

## A Gospel of the infinite creation and of the divine way of humility and active love

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### Final Chapter (12) of “THE FLY” – the Word of the Lord through Jakob Lorber (March 25, 1842)

12.1 You have heard often enough, in the course of this communication, what is meant by this injury. Not only in this communication, but also in several other communications you have often heard how one can be an individual and at the same time be intimately united in one’s heart with the Creator. Nevertheless, it is still dark in your emotions, and faith has a hard road and the soul finds it hard to understand how man can have, spiritually, a completely independent life, and, at the same time, be so connected with the original life of the Creator, so that together they are only one life.

12.2 Yes truly, such is very difficult to grasp within the earthly limitations, and i tell you: whoever does not learn it from the modest little song of the fly or, still more clearly speaking, whoever does not learn it out of the true innermost humility of the way of the cross, still more clearly speaking, whoever does not learn it from me, the father, who am the highest and innermost humility itself, he will never understand how father and child can be completely one.

12.3 To give you a good picture, let us look at two large objects, namely, **a big (cosmic) man** called the world, and another **huge man called heaven**.

12.4 Regarding the first man, in a material sense, entire shell globes, full of suns and worlds, do not make up a nerve module of his, and this man, who in his largeness, sees himself as completely ‘one’ life, just as you see yourselves as just one life, - but does he really consist of just one life?

12.5 To understand that this great cosmic man lives a manifold life, you need only to see a swarm of flies, and they will tell you with their humility that even they, as the first animals, present for themselves a complex life. How

much more must man for himself recognize this, and still more an entire world full of people and



countless other living beings, and still by far more the sun with its completed beings, and still much more a central sun with its most complete and almighty spirits, and finally a self-contained shell globe.

12.6 But still, all these shell globes, all central suns, all next-to-central suns, all planetary suns, and all other secondary suns with their planets and all the beings on them, are truly nothing but body parts of this large 'cosmic man', who for himself has as good a self-contained life as every man on this earth.

12.7 See, that was the view on the material side.

12.8 Now let us direct our eyes to the 'heavenly man', whose size compared to the previously mentioned 'cosmic man' is as a millionth part of an atom (cosmic man) compared to an atom (heavenly man).

12.9 Yes, the 'heavenly man' in its human shape is so big that all countless millions of shell globes, which comprise the 'cosmic man', would easily fit into the tubular opening of one of its little body hairs and they could move about without even touching the sides of the little hair tubes.

12.10 Now, think, how much life this heavenly man already has in one little hair tube, or at least in a part of the body corresponding to the little hair, and how much life he must have in one of his limbs, how much in his heart, and how much in his entire body! And yet, this entire 'heavenly man' thinks of himself as only simply existing for himself, while countless millions and millions of the most perfect angels and spirits, all self-contained as well, think and live just as he does. Yes, in this heavenly men, there are still other relationships in which beings that think alike and love alike, form a union which, corresponding to an earthly body or at least a part of one, represent completely a man that can think and feel entirely for itself, as if he were only an individual man!

12.11 Yes, I tell you, in addition: in my endlessness, there are several such heavens, and each heaven is, by itself, a complete man, and all the heavens together form another endless man, which cannot be thought or conceived of by anyone but me, since it is actually my body, or God in his endlessness, which thinks and feels his person and individuality in the most determined and clearest way of all, - and what an abundance of life in him!

12.12 If you now compare these two pictures a little, and then review them in the spirit, you will soon realize that in one eternal and endless life, countless lives can move about freely and there enjoy the highest of life's delights, while they are only a part of the principal life in God.

12.13 See, thus sings the fly in its humility. And humility is man's actual true principal fly. For, as the fly, on a continent, begins to gain victory over life within itself, so does humility within man begin to take up the freest of all life from God, and to enclose it within himself and then, through its perseverance and courage, to grow and nurture this holy treasure within, which is the "living Christ" in every real man. And when this life has gone into all parts of the soul, and through the soul into the flesh, then such an occurrence, the actual working in the spirit, is a victory, yes truly, the greatest of all victories which a man can attain, for by this victory he has captured the highest life of God within himself, through love has made it his own, and has become one with the eternal God, the father of all love.

12.14 Tell me, is this not a victory which the fly sings to you?

12.15 But if you want to correctly understand the fly, which sings this victory to you, then ask the actual true fly within you, which is perfect humility, and it will give you the correct answer! Yes, through it you will experience what a really true victory is!

12.16 But as love is the fruit of humility, so is eternal truth, or the light of all light, a fruit of love, and as love grows out of humility and truth out of love, therefore, it is a true growth and a true tree of life and a true tree of all holy cognition of life, and everything belonging to it, temporally as well as eternally.



12.17 But whoever wants to investigate the secrets of life with his worldly intellect will never find them, but will lose what little he had attained during his childhood. For truly whoever doesn't believe such an inner word when it makes itself known, - either as admonishing conscience in the heart of every higher-minded man, or as an audible word from the mouth of an awakened one – with a childlike pious simplicity and then not remaining a mere hearer of the word, wondering about things contained within it, but is a doer of this word, I tell you yet again: verily, verily, hearing and seeing, never gets anyone into heaven, but only doing!

12.18 You have understood, from this communication, that life cannot return before it has been judged, and also, you should know from the gospel, where it says: “not I, but the word, which I have spoken to you, will judge you!”

12.19 See, thus the word is the judge; for the one who complies, eternal life! – and for the one who doesn't, eternal death! For no one can arrive at a certainty except in the 'active' way of the cross, according to the word which preaches nothing but humility and love; but whoever is only a hearer and not a doer of the living word, which wants to judge him to life, will not be able to unite with its positive-living power, but will remain in his negative polarity of death, out of which a positive polar life will hardly ever again develop.

12.20 But what are the first signs that a non-doer is headed towards a judgment of death?

12.21 The first signs are the doubts of the genuineness of one or the other part of the divine revelation.

12.22 What then is such a doubt in and of itself?

12.23 A doubt is nothing else but an impotence of the inner life, in consequence of which the spirit sinks back into itself, and in the soul appears nothing but a dull, ordinary twilight in which a part of the light comes from the fainter and fainter rays of the spirit, but the larger part of the increasing light comes from the sense-deceiving world.

12.24 Where such spiritual impotence leads doesn't need any great explanation, unless the spirit is again soon awakened by vigorous activity according to the word.

12.25 But whoever will not go over into the true positive polarity of eternal life during the course of this life, will judge himself for the negative polarity, from which he will never arise eternally!

12.26 These two polarities are respectively ‘spiritual’ and ‘material’, or living inner fruit and dead outer shell.

12.27 Whoever will go over into the fruit, will go over into life, but whoever goes over into the shell, will go over into death.

12.28 You should know that in all things, and more so in god, there are two polarities; and since the divine being is eternal, so also these two polarities must be eternal.

12.29 Whoever is judged by the word, or rather judges himself by it, takes life into himself and corresponds to the divine positive polarity, which is then the most free and unlimited existence.

12.30 But whoever does not take up the word in himself in an effective manner, but only lets it run through his negative intellect, the word itself will judge him towards the negative polarity, which is the basic principle of all matter and thus also of death and limitation from which you can see that there will never be an end to the natural world or the spiritual world, and the natural world will remain as an eternal negative-polar support for everything spiritual and free. Which lot is the best for all eternities, to be incorporated in either the negative of the positive polarity of god, that is: to be an eternally joyful, most free angel-spirit, or a banned satan in a dead stone – such you may now decide for yourselves.

12.31 The truth is, indeed, everywhere for the living, but for the dead there is no light in all eternity.

12.32 And that should carry with it such as the truth should always say; and such is an exceedingly good thing, yes, that is the eternal ring of life which you should penetrate and it does not turn itself to entertain the intellect, but earnestly in the deed, and only by this the truth, as the true light of life in it, arises and fully wafts through it.

12.33 See, if you now understand this, then you will also understand that the tone is as the pipe, and the light as the life, and the reward as the work, or the cognition or self-knowledge of the eternal life in itself as the deed according to the word; and as the mountain, so the bend in the road, or as the life is lived, so also is its pole; and as the heart, so is its voice, or as the humility within the heart, so also the living word within it.

12.34 Now you will no longer ask: “Who may comprehend this within himself? For whom will this olive branch ripen?” For you know, from the course of this communication, what the earth is and what light is, and you will, therefore, also know and easily understand how truth is a light to the light and a light to the light for judgment, i.e. either for judgment which turns life to life, or the reverse as you already know.

12.35 As you think through everything that was said, can you still not understand the question: “Can you now court suns as you desecrate the earth in the light?” Or in plain english: can you serve two masters?

12.36 For whoever courts suns, or living perfection, how can he turn to the world with this light, for profit? Or, so that you may understand it more distinctly: how will a man seeking divine truth with his intellect, arrive at eternal life, if he doesn't want to let the word in him become deed?!

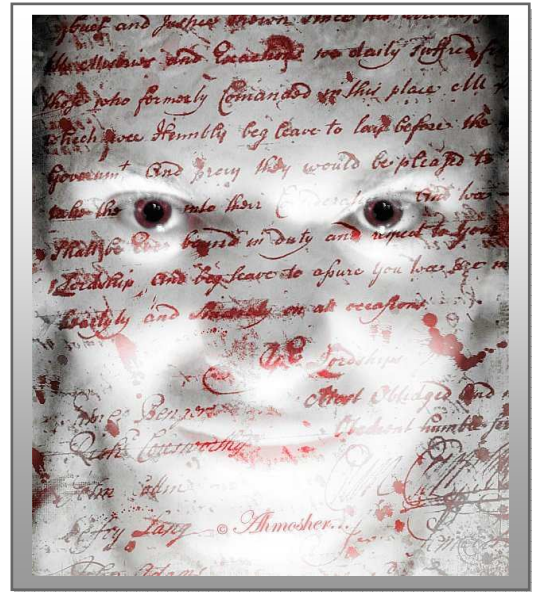
12.37 Yes, he is one who, in the stolen light, profanes by his indolence the very ground upon which he should have been active to attain life! Don't the physicists know that like polarities never attract but always repel?! The earth in itself is lazy and idle, how can it be enlivened by inactivity?

12.38 Therefore, it is clear that as one cannot serve two masters, - so not at the same time, his idle intellect and the living deed.

12.39 But whoever can court suns should not profane the Earth with the light, but should bless it by his deed, so that the earth also becomes a sun to him.

12.40 And so the call is to the dark doubter, that he should flee when I bring down suns. But where shall he flee?

12.41 He may ask the fly and it will tell him which train life takes, and how it should return equipped with great profits; but the fly will also tell him where he may flee, yes, rather must flee, if he will not return to the eternal life of all life by action according to the word.



12.42 Whoever has opened his eyes just a little bit, will need not search too long to see the vast endlessness full of deer, who truly run the race to the ultimate finish where life has taken its course in our fly; for “deer” and “always becoming freer life “ signify one and the same thing.

12.43 Knowing this, you also know who and how he can lift the endless chain of existence, which climbs up to the firstborn of all light and life.

12.44 But here the question is put to the intellectual, whether also he, the idle, is able to lift this chain and likewise the second and last question. If you cannot find the footprints of truth, namely, through the deed, who then will release you from this night of eternal death?

12.45 I think this last question needs no further clarification, since you will know from this script, that one must be a living, active doer of the word in order to be released from the night of eternal death - and not only a hearer, or ultimately even a critic, what is even worse, a despiser and then even a denier of my word.

12.46 But whoever wants to be a real doer of the word must be totally earnest, so he can say with my dear David: “God is my true earnestness, i will sing and compose, that is also my glory. In good health, you psalters and harps, I will be up early. I will thank thee, oh Lord, among the peoples and will sing praises to you among the masses, for thy grace reaches as far as the heavens extend, and thy truth

reaches higher than the clouds. Lift up Thyself, oh God, above the heavens, Your glory over every land, so that Your dear friends are released, help with Your right hand hearken to me!”

12.47 Doesn't David sing here that God is his true earnestness?

12.48 But how else can God be with man except in the word? Thus the word must be man's earnestness; therefore he should sing it or hear it and then write it or do it; and that is the glory of the light of man himself.

12.49 Here David calls to the psalters and harps, and wants to get up early, in order to do what?

12.50 Nothing but the word; for whoever takes up the word into his heart and does accordingly, and does such among nations and among people, or he finds himself in the middle of the two well-known polarities, and strives through them towards God, and doesn't let himself to be led astray by nations or by people, or by his intellect, nor by his indolence, he it is who thanks and sings praises to me with the best psalters and harps.

12.51 Yes, truly, whoever does so, to whom God is a true earnestness, as to David, he knows quite well how far my grace extends, or how far the life from Me goes out into all the eternal spaces, which are the heavens, of which enough was told to you today, he also knows what the “clouds of truth” are, namely the spirits of eternal life.

12.52 Yes, to whom god is a true earnestness, he recognizes the victory within himself and calls likewise with David: “Lift Thyself, oh God, above the heavens – or over this my former life – and thy glory – or thy living light – stream out over the lands of my being, so that thereby, all dear friends or all who have turned themselves toward life, at whichever level they may be, will be released of all that is death!”

12.53 Yes, to whom God, as to David, is a true earnestness, will also call to him, “Lord, my God and Father, - see, my heart overflows with love to you! See, out of the depth of my humility, I implore and cry to You that You might help me with Your right hand, or that You might give me the true light of life, and then I could become one, single complete life with You; and so hearken to me, my God!”

12.54 See, that is a proper supplication for him who, by himself, can say in the spirit and in all truth: “God is my true earnestness!”

12.55 For to whom God is a true earnestness, he will turn himself towards God completely, and will not look back to the world with one eye, and look towards God with the other one. He will not lift only his eyes to God, but his entire being! But, as it is these days, believe me, there is very little earnestness towards God, and mankind has fallen completely into the greatest half-heartedness and the remaining drop of it living power is used solely for world purposes!



12.56 The amount of living power returning to Me you will be able to count on your fingers without much trouble, and be assured that the words “countless” and “unending” will not be used here.

12.57 But should that make us anxious? Oh, my dear little children, by no means! For everything will proceed the way that my judging word prescribes, either upwards or downwards, and so, quite plainly spoken, although this planet was redeemed for a very high ransom, and was placed in the center of my two endless polarities, there are still very many planets in the whole of infinity upon which more faithful children are walking than upon this most ungrateful one – nevertheless, I have done it for no planet but this one!

12.58 As yet, eternity has not come to an end; its continuation is endless!

Woe to this earth if I turn my heart away from it toward another.

12.59 Mark well, all that you have received in this fly, and act accordingly! Stay away from your intellect, but remain all that much closer to your heart, then you will recognize the true victory of life within yourselves, and you will be able to swing yourselves up to the sevenfold light, and to the threefold light above the sevenfold light!

12.60 And i tell you this in addition: if anyone has a doubt and cannot fully believe this communication, so that through it he becomes alive in his heart, he will do better not to touch it for, if he has touched upon it, he has also reinforced the inner judge towards death. But if he has not touched upon it, his judgment will also be easier, and the way to the negative pole more tolerable and, perhaps, after eternities, also reversible.

12.61 But whoever reads it and considers it as a powerful signpost towards life, and does accordingly, truly, he already has the victory within himself, all of which is your father’s sole, holy love-will eternally. Amen.