

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Bruno II
to the Parish of St. Ambelain
on Sunday, July 23, 2017*

YEAR A - PROPER 11

Brothers, today we continue our conversation about the Apocryphon of John and the first expressions of the Father. Last week we covered the emanation of Barbelo and its significance. This week, we see the first cooperative emanation between the Father and Barbelo, resulting in the creation of the divine Child, the Logos.

God, the All, is an alien, unknowable One who is without dimension until the emanation of Barbelo. Barbelo is first known as the Mother-Father, for until it interacts with the All, every principle exists equally within it. However, once God joins with Barbelo, we see the Father and Mother come together and conceive the Child. This Child is the Logos. He is primarily the masculine principle of God. Outside of the All, we now perceive an active Masculine and Feminine principle. It is through them that the pure Spirit of God is to be transmitted throughout the Pleroma.

This Child is perfect in thought and form. Barbelo is perfect in thought and form. It is now through them that the perfect creation is to be engendered. Remember, there is no flaw in God, and the things of which he creates, or emanates in this instance, cannot be flawed in form as well. However, within every creation a freedom is granted. The freedom to think, act, to will as it desires. Without this freedom these aeons would be mindless robots, just God changing form at a whim to do something different at a whim. With the creation of autonomous beings, these aeons, God accomplishes two things. First, he is able to truly be aware of himself by portioning off pieces of himself. For without causing something to exist apart from him, nothing exists except him. Second, he has created something capable of perceiving him as well as itself. The aeons are the first who are capable of experiencing the joy and exultation of the Pleroma. They can admire the beauty of God, revel in his perfection.

Our reading tells us that all of the aeons which the father wrought exalted in their creation. With the Father's help, the Logos and Barbelo brought forth into existence many aeonic beings. However, let us note that this occurred after the Father was asked and had consented, making it possible for the continued expression of perfection. The Logos did not himself create alone. Barbelo did not herself create alone. It is with the consent and empowerment of the Father that all this occurred, as revealed in our reading. Without joining with the Father, without going to God, perfection cannot be achieved. This is why the fall of Sophia was so profound. This is why our existence, this material creation is so flawed. And this is why we strive so hard, with the aid of the Logos, to rise up to that Pleromic Light.