

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, October 18, 2015*

YEAR B - PROPER 24

Good morning my Brothers. Today we have taken up our study of the Second Treatise of the Great Seth. There is no question that we may consider this as a "Sethian" work, but we cannot help but notice certain mythological elements that differ from the standard Sethian Gospels, such as the Apocryphon of John. For instance, we are accustomed to reading of Sophia's exile from the Pleroma and her heart-felt plea to the superior Aeons for their assistance. However, we have read here that she wasn't cast out of the Pleroma, nor did she request any aid. Despite this, it all still comes to the point of a corrupted humanity in dire need of the salvific Word.

Now, when analyzing and interpreting Gnostic Scriptures, we must remember that the map is not the territory, that these are Images and Representations of realities for which there are no apt descriptions. If we spend our time arguing over whether Sophia was exiled or not, or if she has been restored to the Pleroma, etc., then we have entirely missed the point. The myths are cast in a particular light in each of these works so that some particular message is emphasized. Now, that is not to say that mythological variances do not ever lead to doctrinal variances. But we must be able to discern between true doctrinal variance and mere adaptations of mythological tropes utilized to give emphasis to some particular point of doctrine.

We know that in Sethian doctrine Jesus is seen to be the embodiment of the Heavenly Seth, that is the archetypal Son of God, himself an extension of the very Logos. In this text we find a very interesting account of what amounts to nothing less than a full-blown possession of an individual by an alien intelligence, for we read, "I approached a bodily dwelling and evicted the previous occupant, and I went in." This may certainly appear shocking to some, suggesting as it does that Jesus was an ordinary person who was overcome by an other-worldly entity. But as initiates this should not seem shocking to us at all. In fact, we are inclined to look at this passage not so much as an historical account of Jesus, but as a pattern for humanity.

In our mystical initiatic tradition, one of the great benchmarks of adeptness is the union of the initiate with a superior consciousness. This event or condition is sometimes referred to as the Knowledge & Conversation of the Holy Guardian Angel. This Holy Guardian Angel is seen as a unique Spirit, not unlike the divine twin of the ancient Gnostics, to which the initiate willingly surrenders his will. But this is not nearly as nefarious as it might first seem, for this alien entity is in fact the initiate's own True Will; and that to which it is foreign is this corrupt & temporal existence, and the false will of this corruption, for this Angel is in fact much more than any mere angel, but the very image of Man restored to his primitive divine glory.

Remember, though, that the relationship with this Angel is most beneficial to us only once we have assimilated its consciousness. When the Angel is called it comes without fail. But if the false will is not properly subdued, it will do battle with this Angel in an attempt to maintain its stronghold on this dwelling. Be mindful of this.