

Reiner Hennig
Missions in Kanchanaburi Province
Thailand

Newsletter 03 - 05 2026

Lum Sum, June 5, 2026

Dear friends,

I am very grateful for your prayers and your solidarity with me. Now I would like to tell you a little about what happened here since end of February 2026.

Silence before God during the trip to Kanchanaburi on May 14, 2026

"Your love has been poured into our hearts through the Holy Spirit. I love You with Your love only, not with my own, and that is why I am a useless servant, and I love being one. Life is much easier this way. I don't have to have anything, I don't have to hold on to anything, because you have everything I need. And I believe you that all the suffering you have put me through and expected of me brings about a tremendous amount of glory. This means that I will praise you forever for all the good that you have done for me and through me. And I can already begin to praise You now for all the good that I already see and for the things and situations where I do not yet see it, but where I trust You."

An old age at peace

I am very aware that I am now in a phase of life where you have to give up. I don't know how much longer I can do what I can do today. When I try to organize my day by my own efforts, I waste a lot of time. When I entrust my day to God, the days are filled with meaning. I used to be able to walk 5 km per hour for several hours without any problems. Today this is no longer possible. But I am happy and relaxed about it and enjoy what I can do now. The walks I go on almost every day in the evening when it's not so hot are a great gift for me. I walk a distance of 3 km very gently and carefully so as not to put too much strain on my heart, my knees and my legs, and it takes me an hour and a half or a little more. And I am always extremely grateful for the beauty that I see: The comparatively vast landscape with its fields and low, wooded rocky ridges. It allows me to relax and enjoy the beautiful moments in peace.

Short version

Some friends thought I was writing far too much. I have created a short version of the rest of this newsletter for them as printed on this page.

What was

House 1 and the foundation office were abandoned.

From June 1, 2026 a weekly service on Mondays takes place in our chapel.

As before, I was at YWAM in Wangkrachae every 14 days and usually preached there.

Every 2 weeks I go to the Sunday service in the Mueangkanchanaburi church.

I taught a class at KoSoNo on May 22, 2026

My newsletter is sent out now also in Thai

What I wrote

My main task in the past few weeks has been to continue writing about Prussian and German history from the 19th century onwards. Germany became very strong through the trust it placed in God. When they no longer trusted in God, but instead relied on their own wisdom and strength and sought prestige as a great power, they made crucial mistakes with catastrophic consequences. Fear for the existence of the nation then led to the three major war crimes of the First World War. Fear also led to Hitler's mass murders. The Treaty of Versailles after the First World War was perceived by almost all Germans as a blatant injustice. After the Second World War, it was felt to be very unjust that German war crimes were condemned while Allied war crimes were not, and that all Germans were falsely accused of having known about and condoned the extermination of the Jews. The feeling of having been unjustly accused without being able to defend oneself against it leads people to close themselves off completely and become unwilling to turn to God. Unforgiven guilt destroys. That is why humble people are needed who are prepared to let God show them all aspects of their guilt and to repent of it on their behalf. People need to know that God is just and knows exactly how guilty we really are. Jesus died so that even the worst criminals can receive forgiveness and a new life.

What's on the table

Finishing the book on the history of Germany

Standing up before God for my people, living vicarious repentance and inviting others to do the same. Finding and living a new German identity before God.

Writing Christine's biography.

If this is sufficient for you, you can skip the pages 3 - 11 and go to the last page.

Long Version

What was

House 1 and the foundation office were abandoned.

House 1 was the house in which Christine was able to spend her first 3 weeks in our village of Ban Kaosamchan at the invitation of the mayor and in which she then lived from December 2008. In 2010 she was able to rent house 2, which became her home and from September 2010 our joint home. In 2011, we had to give the house back to the landlord. After his death, we were able to rent house 1 again. It then became our ministry house for children and youth work, for distributing food to the poor in the village and later also for our Sunday services. With the Covid measures, our children and youth work ceased. The number of poor people I look after is now significantly lower than before. This can now be done from House 2 without any problems. Church services can now take place in our adoration chapel. Since Christine's cancer, we have no longer needed the house. I therefore asked God whether I should continue to rent House 1 so that God could still use it for His purposes in the future. Since God showed no such thing, I decided to terminate the lease in March and pay the rent for April and May. Our employees Khun O and Khun Fon got the furniture there.

For the foundation we applied for we needed a foundation office . Since we were not allowed to set this up in our houses, Khun O and Khun Fon gave us the opportunity in 2017 to add an extra room to their house, which we could then set up as a foundation office. In November 2020, we had to withdraw our foundation application I decided to give up this office in March 2026. The room is now another living space in Khun O and Khun Fon's house. The furniture from the foundation office was used to set up an office and meeting room at the back of Noël Church.

From June 1, 2026 weekly service on Monday in our chapel

Khun Yupin, who had worked for us years ago and had also come to our church services regularly, started working in my garden. She was interested in coming to the service again. So now we have a service every week on Monday from 17:00 - 18:00.

YWAM

As I mentioned in the last newsletter, I now see myself as part of YWAM in Thailand and specifically assigned to the YWAM base in Wangkrachae in Kanchanaburi province. This means that I am with them every 14 days, take part in the Sunday service

there and usually also preach. I am usually there for an extra day. I help out there when I am needed.

Mueangkanchanaburi Church

Every two weeks I attend the Sunday service in Kanchanaburi at **Mueangkanchanaburi** Church. I am happy about the warm welcome, the good worship and the good preaching there. I am also often in contact with the pastor Preecha Kirdyoo and his wife Yuka.

Teaching Religion

At the invitation of the district director of KoSoNo, I gave a 120-minute lesson to 10 students from one of his schools on May 22. KoSoNo is a state authority that offers schools where students can complete their high school education while working. This is roughly equivalent to the 2nd educational pathway in Germany. I had full freedom to say what I wanted and so I started by informing the students that the results of the general theory of relativity and astronomical observations prove that space, time and matter had a temporal beginning. This strongly suggests that the cause of the creation of the entire universe exists outside of space and time, but sees and recognizes everything in space and time and is greater and stronger than everything in space and time. The sudden beginning of the universe strongly suggests that this cause is a person who decided this. This person is called God. The fact that certain properties of nature must be extremely finely tuned for there to be galaxies, stars and planets at all, and the fact that the single living cell is so complicated and contains so much information, suggest that God is extremely intelligent. The fact that we know about good and evil, about making decisions and taking responsibility, about selfless love and about beauty, suggests very strongly that these things have their origin in God, that God himself is good and just and that God is love. In a second part I spoke about Jesus, His finished work, the offer of forgiveness and a new life and especially about the love of God in us, and about our living hope of eternal life. I had a wonderful time with the students.

Newsletters

I sent out the last newsletter mainly in German and English and a few copies in Dutch, Swedish, Italian and Japanese. The mailing was practically completed by 25 March. In the meantime, I have learned how to create good translations with the ChatGPT program. That's why I'm now planning to translate the newsletter into Thai as well.

What I wrote

The history of Germany

My most important project at the moment is to understand Prussian and German history from the middle of the 19th century onwards and to gain insight into how we can deal with our heritage. I would like to briefly outline some of the results here; I will go into them in more detail in my planned book on the subject.

A strong Christian influence in the first half of the 19th century made Germany very strong.

The most festive event of the Prussian and later German army is the Grand Tattoo. It takes place in the evening and honors foreign heads of state and high-ranking officers. The Prussian King Frederick William III had ordered that this event should also include a Christian song. A song by Gerhard Terstegen was quickly chosen, set to music by the Russian composer Dimitrij Bortnianskij. After the command: "Helmet off for prayer!" the melody of the following verse is played:

"I adore the power of love,
which is revealed in Jesus.
I surrender to the free impulse,
with which I worm was loved.
I want to instead of thinking about myself,
Sink into the sea of love."

This song is not about God blessing and helping us, but it is about God. We stand in adoration before the power of love that is revealed in Jesus. The worshipper knows that he is small and insignificant before this infinite love of God, a "worm" who does not deserve this love and who knows that abysses slumber in his heart from which he can only escape through God's protection. He knows that this love of God is absolutely independent of us and completely undeserved (a "free impulse"). With God, we are not just dealing with a little love, but with an ocean of love that is so immense that it can fill all our deficiencies at any time. Because God loves him, he has his identity and does not need to prove himself to others. This is about a love that does not seek its own, but the best for the one it loves. The person praying immerses himself in this love because this love is so wonderful and worthy of worship, and because he wants to be shaped by this love. Jesus left His followers the example of foot washing: in full awareness of His authority and position, He washed His disciples' feet, a service that otherwise only servants performed.

In an army characterized by this, trust grows between leaders and those they lead, trust among the soldiers that they stand up for each other and the desire of senior officers that all other officers learn to make decisions quickly on their own and to take re-

sponsibility for them. This trust made the German army an extraordinarily strong fighting organization that was superior to all its opponents, even though it ultimately lost both world wars.

If you know that you are carried by God's love, you are able to perceive the situation as it is. This is the prerequisite for successful science, for successful technology, for successful business and for successful armies. And if a company really cares about the well-being of its customers, this is something that brings it great advantages. People wanted to live justly in the knowledge that justice was God-given. People worked diligently and reliably, even in places where no one was checking. The motto was: "Be more than you seem." Germany produced high-quality products and was therefore very successful on the world market.

These attitudes gained from faith had a very strong influence on Germany, and they continued to have an effect long after the Christian faith was no longer effective for everyone, and they continued to make science, technology, the economy and the army very strong in Germany.

From 1861 onwards, German politics was no longer characterized by trust in God. Trust was placed in the strength and wisdom of the German nation. Germany wanted to be just as recognized as the other great powers.

The Prussian King Frederick William IV was a king who lived very consciously as a Christian. After his death in 1861, Wilhelm I became King of Prussia. He was not a strong personality. The driving force behind his policies was his Prime Minister Otto von Bismarck. As far as I can see, the decisive driving force for Bismarck was no longer the love of God, but the desire to become successful and popular. To this end, he took the path of German nationalism. Nationalism arose when people no longer trusted in God and His love and thus had to discover that they were weak and unimportant as individuals. A solution was then found in the fact that one was safe and important as a member of a strong nation. The nation thus became a supreme value that was religiously exalted. And so people worked to make the nation as strong and powerful as possible, even at the expense of other nations. Because people no longer trusted in God's protection, they believed that the struggle for existence, which according to Charles Darwin was the source of development and progress, also meant this for the nations as a whole. Ultimately, this meant that war was seen as good and that it was right for the strongest to prevail. This led to minorities being oppressed and therefore trying to become independent nations of their own, which in turn harassed the minorities in their territory and tried to gain all the territories that had once belonged to that nation at some point in history, even if hardly any members of the minority had lived in those territories for centuries.

German mistakes

Because Bismarck and his successors relied on their own wisdom and Germany's strength, a series of bad decisions were made that pushed Germany into World War 1 and led to its defeat and humiliation, and then ultimately to disaster in World War 2. The peace with France in 1871 left France deeply wounded, and Germany did not see the need to come to a real reconciliation with France.

Prussia had previously been Russia's junior partner and the relationship was good. Instead of expanding this relationship and seeking close cooperation with Russia, it allied itself with Austria-Hungary, and so Germany, which had no interests in the Balkans, became an enemy of Russia alongside Austria-Hungary, which pursued a policy hostile to Russia in the Balkans. Russia was very angry about the German protective tariffs, which greatly hindered its grain exports to Germany. It then entered into an alliance with France. This alliance between France and Russia created the danger that Germany would have to fight both France and Russia at the same time in the war, and the German military leadership saw no other solution than to defeat France as quickly as possible before Russia could intervene with all its might. And to achieve this, they saw no other option than to invade neutral Belgium, which was protected by international treaties, in order to encircle the French troops in France and thus defeat them. Without the alliance with Austria-Hungary, the assassination of the heir to the Austrian throne would not have become the cause of a world war and Germany would not have been under pressure to start the First World War. The occupation of Belgium then led to Britain's immediate entry into the war on the side of France and thus to the blockade of Germany. If Prussia had remained allied with Russia, Russia would probably have been much more successful in the Balkans. It is possible that a close alliance with Prussia would have led to a better development of the railroad connection through Siberia to the Far East. In the end of the Russo-Japanese War, Japan was pretty much at its limits with its land forces. If Russia had been able to get a large number of troops to the Far East quickly enough by rail, it would probably have won the war. The Russian Tsar would have felt much less pressure to finally increase his prestige at home through foreign policy successes, and the events of 1914 would have remained confined to the Balkans. The close alliance with Russia would have given Prussia free access to Russia's oil and the minerals needed to produce high-quality steel. In this case, a naval blockade would have been ineffective.

Under Kaiser Wilhelm II, Germany acquired colonies like the other great powers and then thought that it now also needed a fleet with the strength of 2/3 of the British fleet. This alarmed Great Britain, which had made it a rule to have a fleet that was stronger than the next two strongest fleets combined. When Britain then built the Dreadnought, which made all previous battleships obsolete at a stroke, but Germany built equivalent battleships and it even looked as if Germany might build more of them than Britain, panic set in and an emergency program was launched to build so many battleships that Germany could no longer keep up. The ultimately unsuccessful

rearmament at sea cost enormous sums of money and led to the enmity of Great Britain. It would have been much cheaper if Germany, instead of building its own high seas fleet, had reached an agreement with Great Britain that Great Britain would protect Germany's overseas trade routes and colonies in return for the payment of an annual fee.

Instead of promoting nationalism, it would have made much more sense to reach an international agreement on the protection of minorities which, on the one hand, obliges minorities to serve their state nations faithfully and not to oppress other minorities, and in which, on the other hand, states recognize, protect and promote all minorities in their territory.

German war crimes in World War 1

The First World War was a catastrophe that claimed 15-17 million lives. Many lost their trust in God. The nations fought for their survival. It was therefore considered legitimate to break the law in self-defense.

a) The German invasion of neutral Belgium, which had done nothing to him, a blatant breach of international law, which then also led to Britain's immediate entry into the war.

b) Murder of the Armenians: In the spring of 1915, the Ottoman Empire, which was allied with Germany, began to exterminate the Armenians on its territory. The German government was informed about this in detail and could have prevented it because Turkey was completely dependent on German military aid. But the German government refused to intervene in favor of the Armenians because it was believed that Turkey would be "still very much needed" in the future. Jesus' words: "Inasmuch as you did it to one of the least of these My brethren, you did it to Me" meant that a heavy curse came upon Germany.

c) The worst German war crime in the First World War, which has hardly been seen so far, is that it was Germany that made it possible for Vladimir Ilyich Ulyanov, called Lenin, to establish a Marxist dictatorship in Russia in 1917 through the "October Revolution". Until then, Lenin had only been sitting powerless in exile in Switzerland. Germany gave him the opportunity to travel by rail through Germany to Sweden. From there he was able to enter Russia via Finland. He was given a lot of money so that he could establish his government there. The newly formed Soviet Union was the basis for all other communist states in the world. Communism has brought a gigantic amount of suffering to this world, causing 60 - 100 million deaths and making many more unhappy. The many miseries caused by Marxists in this world to this day are therefore attributable to Germany.

Germany's strength, of which it had been so proud, became a curse for Germany.

The belligerent powers all had gigantic national debts from the war. Since almost all of the fighting in WW1 took place outside of Germany, its enemies had suffered severe destruction caused by the war, while Germany was largely spared. Germany proved to be so strong during WW1 that any normal peace treaty would have left Germany so strong that all its neighbors would have been no match for it. Therefore, there were very harsh peace terms. In particular, Germany had to sign that it alone was to blame for the First World War, a clause that was firmly rejected by virtually all Germans. In the horrors of the First World War, many had lost their trust in God's love. The peace, which was perceived as unjust, and the fact that Germany was now seen as a rogue state and that it was impossible to defend oneself against it, convinced many that there was no justice and that the strongest would prevail. The perceived injustice meant that people closed their hearts and were not ready to let God show them their own share of guilt in World War 1.

Adolf Hitler and National Socialism

Adolf Hitler, an unsuccessful young man, had surrendered his life to darkness. He was given the vision that he had been chosen to unite Germany as "Führer" and make it great. At first he became the leader of a small party and a very good speaker. During the world economic crisis, which caused a major economic crisis in Germany with huge unemployment, his party, the NSDAP, became one of the most important parties in parliament, and in 1933 he became the Reich Chancellor. Very quickly, he was able to eliminate all his opponents and rule Germany as dictator. Under his leadership, Germany overcame the economic crisis and unemployment. He succeeded in dissolving the humiliating provisions of the Treaty of Versailles one by one. He restored Germany's honor. He presented himself as a politician who wanted peace and achieved everything without war until the summer of 1939. When it came to war, he was extraordinarily successful until November 1941, although he had fewer soldiers against both the Western Allies and the USSR and his opponents' tanks were much better. He defeated France in 6 weeks, something that had not been achieved in 4 years during the First World War, and by November 1941 his attack on the Soviet Union was probably one of the most successful campaigns in the entire history of the war. The NSDAP presented itself as a youthful party that glorified power, e.g. in the glamorous and enthusiastic congresses termed Reichs-Partei-Tage. Many of its supporters felt that they were directly connected to "power" through Adolf Hitler.

Hitler, like Lenin and Stalin an enthusiastic supporter of Charles Darwin's theory of evolution, had no moral objections to mass murder. Hitler took the war as an opportunity to murder all mentally ill people first. Hitler saw them as ballast that hindered Germany in its fight for survival. And when the tide of war turned in Russia in December 1941 and war was declared on the USA and Hitler was convinced that he no

longer needed to take public opinion there into consideration, the plan to kill all the Jews of Europe followed. This extermination, to which around 6 million Jews fell victim, was carried out in the strictest secrecy in extermination camps set up specifically for this purpose in occupied territories in Eastern Europe. Mass murder was also carried out in other areas. The discovery of this extermination of the Jews shocked the world. Before the First World War, Germany was considered one of the most cultured nations, and it was bourgeois, decent people who suddenly became capable of horrific atrocities. The belief that man is inherently good and needs no redemption was disproved. Germany's three major war crimes in the First World War do not change the guilt of the extermination of the Jews in the slightest

The treatment of Germany after the Second World War was perceived by most Germans as very unjust.

Adolf Hitler's path and that of the German nation ended in disaster. After the Second World War, German war criminals were tried in court. Allied war crimes, however, were not prosecuted. This was generally seen as "victor's justice", as a means of morally destroying the Germans, but not as a struggle for real justice. In addition, the Germans were accused of knowing about and approving the mass extermination of the Jews. I spoke about this with various people from my parents' generation. Everyone I spoke to only heard about this mass extermination after the end of the war. They included people who were very conscious and open about their guilt and would have seen no problem in admitting their guilt.

A considerable proportion of Germans no longer believed that there was real justice, but that the strongest prevailed and determined what was right. The strong feeling of being treated unfairly blocked many from facing up to their guilt. They closed their hearts. As a result, they were no longer open to the work of the Holy Spirit and God's words.

Guilt

God, who created the entire universe, also created man and gave him rules on how to lead a good and useful life. These commandments are objective realities. They are valid, no matter what I think of them. Living according to God's commandments protects and promotes my life, the life of my family, my society and my state. If I do not keep God's commandments, I become guilty. My guilt separates me from God and opens the door to forces of destruction that harm or destroy me, my environment and my state. Guilt that is not confronted continues to have a greater and greater impact; forgetting does not help at all.

Forgiveness

Jesus, the Son of God, came into this world as a sacrificial lamb to bear the guilt of the whole world. God accepted this sacrifice and gave Jesus eternal life and the place of supreme authority, at His right hand, and the position of judge over all. God now makes us an offer that we can accept or reject: We can turn from our wicked ways, confess all our trespasses, and receive forgiveness for them all and a new life in which we do good. In doing so, we block the work of the forces of destruction in our lives.

Priestly life

When we see unforgiven guilt at work in our people, we have the possibility of vicarious repentance. Daniel, himself a righteous man, came before God, placed himself into the guilt of his people (he prayed: "We have sinned and done wrong, we have been ungodly and disobedient, ... LORD forgive!" Dan. 9, 4 - 19). Then something happens in God's world. I see a calling from God for me here.

How can you help people who feel they have been unfairly accused?

When we encounter them, we need to know that we need God's grace and mercy as much as they do, and that it was only God's undeserved mercy that saved us. People who feel they have been unjustly accused need to know that they stand before God and that God knows exactly what happened; they cannot make a cheap excuse. On the other hand, they can know that God, who is just, accuses them only because of their real guilt. False accusations are irrelevant to God. Jesus died for them too, and He now offers them a new life in love.

What happens next?

- Standing before God.
- Intercession for the body of Christ
- Completing the book on the history of Germany. What is still missing
- Standing up for my people before God,
- Living vicarious repentance and invite others to do so.
- Finding and living a new German identity before God.
- Exchange with Christians from other nations laden with severe guilt
- Writing Christine's biography.

- Reading books (I haven't gotten around to it yet)
- Closer cooperation with Arun and Paeng and their YWAM base.
- Our friends in India, Pakistan and Bangladesh have warmly invited me to visit them again. I need clear guidance from God for this.
- Meetings (requested) with the Roman Catholic Bishop of Ratchaburi, who is responsible for our province, and with the head of the Russian Orthodox Church in Thailand

I wish you God's rich blessings and greet you warmly and with gratitude

Yours in Christ Jesus

Reiner Hennig

My address:

Dr. Reiner Hennig, 299 Moo 2, Tambon Lum Sum, Amphoe Sai Yok, Kanchanaburi, 71150, Thailand

Web site: <https://hennig-lumsum-online.de>

Bank account in Germany:

Dr. Reiner Hennig, IBAN: DE07 3706 0193 0036 7010 13 at the Pax-Bank für Kirche und Caritas

Bank account in Germany, if you need a confirmation of receipt that can reduce taxes in Germany:

Missionsverein Lasst uns gehen e.V., Sparkasse Bamberg, account number 810 918 227,

IBAN: DE27 7705 0000 0810 9182 27 Please note **Missionar Hennig** on your transfer form

Bank account in Thailand:

Mr. Reiner Georg Hennig, account number 960-0-73574-3 at Krung-Thai-Bank, Sai Yok Branch