06.056.1

“The worst of all vices is sexual immorality, fornication and lust of all kinds and types.“

Here we have the whole range of venereal diseases with today's incurable AIDS. Jesus went on to say:

„But then also food and gluttony, anger and all kinds of trouble come, through which all kinds of diseases develop in men through the mentioned vices and torment them in a miserable way.“

Now what does the Lord want to achieve by allowing the diseases? Nothing else but the avoidance of too strong a union or fusion of the soul with the flesh body. Sickness is thus the consequence of wrong or sinful actions, but it is also a remedy for sins. In the Inn of the host in Capernaum, Jesus said to some of the Jew-Greeks:

GGJ 06.056.4

“For most of those who were healed by Me, the sickness was a result of their former many sins. If these people had not become sick through their sins, it would have been happened about their souls. Only a rather serious and bitter illness sobered them up, they lost their love for the world through the illness and longed to be redeemed by it soon. This freed the soul and then the healing of the body came at the right time.“

From this word of Jesus we can also learn that the healing only comes at the right time. So when we have become spiritually mature, the time of healing has come. One could now ask: **“When will the time be ripe?”**

I believe the first thing we should do is to recognize our weaknesses and sins. Once we have recognized them, the second thing we should do is turn them off or stop sinning. Third, we should regret our mistakes. Only when we meet these requirements will the time be ripe, at least for us, we think.

But we should also show patience and surrender to the will of God and not grumble or even curse about our fate. To a poor family in Emmaus Jesus once said the following:

GGJ 07.134.14

„God has tested you hard and you have endured all that has come upon you without murmuring in full surrender to the will of God. When your trouble reached the full extent God has helped you in a wonderful way quickly and this help will remain with you not only temporally until the end of your earthly life but also beyond the grave for eternity! But why you were so strongly tested by God on this earth, that you will only experience and understand in the other life.“

Let us think here of the hard and sorrowful life of the father of our Lazarus of Bethany. This one, although he entered this earth as a former Archangel, certainly did not know why he had to endure so much suffering on this earth! But the Lord also looks at our seriousness and our strength, whether we also have the strength to live without sin or whether we would succumb to our weakness idly. If the danger of spiritually and morally succumbing is too great for us, the Lord will not be able to take away the sickness completely. He then leaves us the disease as a warning guard.

When Lamech asked the gentleman, among other things: **„Why must this body be painful?“** Then the Lord answered him:

HG 03.72.10

“Pain is life's greatest benefactor and most faithful guardian, without which life could not exist! Besides, you've been given a painless body anyway. If you hold it in My order, you will spend your life

without pain. And if you are moderate in eating and drinking, you will also be spared from inner pain; and if you are not too devoted to the works of the flesh, you will never know pain."

I've heard the question several times: "Why is it so often the good guys who have to suffer so much?" A response could be when we hear what Jesus said to the son of Zacchaeus who was healed by Him:

GGJ 09.29.13

„Over whom I still allow all kinds of suffering and tribulation, I also help him at the right time; But whom I let continue to enjoy his earthly proud and luxurious life, he already carries his judgement and his eternal death in him."

One could almost be of the opinion that the Lord has already written off such worldlings, because those He loves are still being teased by Him. That is why we take this statement of Jesus as a consolation when we ask ourselves many a time why some good and believing people are not allowed to get well, whereas really unbelieving worldlings are just bursting with health.

Only when we have really recognized God in His love through and through, and have thereby become strong in faith and trust, and have moreover said farewell to the world and its splendor, God will no longer let misery and suffering come upon us.

For this is what Jesus said to his beloved Jarah, the youngest daughter of the host Ebal of Genesareth, when she said to Jesus:

GGJ 02.127

"Oh, just tease me, I'm not going to love you any less for that! For I have known for a long time that time that God haunts the people he especially loves with all sorts of suffering! So you, O Lord, will begin to tease me, then you will love me very much!"

Jesus then replies to Jarah:

"Oh my dearest child, God never teases such pure hearts as yours, but only those who love God very much, but still flirt with the world now and then; God then drives the love of the world out of their hearts through all kinds of teasing, so that they become completely pure in heart. - Do you understand that?"

For these reasons, the disciples of Jesus were only allowed to heal in His name when the time was ripe for the person concerned and they received permission from Jesus. For Jesus said to His mature disciples and friends:

GGJ 05.075.8

„You are not to withhold healing from a sick person when My Spirit tells you in your heart: "Let him be helped!" But says the Spirit: "Leave him in the plague of the flesh, that his soul may be satisfied to indulge the lusts of the flesh!", then he shall endure it for the salvation of his soul!"

We can say with certainty that the Lord cares especially for His beloved ones and this caring we then feel as pain because He is very careful that such souls do not get lost too deeply in the flesh. That is why Jesus said to healed Greeks:

GGJ 09.158.11

“But remember that it is not always beneficial to man for the sake of his soul when he walks along with a healthy body; for flesh that is too healthy is more easily aroused by all sorts of sensual pleasures to which the soul is more likely to consent than when its flesh is sickly and weak.

And so a physical illness is in a way a guard at the door of the inner life of the soul. Therefore beware that you do not fall again into your old sins and with them into even worse sicknesses! Deny yourselves and follow the spirit of My teaching!

I do not want someone with a sick body to go through this earthly test of freedom of will; but when men do not pay attention to the advice of my love and order then they themselves are the creators of all evils of their suffering and their soul.”

We should always remember, in spite of all the hardships and illnesses, that we ourselves - with a few exceptions - are to blame for these evils. For this reason Jesus also said to an Indian magician:

GGJ 08.016.12

„Bitter suffering comes at the end over people who have sunk their souls too much into their flesh through all kinds of worldliness; because such a soul has to, so that it does not completely perish in its flesh, be separated with great force from it, which also causes great pain in the body and that is good for the soul because it is cleansed through pain and suffering from its fleshly desires and through this finds an easier progress on the course of spiritual life in the hereafter.”

Further on about the sickness before death, Jesus told the chief magistrate of the city of Nebo:

GGJ 10.182.21

“The present illness before the death of the human body is therefore nothing other than the consequence of the almost complete abandonment of the old order, but at the same time it is also a guardian of the souls that are still healthy in some people, so that it may then gradually withdraw from its bad flesh, thereby escaping the bonds of the evil soul substances of its body, and when these start to be too bad for her, she still removes herself in time from her body forever with the help of her better spirit from the other world.”

That practically everything material is still judged spiritual, that is, still in the court, it is full of natural evil potencies or spirits. Now the more a man abstains from the material reception of such spirits, the easier he can be master in his body. This is why Jesus said to His disciples:

„A sober body preserves a healthy soul and a healthy soul is the best doctor for a sick body.”

We are told similar things in the Healing and Dieting hints p. 76 (Guide in the New Salems-Light "Healing", page 12):

„The health of the body depends solely on a sufficiently strong soul.“

In the “Secrets of Life“ LGh. P. 18 is said: The health of the soul promotes that of the body.

„Where the spirit dwelling in man can regularly exert its influence on the soul, the body is also healthy.“

The Lord also told us that in healing a sick person, we should always ask more for the salvation of the soul than for the welfare of the body:

HDw. 3 S. 36 (Guide in the New Salems-Light “Healing”, page 13)

“Because everything I do is a whole and I never give a work only half finished from My hands! That is why I do not cure your illnesses at one stroke, but only let them progress according to the improvement of the soul as well as of the spirit which resulted from my own will. The actual getting better is therefore only and solely due to the sick person himself and not to my will power and omnipotence but to the will power of the sick person.

When this is strengthened through love for me then the complete recovery of body and soul will not be long in coming and you will hardly recognize the former sufferer in such a man healed from the bottom up, who will then be a perfect man in the image of God.“

The Lord continued:

„Only the true love for me and the prayer that comes from love is the main and basic remedy for all and of every illness.“

So we see that the more love we have in our hearts, the stronger our heart prayer will be and the more spiritual medicine is in us to heal all diseases of the soul and therefore also those of the body.

The Lord told us in the HDw. S. 206 (Guide in the New Salems-Light);(Bl. “Self-Help, S. 13.9):

„But if you are therefore cleansed in heart, your whole body will also be pure and you will have little pain to suffer until your complete purification. But afterwards you will not see this as unjust punishment, . . . and with the greatest patience you will bear the little that I still have to impose on you for the healing of your soul and for the complete maturity of your spirit.

You shall not seek the health of your body in the outer means! The complete healing lies in the transformation of your inner man, that is, in yourself; because I want to heal and save you, like all children of this earth, not through the power of My Will, but through the power of My Love, your strengthened will to love and through the self-activity of your own spirit.“

Further, we are told by the father:

HDw. 2 p. 14 (Guide in the New Salems-Light “Healing”, page 14.15)

“It is not enough that only My love is called, but it also includes a silent surrender to it without which I myself as God cannot help you. Most people forget that they themselves have to do most of the work of healing and improving themselves, which can be done by observing yourselves in all things and studying your body, not imposing anything excessive on it and keeping away from anything that is detrimental to it. “

But if we act against God's order, He cannot help,

"... because I cannot violate the set order and cannot attack your free will, and so I always have to wait until you are so inclined in your mind that I can come to you in my love. But because your surrender to my will is mostly only a momentary and not a permanent one, so it often also progresses very slowly with the complete recovery, not only in the body alone, but also in your soul, which unites so many impure elements in itself, in which most of the evils have their origin and come to light as natural result on, in and through the body."

In conclusion, the more we throw ourselves into our Savior Jesus, the healthier it is for us. For He said to Mayerhofer through the inner word according to the "Hints of Life" (p. 14):

„The love and confidence in my real help is the key to health and also the key to my grace."

But until we have achieved the full grace that a Jarah was allowed to have, we will - depending on our state of grace - have to suffer and endure many more things.

The reasons have been explained to us by the Lord Himself. With sufficient examination of conscience we can then perhaps explain to ourselves why He still has to allow so many things out of love for us. So we try to sense it and act accordingly!

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