

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, October 4th, 2015*

YEAR B - PROPER 22

Hello brethren. Once again our scripture readings have given us far more than we are even able to mention, let alone discuss at length. But let us look briefly at a theme present in our First two readings and implied in the Gosple reading: the power of a Name. I know we have discussed this already a couple of times recently, both with myself and with Tau Bruno, but if the scriptures see fit to remind us of this principle, then we would do well to examine it further.

The reference in our reading from Thunder is brief but it cuts to the source of the power of names: "I am the gnosis of my name." Now, whether we see this speaker as God, Barbelo, the Holy Spirit, Sophia, or some other personification is really beside the point, for there is a Name behind these names. The gnosis of the name - that is the intimate, revelatory, experiential knowledge of the underlying reality - is the power behind all true names & the force that makes its power manifest. To put it simply, if one calls upon "God" but has no intimate knowledge of what "God" is, then they are not truly petitioning the power of the Most High. For many, the image of "God" that they hold in their minds is that of the creator god that we call Ialdabaoth, or the demiurge. For others it is not even that. It is true, some people are praying to nothing at all, or to malevolent forces to which they append the pseudo-name "God."

Our second reading from Hebrews makes very clear that Jesus is to be understood as the very Logos of God, "and the representation of his hypostasis...sustaining all things by the power of his word." It goes on to state that, "he has inherited a Name." Now, this is no earthly inheritance to be sure, for we know that Jesus did not come from a high-born family. It is therefore a spiritual inheritance. And being an inheritance, it is not something that was given to him, it is something already inherent within him, his spiritual birthright. And it is only because of the knowledge of his name, his true Name, that he was able to function in his role as the Logos incarnate.

Each of us likewise has a true name, a spiritual birthright waiting to be claimed. But all things that enter into the cosmos are obscured by the illusory darkness of matter. It is upon us then to penetrate this veil of darkness that our true nature might be revealed. This is why we are told here that man was "made lower than the angels for a short time." It is expected of us by the Pleromiic Assembly to gain the knowledge of our true selves, of our true Name, which is Divine.

And here we have the importance of the incarnation of the Logos. In discovering & revealing his own Name, in rending the veil between what is above & what is below, he teaches us how to do the same. This is why he is aptly called here the "Pioneer of Salvation." He has cleared a path for us, but each of us must walk that path individually. The vicarious "salvation" only mitigates the wrath of the demiurge, it does not guarantee gnosis. But true Gnosis will reveal ourselves to ourselves & then we will truly be as Jesus, divine hypostases. he has already acknowledged the divinity within us by calling us "brothers." Let us strive, therefore, to become the knowledge of our Name.