

What is soul and what is spirit?

Lecture by Lothar Schuller

Many people can hardly distinguish between the soul and the spirit. One speaks of the soul and its feelings, also of the sick soul and a sick spirit. One knows the various mental illnesses and the so-called mental illnesses. All of these terms blur more often and almost always the mind is equated with the mind of the brain in world people. For this reason, we want to take a closer look at the soul and the spirit today. If we look up what the soul is in the dictionary, we can read:

“The soul is the life force and carrier of life and the inner special of man, as the epitome of conscious and unconscious mental processes.”

With the term spirit we can read: **“Spirit is the thinking and wanting consciousness of the human being, in contrast to the material, substantial being, usually also in contrast to the feeling and sensitive soul.”**

These definitions will suffice for some people, but not for people with a religiously spiritual orientation. The latter wants to know more precisely what is meant by soul or spirit. For this reason, let us go much deeper and hear what Jesus taught his disciples and many seekers about it.

In the Bible we can read in 1. Moses 2.7: *“Then God the Lord made man, dust from the earth, and blew the breath of life into his nose and so man became a living soul.”*

We don't read anything about a ghost here. Also in the prehistory of mankind, the so-called "household of God", we find similar words, it is said here:

HG 01.007.7

“And blew into his nostrils the living breath. And the breath became in him a living soul, and the soul completely filled man...”

We can note the remark "and the breath in him". This means that we must not equate the body with the soul. We now know about the soul and the body, only of the spirit we still know nothing. There we have to revert to the household of God. For here the Lord said to a seeker of light in primeval times:

HG 02.250.10

“As a created man you consist of a body and a living soul, in which dwells the spirit of love!”

This statement clearly shows the unity of spirit, soul and body. This spirit of love, whom the Lord also calls a "most tightly bound primal spirit" of love, because he has been gagged by the fall from hell and has to free himself again - this spirit is also called "otherworldly spirit" or "pre-created spirit".

So Jesus said to a scribe, among other things:

GGJ 06.111,05

“.....and does she (namely the soul) also strive more and more in the love of neighbor and through this also in the pure love for God, whom she will also soon and easily find in her humility, to become quite capable, she thus also awakens her spirit from the beyond from God and begins to unite with him.”

So we consist of a created spirit that comes from primeval creation. At another place there is also talk about the special spirits from matter. But there is still the "uncreated spirit". For every human being is given a spiritual strengthening to facilitate the liberation from matter. This spirit is an uncreated spirit. He is called "uncreated spirit" because he is a tiny little particle of God. This spirit is

also called the spark of God in us. A special amplification of this spark of God was given to people after Jesus' resurrection.

This also emerges from a statement of the archangel Raphael, because he said to Philipold:

GGJ 03.180,04

"But the spirit and still more the own love flame from the heart of God, according to which you only then actually become true children of God, you men of this earth just now get and are therefore unspeakably favoured above us, and we will have to go your way to become like you."

This spirit, which we received from Jesus' earthly life on, is this own love flame from the heart of God and this makes it possible to become true children of God. The created spirit is also originally from God, but has passed through the fallen creation.

Of the uncreated spirit from God, Jesus spoke the following to the former robber Noyed:

GGJ 09.025,01

"The created man will of course never be able to compare himself with the actual primordial being of God; cut in created man dwells then also an uncreated eternal spirit from God through the primeval will of God, and that spirit can then just as little have any restriction in man as in the actual primeval being of God himself, as he is nevertheless one with the same."

Man is therefore in the true sense of his nature a living soul, in which his ego spirit dwells. Who has recognized in himself that the soul with its mind and the spirit are not one and the same, he will also have noticed that he can actually think with soul and spirit.

That it really is so, we also learn from Jesus, because he once said to researching souls:

Rbl. 02.279,5

"Have you never discovered in yourselves a double kind of spiritual activity, one in the head and one in the heart? In the head sits the soul's cold-calculating mind, but in the heart rests love, a spirit, taken from the spirit of my heart. But this spirit, like my own highest, has in it everything that contains infinity from the greatest to the smallest."

This spirit from God's heart spirit is the uncreated spirit or the spark of God in us. This spirit is also the reason why a born-again person, unlike an ordinary person, can know an enormous lot. We surely know the remarks of Jesus that occur several times, where He said: *"It was not your mind that gave you this, but your awakened spirit."*

So Jesus said to the fisherman and philosopher Epiphan:

GGJ 05.211,3-4

"Have you ever discovered the boundaries to which an awakened soul can raise its thoughts?! But does the soul (of man) already have an infinite field of thought, by how much more the eternal divine spirit in it, which in itself is the power, the light and the life itself!

I tell you: It is this spirit that creates and orders everything in man; but the soul is, as it were, only a substantial body (of the spirit), just as the flesh body is the container of the soul until it has reached a certain solidity in it."

I have already said that soul and spirit are not one and the same thing, although some people consider spirit and soul to be equal. That this opinion is wrong was also explained to a spiritually blind high priest by the Boy Jesus in the temple at Jerusalem, by saying to him:

TDT 21,19

“You are in a great delusion if you think that mind and soul are one and the same! The human soul is a spiritual product of matter because in matter a judged spiritual rests for the dissolving. But the pure spirit has never been judged, and every man has his spirit assigned to him by God, which takes care of, does and guides everything with the becoming man, but only then connects with the soul into one when it has completely passed over from its own will into the recognized order of God and has therefore become completely pure spiritual.”

Here we also learn that the soul should become pure-spiritual. But first we want to know more precisely what a soul is. We have just read that the soul is a spiritual product of matter.

Jesus once gave Peter the following more detailed description of the soul:

GGJ 02.169,3

“The soul of an earthly human being is a composition of many life particles which, taken by Satan, are held captive in the mass of the earthly body as matter, from which they then pass through the plant world into the many stages of the animal world, finally develop into a human soul as a potency, consisting of innumerable primordial soul particles, accept flesh in the womb of women during procreation and are then born into this world.”

On another occasion Jesus said to Lazarus about the soul:

GGJ 08.029.11

“The soul of man is a highly potent combination of mineral, plant and animal souls, has no recollection for its pre-existence, because the individual soul parts in the three kingdoms of nature did not have their own and strictly separate intelligence, but for their kind only borrowed from the general God-space life.

It is true that in a human soul all the innumerable many primal intelligences are united, and this causes the human soul to recognize all things from itself and to judge them intelligently, - but a recollection of the earlier stages of being and existence is therefore not conceivable and possible, because in the human soul only one human being has become out of infinitely many special souls.”

Jesus said to the noble Roman Agrikola, who asked for clarification about the nature of soul and spirit:

GGJ 07.066,5-8

“The soul of man is a pure etheric substance of many light atoms, i. e. composed of the smallest parts into a perfect human form through the wisdom and the almighty will of God. - The pure spirit is the will emanating from God, which is the fire of the purest love in God. He is a thought of God, born of His love and wisdom. But since God is in Himself a fire out of His love and wisdom, the same is also the thought put out of God in a certain way into an own being.

Just as fire is a power, so then such a thought from God is also a power in itself, is conscious of itself and can work for itself in the same clarity from which it emerged. As a pure force it penetrates all matter, but cannot be penetrated by matter!-

The soul is by the strength of the spirit dissolved matter, which in the spirit's own original form, coerced by its strength, passes over and then, united with its spirit, forms its light etheric-substantial body, as it were, just as the soul from the surrounding flesh matter, when it is completely decayed and dissolved, forms its garment through its purely spiritual will. There you have now a short true representation of what the soul and what the pure spirit is for itself."

The Lord also told us in other words:

The Earth 50,2-5

"At the conception of man, the soul gathered from the three kingdoms of nature is driven into the womb, after which its chaotic specific mixture begins to unravel."

That is, the soul is a mixture of subtle life particles or primordial soul particles taken from the fallen creation.

Among other things, Jesus once said to Cyrenius:

GGJ 02.231,9

„Matter is therefore a special spirit, which can be reborn as a soul in every individual human being in its (divine) spirit for eternal life."

An explanation of why there are so many evil human souls can be found in a statement of Jesus, which he made to Cyrenius:

GGJ 02.210.2

„The soul dwelling in a body is initially not much purer than its body, because it also comes from the unclean primal soul of the fallen Satan. The body is for the still dishonest soul a highly wise and purposefully arranged purifying machine."

One question could still be: Where is the soul in the human body? Many will know the words of a doctor who said: *"I searched all the organs of the body and found no soul anywhere."* The soul permeates the whole body, just as the water can be everywhere in a fully soaked sponge. The soul is thus a subtle human being in the flesh.

To the question of a scribe: "What is the soul of man, and where does it have its seat in the body?" - the Roman Agrikola, enlightened by the Spirit of God, replied with the words:

GGJ 06.218.1

"The soul as a spiritual substance is completely human both in form and in all parts of the body. The hands of the soul are in the hands of the body, their feet in the feet of the body, and so on all the parts of the soul in the corresponding parts of the body. If the body becomes ill, the soul is present in the sick parts of the body and makes every effort to make them healthy again."

The knowledgeable Roman Agrikola then described the experience of a Roman warrior who lost his leg in a battle and still felt that his leg was still there and then said the following:

GGJ 06.219.12

“From this true event, however, one can immediately again draw the conclusion that the soul firstly permeates the whole body and loses no limb, even if the body is mutilated, and secondly that the soul is immortal in itself and eternally lives on after the death of the body.”

A handless man who had not yet been healed by Jesus said to a colonel:

GGJ 08.201.16

“Behold, I feel my two lost hands in the same way as if I still had them, and now and then I even feel like a burning pain in the lost hands, and I think that my soul has not lost its hands because of this, even if it lost my body. “

Accordingly, the Lord also said that the spirit can work in the soul and penetrate it, and that the soul can be absorbed by the spirit. However, the soul cannot penetrate the spirit, but the soul can be absorbed by the spirit when it itself becomes spiritual. (Earth and Moon, 30.1)

When Zinka, at the behest of Jesus, put beggar Zorel in rapture sleep, the latter said to Zinka:

GGJ 04.051.3

“Of course the soul also has an ethereal body, - but for the soul its body is just as perfect a body as the flesh is completely flesh. Nothing is lacking in the body of the soul, whatever there is in the body of the flesh. You certainly don't see this with your fleshly eyes, but I can see, hear, feel, smell and taste all of this; for the soul also has the same senses as the body has as a means of communication between itself and its soul. “

Another time Jesus said to Cyrenius:

GGJ 02.226.1

„The more the soul connects with the matter of its flesh, the more the formation of the Spirit of God must wither in it and the more it loses the consciousness and knowledge of the eternal indestructible life in it. However, the more the soul detaches itself from matter, the freer it becomes in everything, and the more it then unites with the divine spirit in it, the more alive and brighter the knowledge and consciousness of its eternal life becomes.”

The archangel Raphael once said to the Essaeian Roklus:

GGJ 05.051.3

“Every human being has an immortal soul and in it a still eternal spirit. But that the soul, as a spirit developing from matter, may become fully one with the original spirit of God, which is called love, the soul must self-acting direct all its striving, for the time being, to withdraw from matter and its requirements, whatever it may be, and to direct all its endeavor, activities and efforts solely according to the purely spiritual, and secondly, to be constantly alone concerned with becoming one with the spirit of God's pure love which is resting in it, since God Himself in His primordial essence is the purest love.”

The Higher Man

As long as you only take care
of what is due to the flesh,
you as a human being will not go far spiritually.
But if you find out
that someone else lives in you
who has completely different needs than your body
and is destined for something completely different,
it will never be difficult for you
to see
how much you stand on the loosest sand
with your earthly-flesh principles!

J. Lorber, GGJ 4, Chap. 61

On the Divisibility of the Soul

Jesus the Lord also spoke to His followers about the divisibility of the soul and said:

Earth 5,4-5

“A just measure of carriers and forms for the countless ideas of the primordial ground combined into one being forms a human soul. But since the soul is therefore a compendium of an innumerable number of different substantial intelligence particles, it can also be separated into its parts as a compound.”

The Lord went on to say:

Earth 53,4

„The divisibility of the soul can also be easily recognized by the similarity of the children with the parents; for that the souls of the children were partly taken from the souls of the parents, proves the physiognomic (and character) similarity between children and parents.”

Jesus said to a converted Pharisee:

GGJ 08.024.6-12+14

„Behold, man is created entirely in the image of God, and he who wants to know himself completely must know that he, as the one and the same man, consists of three personalities. - You have a body, provided with the necessary senses and limbs and components necessary for a free, independent life. For the training of the soul living in it, this body has its very own natural life, which differs strictly from the spiritual soul life in everything. The soul, too, is a complete human being in itself, which contains the same mental-substantial components as the body, and in a higher spiritual correspondence makes use of it just as much as the body of its material -

But although on the one hand the body and on the other the soul are two distinct people or persons, of which each carries out an activity peculiar to itself, they nevertheless constitute only one human being.

The body must serve the soul and it must serve the body with its intellect and will, which is why the soul is just as responsible for the actions for which it uses the body as for its own actions, which consist of all sorts of thoughts, wishes and desires. –

But if we now take a closer look at the life and being of the soul, we will soon find that it, as a substantial bodily human being, would not stand any higher for itself than the soul of an animal, in which there is no talk of an understanding and a higher free assessment of things and conditions.

This highest, God-like ability in man is achieved by a purely essential spiritual third person who dwells in the soul. Through him the soul can distinguish between true and false and good from evil, can think and want completely freely and - if it chooses true and good with its free will - can make itself completely similar to its spirit.-

Thus, although a person who is completely born again in the spirit is only a perfect human being, his essence nevertheless consists eternally of a clearly distinguishable trinity.”

From this answer we have immediately heard of the spirit as a purely essential being. Essential means „actual“ or „substantial“. In terms of the spirit, it means that the spirit is the essential or most fundamental in creation.

GGJ 04.226.1-4

“The soul always behaves towards the spirit in the same way as the human body behaves towards the soul. The body has its own will to pleasure, through which the soul can be corrupted if it responds to it. A well-educated soul will never enter into the body's will to enjoy and will always remain a lord over its body, but this is easily possible with deformed souls. The same relationship prevails between soul and spirit as between body and soul. A purified soul will overcome the desires of its body; the same does my spirit in the soul into which it has completely passed over. A purified soul will overcome the desires of its body; the same does my spirit in the soul into which it has completely passed over. When the soul enters the will of the spirit then everything happens according to his will, which is also my will.

But if the soul wants something foolish, the spirit withdraws at such moments and leaves the soul alone to carry out the wish, which usually does not become anything. The soul, soon recognizing its selfish weakness and folly, soon lets go of its dreams of selfishness, unites itself with the spirit most intimately and again lets its will prevail. Then there is order, strength and power in abundance again.”

The disciple John once said to the Greek Hiram from the poor fishing village near Caesarea Philippi:

GGJ 05.184,3-4

“In order that spirit existence does not remain permanently bound to and in the primeval spirit of God, the Godhead himself has placed matter between himself and the spirit that is to become man, so that the originally divine spirit of man, if he wants to achieve a God-like independence, out of the more ethereal-soul parts of matter create a being similar to itself, enliven it with a substantial, but also spiritually intelligent soul and then quite unnoticed form this in the most possible freedom of its will.

Has this soul increased in all good knowledge and activity in such a way that it became similar to its primal divine spirit - mainly through the knowledge of the one, true, eternal God, in the love for him as well as from it to the neighbor - and is full of humility, patience and modesty, then an inseparable union of the soul with its eternal spirit takes place for eternities. –

The soul originating from matter then itself becomes completely spirit; But the spirit then becomes completely one with the soul and is therefore an eternally free, independent and godlike self-active being, endowed with all the qualities of the eternal Deity.”

To the Upper City Judge in the city on Nebo, Jesus said:

GGJ 10.172.5-6

“The body is the soul's house, and the spirit in it is given by God to awaken and instruct the soul in everything that is spiritual and to put it into communication with him. But how can the spirit do this when the soul, in possession of its free will, is mostly outside its house and relishes the light of the world?!”

Jesus said to Sarah, the daughter of Jairus, the ruler of the synagogue:

GGJ 02.041.4-5

“I am the actual life in man through the love in his soul for me, and this love is my spirit in every man. Who awakens love for me, awakens his spirit given to him by me, and as this spirit is me myself, so he awakens myself in himself, is therefore fully born into eternal life and can never die eternally because he is one with me. Therefore persist in your love for Me, so you will not see, feel or taste any death!”

To Cyrenius Jesus said:

GGJ 02.210.3

“The pure spark of the Spirit of God dwells in the soul, from which she has a right awareness of herself and the divine order in the voice of conscience.”

To Philopold, the originally obstinate Greek Stoic, Jesus said:

GGJ 06.032.6

“The spiritual spark of God's life is especially strong and God-like present in man; through this man can become reasonable and understandable, has a language and can at first sense God as his creator and later recognize and love him more and more purely and then completely subordinate his own will to the recognized divine one.”

The Roman governor Cyrenius asked the child Jesus, whom he once carried delightedly in his arms:

YJ (Youth of Jesus) 055.21-24

“How is it, my little child, that you, barely several months old, already speak so sensibly and clearly, did your dear mother teach you that?! Then the little child straightened up with a gentle smile and spoke like a small lord:”Cyrenius, it is not a question of age and learning, but what kind of spirit one has! Only body and soul must learn, but the spirit already has everything in itself from God! - But I have the right spirit empowered from God; behold, therefore I can speak so early!”

GGJ 09.085.10

“The living spirit in man is just my eternal love and wisdom, which creates, orders and maintains everything; and this spirit is the actual true and in itself already eternal man in man, but who, according to my eternal order in him, only with the time of becoming independent covers himself with soul and body and so steps into an outwardly visible form.”

In other words, the archangel Raphael said it to some Pharisees:

GGJ 07.150.14-16

“The spirit from God dwells in the innermost centre of your soul, there it is still completely separated from the general spirit of God because due to your too little love for God it has far too little nourishment to be able to spread out in the soul and penetrate it, i.e. not spatially, but in the sphere of willpower, which is present in him as well as in God himself, by whom he was placed in the heart of the soul as an indestructible spark of life.

But to spread out in the sphere of will means that the soul itself completely subordinates its will to the recognized will of God and voluntarily lets itself be completely controlled by him. If a soul lets the recognized and exactly obeyed will of God penetrate into its innermost being, then this will awakens the spirit from God, which (as if) rests in the innermost part of the soul. This then immediately unites with the general will-spirit of God, which has penetrated the whole soul and is then one with him in everything.”

Jesus said to the three main disciples on Mount Tabor:

GGJ 05.236.10

“But the spirit, of which I say that it is your spirit, is exactly also my spirit in you and knows about all things and conditions just like I myself and can lead you into all wisdom. But now he is not yet awake and fully effective in you; i.e. he is well awake and effective for himself, but his wakefulness and work is like something foreign to you and not belonging to you, because your soul is not yet pure enough to fully unite with my spirit.”

Jesus said to a Pharisee:

GGJ 08.025.7-9

“Love (divine) dwells within the spirit or the eternal essence as the all-effecting power, the highest intelligence and the living strong will. All this together creates the substance of the soul and gives it the form or essence of the body. So once the soul or man is there according to the will and according to the intelligence of the spirit, then the spirit withdraws into the innermost being and gives the once existing soul according to its will and according to its intelligence a free will as if separated from it and a free and in a certain way independent intelligence, which the soul thus acquires and perfects partly through external senses of perception and partly through an inner awareness, as if this were its own work.

As a result of this necessarily thus formed state, in which it feels as if separated from its spirit, the soul is also capable of both external and inner revelation. If it receives it, accepts it and does so, it also begins to unite itself with its spirit and thereby passes over to its unlimited freedom, both in terms of intelligence and freedom of will according to the luminous intelligence, as well as in the strength and power to effect everything that it recognizes and wants.”

The Lord said to us:

Earth 53,12-13

“Every person who is born on your earth receives a spirit from Me and can thereby receive the perfect sonship of God according to the prescribed order. On the other celestial bodies, however, people get a spirit from the angels.”

An archangel said to the Greek Philopold:

GGJ 01.214.10

“The spirit in man is a God in the smallest measure, because completely out of the heart of God.”

The Lord said to us:

Earth 53.10

“The spirit is not divisible, but where it has been placed in a large or small soul, it also remains a unity!”

When, then, does the Spirit come into man? The Lord told us:

Earth 51.7

“After the insertion of the spirit into the heart of the soul, which happens in some children earlier, in others later, in many three days before birth, the body ripens faster, and the birth can take place.”

To the Upper City Judge at Mount Nebo Jesus said:

GGJ 10.184.5-6

“Just as a human soul is assembled from many creature souls, so it is also connected with its spirit in the beyond, which is the actual awakener, guide, educator and sustainer of the natural souls up to the human soul, which only then enters into its full sphere of freedom and is able to develop itself in a moral sense. When the soul has risen to a certain degree of spiritual perfection, then its otherworldly spirit of light and love unites with it, and from then on the whole person begins to become more similar to God in everything.”

When we speak of the otherworldly spirit or the otherworldly spirit of light and love, we are not referring here to any spirit from the hereafter, but the divine spark of spirit that is given to us by God.

This is the very spirit of which the disciple John said to the penitent beggar Zorel:

GGJ 04.076.10

“When your spirit awakens in you, you will hear its voice as bright thoughts in your heart. You have to listen to this and follow it in your whole sphere of life, thus you will give your spirit an ever greater sphere of activity. The spirit will then grow within you to its fullness and your whole soul will finally permeate your whole material being.”

To a Roman centurion at the innkeeper Ebal Jesus said:

GGJ 10.016.7

“The spirit in man is of God, and if he has become master in man, he teaches the soul in one hour more than a man on this earth could learn from wise teachers in a thousand years.”

To sum up, we can say:

The soul is a liberated, purified, spiritual product of matter. Matter, however, is judged spiritual. Jesus therefore also describes the soul as life particles or original soul particles that were taken from the fallen Satan.

The soul also possesses a certain intelligence, which, however, is not to be equated with the spirit in us. The spirit in us is a tiny particle, the Lord also calls it spirit spark from His heart, which is given to us by Him, that is, the great God-spirit.

Our task is to listen to this spark of spirit in us and thus to make him the ruler over us. Only when we have succeeded in doing so will we be born again.

personal responsibility

A tree can't help
whether it bears fruit or does not bear fruit;
for it does not form itself,
but the spirits ascending in its organism
from the realm of nature form it
through their power and through the supreme simple
and limited intelligence inherent in them.
But the human being stands on the point
of forming himself and transforming himself
into a supporting tree
through the great intelligence of his soul
with the help of God.
If he does so,
he becomes a true man in the true order of God,
but if he does not do so,
he remains an animal.

J. Lorber, GGJ 3, Chap. 193

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