

Why does God allow so much need and misery?

Lecture from Lothar Schuller, No. 9923

This question can be heard more often nowadays. More and more often men, especially inspired by the events of the present time and brought to thinking, ask why God lets all this misery, the wars with their terrible distress and atrocities happen on earth.

Some people even despair of God and lose their faith in Him. Others say that if there is a God who is supposed to be love, as we are taught, He should not allow this misery and wars with these abominations. We are therefore of the opinion that there can be no God for these reasons.

The poorest are probably those who under these circumstances begin to quarrel with God or curse at Him. To all these questions I would like to address today and bring answers that the Lord gave us in the Great Gospel of John (GGJ). I assume that there must be a reason when God lets something happen that upsets most people.

The main reason why God allows events to happen is based on man's freedom of will, which must not be touched, not even by God. If God were to intervene in man's freedom of will and prevent many an evil, He would have to turn people into puppets. But God does not want puppets, but children who are free to decide for themselves.

Because of this freedom of will, the Lord must watch what people do to themselves, usually with a weeping heart. Since people cannot know and understand this, they often accuse God of unkindness and accuse Him Himself of sin, just as Noah's brother once did. In Noah's brother Mahal we have a beautiful example, because he was the first person in primeval times who was at odds with God and wanted to accuse God of sin. Yes, he even went so far as to formally confront God by saying to God:

HG 03.338.4

“Lord, speak! Why do you regret having created man? Did you see from eternity how man becomes! Who forced you to tie a sin to your own neck with people?”

Our heavenly Father then explained the law of free will to the Mahal. Yes, that Mahal himself is a testimony of this, because he is so free that he can come to terms with His eternal, almighty God and Creator for His created order. The Lord therefore continues to say to Mahal:

HG 03.338.11-12

“Do you think then that My repentance is like that of a man who has sinned? Oh behold, you are very mistaken! My repentance is only a pain in my love, which has to watch how men, who are so perfectly set by me, judge and ruin themselves! Do you think then that I have made the plan to ever judge and ruin a man? See, I always do the opposite. But to exactly not judge men in my omnipotence, I only have to unfortunately allow that men themselves violently open the sluices of earth, from which powerful floods emerge and will drown everything.”

Here we learn that it is not God who judges, but it is men who judge themselves in their stupidity, in their arrogance and in their wickedness. The self-righteous arch-father Mahal, however, still resented Jehovah's answer and accused Him of having abandoned Him, Mahal and his children, in the hell of the deep. The Lord replied to Mahal:

HG 03.340.04-09

“O son, because I love you so much, that is why I wanted to educate you on this earth to become a Grand Duke of My Heavens! But you saw in my too great love only a neglect of you on my part; oh, how blind your own justice has made you!”

The Lord also told us that His mercy always warns people of a general evil of the world, which people prepare for themselves by their too great ignorance in all things of the world.

But just as the people of that time did not want to listen, so also the people of today do not want to listen to many an admonition. The destruction of our environment is our best example. We know about what we do, but for the sake of profit people do not want to change. Therefore a speech of the Lord to Noah could just as well apply to the people of today:

HG 03.352.06

“O you My Noah, this is a hard stand for a father who sees His children before the abyss and cannot and must not help them except by a new harsh imprisonment.”

From this answer of the Lord to Noah we learn again the main reason. It is this, as already indicated, the freedom of will of man, because God wants to raise angels or grand dukes of the heavens from men, as He said

From some of the Lord's answers we can see that the earth is a place of training, indeed a university for the children of God.

But the Lord has a number of other reasons why he permits all kinds of misery and evil. This is what He said on the occasion of the revival of the dead youth at Nahim to a Greek:

GGJ 09.035.04

“I only let shortage, distress and all kinds of misery come among men when they completely fall away from me and have become partly dark and stupid idolaters and partly pure selfish and godless worldlings. Because misery and shortage force men to think about the causes of their trouble, make them inventive and sharp-sighted, and very clever and wise men from a people will soon arise in this way, who open the eyes of their fellow human beings and show them the sources of general misery and many then soon step out of the limits of their inertia and arm themselves for the fight against those idlers who have become powerful, who rule tyrannically over the peoples that are blinded by them and are the actual founders of general misery on this earth.

These are either completely defeated and driven out under often heavy fights or at least forced to give the peoples such laws under which they can exist. And so then happiness and prosperity returns among men to the extent to which they have begun to return to the only true God.”

Jesus further said to the Greek:

GGJ 09.035.05-06

“If people would never turn them away from God, they would never fall into distress and misery. When you therefore also in your descendants will always remain in and with me in faith and in activity according to my teaching, you will also never have to endure misery. Even diseases of the

body will not make your souls fearful and fainthearted; because sicknesses of the body are always only the bitter consequences of the non-observance of the commandments clearly given to men by me all the time."

GGJ 09.035.07

"Whoever begins to keep these faithfully from his youth will not need a doctor until his old age, and his descendants will not have to suffer for the sins of their parents, as was often the case with the ancient God-loyal peoples for centuries. But when men have started to degenerate then also soon severe physical ailments have come over them and have taught them to know the consequences of the disregard of the commandments of God."

In further statements of Jesus we learn that all kinds of judgments and plagues are a remedy for human inertia.

Thus said Jesus to the host of Lazarus:

GGJ 07.181.25

"Oh, if all people were equal to you, it would be completely different on Earth! But the inertia of men is the old yarn of Satan, in which they willingly let themselves be trapped to their eternal ruin. And yet men could not be created more perfectly than they have been created. They have intellect, reason, the freest will and a just conscience that admonishes them at all times and in addition also everywhere and at all times awakened by me, active men and teachers who are wise like angels; indolence immediately takes them away from all that is right, true, and good, and so they fall into the kingdom of perdition, and there can help them nothing but one judgment on another and one punishment on another. And even that only helps the most insignificant minority."

GGJ 07.181.26-27

"Really, the whole earth would never have a bad growth and a bad harvest if men were only half like you (diligent benefactors); but now in all the land of the Jews there are not a thousand who are complete as they should be. But even for the sake of this thousand, I will not inflict a complete plague on the land. But the good should always be spared from any plague in so far as they themselves are truly good; But in so far as they are involved in any way with the world, they shall also share in the plague of the world."

Let us remember that whoever joins the world also reaps the plagues of the world!

"Believe it me that I certainly have no joy to allow that on earth the sluggish men are even often afflicted with thousand plagues! But there is no other way; for if a master did not awaken his servants, who were always sleepy and very devoted to idleness, to the necessary work almost daily, his harvest and his profits would look bad and extremely meagre. Only the Lord's zeal in timely awakening of his many servants and workers brings benefits to him and them, but those who hide themselves so that they can only sleep away and do not have to work, they must then also blame it on themselves when they perish."

Distress and hardships are therefore means of education and completion, because the earth is first and foremost a training ground for the children of the Lord, as we have already heard.

Cyrenius, the high Roman, once said to the Lord Jesus:

GGJ 05.157.01

„Lord, I now know from Your divine mouth why everything in the world is and happens in this way, and now I know Your divinely wisest plans with regard to the education of people in all times and in all zones of this earth

It is truly from Alpha to Omega not a world of love and truth, but a very bad world full of hate and full of lies and falsehood and injustice! But she could probably be different! But it is once like this and will never be different, and the earth is condemned to remain a house of woe, and its children of men must always languish on its soil! But it could be different!“

Jesus answered Cyrenius the following:

GGJ 05.157.02

„Yes, yes, it could well be different, just as it is different on countless other world bodies; but then exactly this earth would not be chosen for the discipline of those men who are determined and called to become my children! But if I had already put nature to every man so that he would already be in the highest perfection from birth on without his doing, which exercise of life and self-progress would still be conceivable for him there?!“

Another answer why fights, hardship and lies are allowed, we learn because Jesus said to Cyrenius:

GGJ 05.157.10

„So as it is, it must stay that way! I have not come to give the earth peace and a dead calm, but the sword, the fight in the higher measure of activity. Because only in the face of hatred love becomes true and living energy and the quiet death has to flee from it. The trouble persecuting mankind makes them active, patient with time, gentle and devoted to my will. If there were no lie with its bitter consequences, what value would the truth have for itself?

Who lights a light during the day and who respects the value of a burning oil lamp in the light of the sun?“

GGJ 05.158.01

„Everything that is once there as approved must be there as a driving force for the betterment of people. But every becoming presupposes an activity, and this activity requires the motive and the lever, which of course must always correspond completely to the nature and manner of the activity.“

GGJ 05.158.02

“Accordingly, everything that is described as being contrary to moral law, that is to say also as terrible and bad, is to be regarded only as a permitted lever, and to the pure all is therefore pure and good. It is and must be different for the weak and impure because they still need many an activity lever .“

We know that too much wealth has a very negative effect on the character of most people and leads to all kinds of excesses. As therapy, God then allows all kinds of need and misery. Therefore Jesus continued to say to Cyrenius:

GGJ 05.158.03

„When the children of Abraham in the days of Moses, Aaron, Joshua, and even among the first judges enjoyed a visible guidance from God, unlimited wisdom, and the greatest earthly prosperity, they became lazy like the polyps and oysters in the depths of the sea. They were often encouraged and even urged by me through the mouth of the prophets to activity and vigilance; but their answer was:

If we do something, we may even commit a sin, which then consumes all that we have done well; but if we do nothing, we cannot sin either, and then we stand before You as sinless and righteous, O Lord! So they philosophized more and more into all kinds of inertia. The result was increasing hardship and with time physical and finally moral weakness.

GGJ 05.158.04

“In such a state they then nevertheless again turned to me and vowed to me to be active in the right order of life. For a while it went quite well and quite forward again; but when the blessed prosperity came, as a fruit of activity, the old inertia dance began again from the beginning. They were rich in everything and wanted to shine and demanded an earthly king as the representative of physical wealth and prosperity.”

GGJ 05.158.05-06

„They were given a king and anointed - When the king and the people fell into a lethargy, it was immediately necessary to awaken external, very threatening enemies in the raw and powerful Philistines. Then war and all the same accompanying misery entered the land of My people, woke them up, made them active and thereby strong.”

GGJ 05.158.07

„In great trouble and distress it again found the way to me and increased in favour, wisdom and prosperity to a hardly conceivable extent. But already during the reign of Solomon this caused a strong tension of the former activity and the empire literally went to ruins among the first descendants of Solomon. And so this people always had to be constantly harassed by all kinds of misery and distress so that they only maintained themselves in some activity.”

Jesus also said to Cyrenius that whoever does not enter into his newly founded covenant of life and activity and lay his hands in the lazy lap is himself to blame for his poverty. Literally Jesus says:

GGJ 05.158.10

„He who will not do it will hunger and thirst and will have to go along in the most worthless and filthy rags, supported on a begging staff, and he will be called hard-hearted: “He who does not work, should not eat!” For every worker is worth his wages.” (see Lk. 10.07; Tim 1.05.18)

All those who do not want to work, but want to live well at the expense of the general public, must also be told this.

Jesus further said to Cyrenius:

GGJ 05.158.11

„Oh, then everyone will strive to be as active as possible! But if someone becomes lazy and idle, he will become a model for many others, and will immediately start to display his breeding rod.“

What is true for the individual, is also true for entire peoples. We certainly have many examples in history that lazy peoples do not get on their feet, as they say, therefore Jesus also said:

“Every sluggish and effeminate people will, like every man for himself, be given the permanent breeding rod over his back and forever lose his name from the book of life and his greatness, power and prestige! This will make people more and more suspicious and will drive them to all kinds of proper actions, which will be good.....”

One could now be of the opinion that God wants rather hard-working workmen. But we learn what the Lord really means when Cyrenius said to Jesus:

GGJ 05.159.01

„Yes, Lord and Master from eternity; but there is still one thing that is in question here, and that is this: But when men become so quite active and industrious in the most manifold branches of the life provided with thousand needs, there it is also well evident that they through this will pass over from the spiritual, in themselves only contemplative ways of life to much into pure world materialism, and there will be little more talk of a rebirth of the spirit.“

GGJ 05.159.02

„But at the same time I have a teaching from your mouth, according to which one should not worry about the progress of earthly life in the manner of the heathen, but above all seek the kingdom of God and his righteousness, - - everything else will just come in on its own.“ (see Mt. 06,33 ; Lk. 12,31)

GGJ 05.159.03

„Now how does this teaching relate to this new one of yours, according to which you should always have your hands full? Behold, Lord, this I cannot really bring under one and the same roof! It would therefore be good, if You, O Lord, would like to make this a little more understandable to me.“

Jesus then said to Cyrenius:

GGJ 05.258.04

„We still have an hour and a half and I think I can answer this question. But take note of what I will tell you about this in a picture!“

Jesus now told Cyrenius the story of two people who went to an artist to learn his art. One wanted to earn his bread with this art only, but the other was mainly concerned with the art as such and earning bread was only in second place. This artist became a most accomplished and great master, who created an unsurpassable work of art that even the king heard about.

GGJ 05.159.08

„When the king then saw the great work of art and was convinced of its great usefulness, he said: ‘What do you want me to do to you, great master? Demand a reward from me, and it shall be given to you in addition to the fact that from now on you shall remain a favorite of my court, and there you shall practice your art!’

And the artist spoke, deeply moved by the king's mercy: ‘Supreme Lord and wisest ruler and master! Your mercy and your pleasure in this my work of art are already the highest reward for me! For it is not out of any desire for profit, not even for the sake of daily bread, but purely out of pure love for this art that I have learned it with all my strength and with all my might, and that is precisely why I now have the highest joy and the highest reward that they have now also found such excellent recognition before the eyes of the wisest king.’

What do you think the even more delighted king did to the artist? Look, he spoke: “Only now I see that you are a perfect artist in your field! For if you had learned this beautiful art, no matter how wonderful it was, for the sake of merit and bread alone, you would never have achieved such perfection. For he who learns something in order to find his way forward, who always thinks only about getting ahead and soon is content with the shallow and little learned, and calculates only how he could cover the exit of the knowledge with a false light, so that people would not notice his weakness and yet still consider him a great master. But it will be of little use to him for the sequel; for it is precisely his bad and defective works that will be his betrayers.

But you, who learned the art for its own sake, you had only reckoned how you could penetrate all its great and deep secrets. You cared about the fullest truth of art, and that is why you have become a rare, true artist that I can use. And because you have not worried about bread and earnings until the hour, you shall now receive from me a true, best and lasting bread and earnings! For for true artists and for true scholars and wise men, I, as king, always have the places and the bread and merit associated with them in abundance. - There you have the clear explanation of your throw-in.”

This story should explain to us that it always depends on the motives why we do something. Anything we do for purely material reasons will not bring us a blessing. Nowadays, however, only material orientation is used.

According to Jesus, because of their materially profit-seeking orientation, people are themselves the cause of all kinds of misfortunes, diseases, bad harvests, floods and hurricanes.

To the leader of fifty archpharisees from the burned up Caesarea Philippi Jesus said:

GGJ 04.144.01

„I tell you: Only fifty years live in the right order of God, - and you will never see, hear, taste or enjoy any calamity. I say to you: All calamity, epidemics, all kinds of diseases among men and animals, bad weather, lean and barren years, devastating hailstorms, great and all-destroying floods, hurricanes, great storms, great locusts and the like are all consequences of the disorderly conduct of men!”

All people must learn this statement of Jesus by heart, it is so important and noteworthy. What else people should do to avoid all kinds of evils can be seen in the answer Jesus gave to the Supreme Stahar:

GGJ 04.144.03

„If people were to live as much as possible in the given order, they would not have to expect all this. The years would run like pearls on a string, one as blessed as the other. The habitable part of the earth would never be plagued by too much cold or too much heat. But since the exceedingly clever men undertake all sorts of things far beyond their needs, when they undertake too great buildings and too exaggerated improvements on earth, tearing down whole mountains to build army roads, when they destroy hundreds of thousands of acres of the most beautiful forests, when they punch holes too deep in the mountains for the gold and silver, when they finally live among themselves in constant quarrelling and strife, while they are surrounded at all times by a large number of intelligent nature spirits, from which all the weather of the earth is derived and the purity and health of the air, water and soil, - is it then to be astonished when this earth is more and more afflicted by a myriad of evils of all kinds?!”

GGJ 04.144.04

“Miserly and greedy people put locks and bolts in front of their barns and on top of that sharp guards to their treasures and riches which are rising above all abundance, and woe betide anyone who approaches them without authority; really, he immediately would become a harsh process!”

GGJ 04.144.05

„I do not mean to say that someone should not protect his hard-earned property; I'm talking about the most unnecessary, monstrous abundance. Would it not then be expedient to also erect such barns, which would be open to every poor and weak person, if only under the supervision of a wise donor, so that no poor person would take more than what he needs for his food? If greed and avarice disappeared from the earth, so would also - hear me well! - say goodbye to Earth every lean year.”

GGJ 04.144.06

„You ask how such a thing is possible. And I answer to it: In the most natural way in the world, that is: If one is even a little bit versed in the inner workings of the whole of nature, one must not only soon realize this, but even grasp it with hands and feet!”

We learn from the Lord Jesus that even our impeccable character would be beneficial to the environment, for He said to the Archpharisee Stahar:

GGJ 04.144.07

„There the medicinal plant is still in front of us and there, a little further ahead, the extremely harmful poisonous plant! Do not both feed on the very same water, the very same air, the very same light and its very same warmth? And yet this plant is full of medicinal substances and the other full of deadly poison!”

GGJ 04.144.08

„Yeah, so why? Because the medicinal plant, by virtue of its inner well-ordered character, tunes all the surrounding spirits of nature according to their good nature, and these then nestle themselves to it in all friendliness and peace, nourishing it from the outside, as from within, and through this then all salubrity in the whole plant will become salutary, and during the day in the sunlight its evaporation

and the natural spirits that surround it quite widely will have an immensely salutary influence on man as well as on many animals.”

GGJ 04.144.09

„In the poisonous plant there, however, whose interior embraces and encloses a highly selfish and fiercely angry character, the same natural life spirits are seized by the same character and are thus totally inverted; they then also nestle up to it, nourishing the plant, and its whole character becomes completely homogeneous with the original of the plant. But also their environment and as it were evaporation is poisonous and harmful to human health, and the animals do not go near them with their irritable nostrils.“

GGJ 04.145.01

„But a very extraordinarily large and far-reaching poisonous plant is all the more a stingy and greedy person. His whole far-reaching natural life-spiritual environment, his exhalation, his whole outer life circle becomes identical with his inner life; but his natural spirits, which have become bad and surround him, constantly turn the still good natural spirits flowing to them into their bad, miserly and greedy ones.“

GGJ 04.145.02

„But since these spirits of natural life are in constant conflict not only with man alone, but also with the animals, with the plants, with water and with the air, they also always give much cause for all kinds of fights, friction and unnecessary movements in the air, in water, in the earth, in fire and in the animals.“

Jesus even gives another example when He said:

GGJ 04.145.03

“If you want to experience this in a very practical way, go to a very good person, and all animals will have a much gentler character with him. This is most noticeable in the dogs, which in a short time completely take on the character of their master. A miser's dog will certainly be a miserly beast too, and when it eats, it will not be advisable to go near it. But go to a generous, gentle person and you will notice when he holds a dog that this animal will be of a very good-natured character; it will stand out from the bowl rather than engage in a biting fight with an uninvited guest.”

Also all other pets of a gentle and good-hearted dominion will be much gentler, yes, even on the plants and trees a sharp feeler will notice a not insignificant difference.”

GGJ 04.145.04

“But let us also look at the servants of a miser, whether they are not mostly also penny-pinching, envious and stingy, and in addition to this they become deceitful, false and fraudulent! Even a very good and generous person, if he is in the vicinity of a miser for a long time, who is stuck in gold and silver up to his neck, will end up in a rather economical system and become much more questionable in the exercise of the benefits.”

When we have heard all of this, we will also understand why we should avoid all worldly gatherings.

Some sensitive people will now understand why they feel uncomfortable there or become easily ill. For these reasons there is also a connection between the character traits of people and the well-being of the country in which they live!

Therefore, the Lord Jesus continued to say:

GGJ 04.145.12

„Now imagine a lot of all kinds of bad people in a region or in a whole country and ask yourself, after what you have already heard, whether it depends on the wrath of God, when all kinds of evils come upon them. I tell you . . . that all this alone and only depends on men, their actions and ways of life and God's wrath and his revenge has eternally nothing to do with it except that I have put such an order into the nature of things, which of course as long as the earth exists has to remain unchangeable, otherwise the earth would dissolve and could not offer man a dwelling place for his test life.“

GGJ 04.145.13-14

„That is why it is now necessary to seize all the good with all seriousness, with all force and all strength, if one does not want to be swallowed up by all the bad. Therefore seek to complete your inner life by the actual observance of My teaching, so the poisons of the world will no longer be able to harm you!“

Another question could be: Why is there poverty and why does God allow wealth on the other side? Jesus once gave an answer to the young poor girl Helias, who was saved by the archangel Raphael:

GGJ 07.037.01

“That the goods of this earth are very unequally distributed and that there are rich and poor, that is therefore already the wise will of God and that is why he also allows such a relationship to exist among men because without this also men could hardly or not at all exist.“

GGJ 07.037.02

„Because just imagine that every person on the whole earth would be provided with everything from birth on, that he would not need the slightest thing from anyone else, he would all too soon live like the animals of the forest and the birds of the air. They do not build houses, do not cultivate fields and vineyards and do not have to provide for their clothing. And if they had sufficient food in their caves and nests, they would never leave them, but they would rest and eat like the polyps on the seabed when they felt a hunger. But because the animals first have to search for their food, they are full of movement and only rest when they have satisfied their hunger.“

GGJ 06.037.03

„And behold, so God has arranged it very wisely, especially among men, that He has distributed the earthly goods among them very unevenly and has also equipped them with very different talents and abilities! This makes one person a vital need to another...“

So God wants one to need the other, condemning excessive greed and lust for power. Therefore Jesus made the remark to Helias about the rich:

GGJ 07.037.04

„These are always sharply afflicted by God and already chastised in this world, and their unjustly gathered wealth is passed on to the third descendant at most.“

GGJ 04.079.01

“There is a great deal of danger to the soul in the world. On the one hand you have poverty; its concepts of mine and yours become weaker the more a man is pressed by it. Therefore, never let poverty grow too great among people, if you want to walk safely.“

GGJ 04.079.02-03

“But whoever is already poor, ask the wealthier brothers for a necessary gift; if he meets hard hearts, then he turns to me and he is to be helped! Poverty and need do not excuse the theft and robbery and even less the manslaughter of a robbed person! He who is poor now knows where to turn.

It is true that poverty is an even great plague for men, but it carries the noble seed of humility and true modesty in itself and will therefore also always remain among men; but nevertheless the rich should not let them become powerful, otherwise they will be in great danger here and one day also beyond.“

GGJ 04.079.07-08

“Give gladly and give abundantly; for as you give out, so it will be given back to you (see Mt. 16.27)! Whoever possesses a hard heart will not be broken by My light of grace, and in him will dwell darkness and death with all its horrors!

But a gentle and tender heart will soon and easily be broken through by my light of grace, which is even a tender and over soft being, and I myself will then enter such a heart with all fullness of my love and wisdom.“

GGJ 07.092.07

“Should the lack of love of men then continue to proliferate on this earth? Should the lovelessness then continue to proliferate on this earth? No, I tell you, that's far off! But see, according to the wise counsel of God, everything must have its time on this earth, on which men are to mature into the true sonship of God! Thus the rich man has his time to be rich and with his abundance to show mercy to the poor, and the poor have their time to practice patience and self-denial and sacrifice their need and misery to God, and God will soon help the poor in the best way for his salvation and chastise the hard rich at the right time. Because it is the rich and the poor who are called to the childhood of God.“

We have now learned a lot about why God allows so many things to happen. Certainly there are still many unanswered questions that we were not able to answer in this context. Some things could still be said, because in the Great Gospel of John we still find many things answered, but for many a question we do not find an answer there either.

With such questions, which God does not want to answer, the knowledge and experience of the love of God is demanded of us. But here in particular the weaknesses of human beings are also addressed, for the Lord also told us that He could do much more for us if we were not so weak in faith and trust.

Only when we really recognize God in his love, and through this have become strong in faith and trust, will God no longer allow trouble and suffering over us.

This is what Jesus said to his beloved disciple Jarah, the youngest daughter of the host Ebal, when she said to Jesus:

GGJ 02.127

“Oh, just tease me, I won't love you any less for that! For I have known for a long time now that God inflicts all kinds of suffering on people whom He loves in particular! So you, O Lord, will begin to tease me so right, so right, then you will first love me completely!”

Jesus then replies to Jarah:

“Oh you My dearest little 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 this?”

One of the most consoling Father's words in this regard is found in the “gifts of heaven”, which is significant in relation to the last great earthquakes. The Lord said here:

Goh 01.138.29

“And so you can also be completely assured that when on any place among a million people there is only one who has recognized me in his love, then the place, and would its base be as thin as a sheet of paper, will still exist so firmly and securely as if its base was a rock many miles thick and solid. But where among a million also not one more can be found who wants to recognize me as the most loving preserver of all worlds and all creatures, there a sun thick diamond crust will become too weak to stop the destructive necessity of my eternal order. Look therefore, if you truly love Me, you should fear nothing at all and would the earth also crumble into ruins under your feet! Verily I say unto you: Also on the steaming ruins of a destroyed world you would experience that I am the eternal love and a true, only good father to those who have recognized me in spirit and in the truth of love of their heart.”

“Yes, I tell you, I will destroy suns and throw the ruins of the world like lightning and ignite with the fire of My wrath into all eternity and infinity, and yet not a hair shall be singed from those who love Me. For I am always a loving and holy Father to My children!”

Amen

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In this great and glorious work of revelation we receive according to the promise of John. 14. 26 an accurate, in-depth and thoughtful description of all that Jesus did and spoke in the three years of His earthly teaching. From the fullness of the in Joh. 21.25 signified, the love and grace of the Heavenly Father has here revealed infinitely great things to men for their enlightenment and salvation.

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This work reveals in powerful language a vast picture of the divine world plan, the history of creation and the prehistory of mankind from the creation of Adam to the Flood.

The Youth of Jesus (approx. 420 pages) (YJ)

This is the rendering of the lost youth story of Jesus, the so-called Gospel of James, written by James the Lord's stepbrother. Including the wonderful description of Jesus' childhood, it also gives us a bright light on the mystery of God and man in the person of Jesus.

The Spiritual Sun (2 volumes, each of approx. 500 pages) (SpS)

Basic instruction about the conditions in the beyond and the further development of souls there. A highly significant work for advanced students.

Bishop Martin (approx. 500 pages) (BM)

Paths of development of a bishop secluded in human imperfection in the beyond until his completion.

From Hell to Heaven (Robert Blum) (2 volumes, each of approx. 500 pages) (HH or Rbl)

Experiences and adventures of the revolutionary Robert Blum in the afterlife, who was shot in 1848. This work gives a very lively, multifacetedly enlightened picture of the further development of this political personality in the beyond to a child of God.

Earth and Moon (approx. 250 pages) (EM) (Earth)

Important main work on the spiritual explanation of the world. Comprehensive depiction of the construction and the meaning of the earth and the moon.

The Natural Sun (1 volume, approx. 320 pages) (NS)

More than the works of scholarly astronomy, this book reveals to us the creations of the solar system. The main thing, however, is that this study of the sun and the stars leads us to God and to life out of God.

Scripture explanations (approx. 112 pages) (Sce)

Illuminating, revealing explanation of important Bible passages.

The three Days in Temple (approx. 96 pages) (TDT)

The twelve-year-old Jesus in the temple in Jerusalem.

Correspondence of Jesus with Abgarus (approx. 40 pages) (CJ)

Reproduction of the only real correspondence of Jesus, of which the historical work of the church father Eusebius tells.

The Großglockner (approx. 80 pages) (Gg)

A gospel of the mountains, treating the natural and spiritual meaning of the mountains and the nature and rule of the nature spirits in the mountain world.

Heavenly gifts (3 volumes, each of approx. 450 pages) (HG)

Various individual remarks by the Lord on many important questions .

Paul's Letter to the Church in Laodicea (approx. 28 pages) (PL)

Reproduction of Paul's original letter to the church in Laodicea

Healing and health care (approx. 240 pages) (HaH)

Compilation of advice for the healing and health of body and soul.