

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Saturday, January 6, 2018*

YEAR B - EPIPHANY OF THE LORD

Greetings and welcome everybody. Today we celebrate the Feast of the Epiphany. The word "epiphany" comes from a Greek word meaning "manifestation." And the specific manifestation celebrated today is that of the divine nature of Jesus Christ to the Gentiles. This is traditionally held to be represented scripturally in our Gospel reading, wherein this divine nature is revealed to the Magi, who seek out the child Christ. The Gentiles represent the "called" as opposed to the "elect." That is to say, the psychics as opposed to the pneumatics. Now, we are not to suppose that these designations of "psychic" and "pneumatic" are to be regarded as fixed, immutable classes. Rather, they are descriptions of the state of being of any one of us at any given time. That is not to say that one is typically bouncing back and forth between hylic, psychic, and pneumatic states; but it does mean that there may be movement between these states; that one may evolve from one state to the next; that we should not consider those of a certain classification to be permanently fixed in that state like some sort of spiritual caste system. There is a hierarchy of degrees, without doubt, but it is far from arbitrary. It is measured and graded, and all are welcomed and encouraged to ascend the rungs of this heavenly ladder.

The possibility of the movement from the ranks of the psychics into that of the pneumatics is made clear in the words of Paul in today's Epistle reading from Ephesians: "The Gentiles are to be joint-heirs, and a joint-body, and joint-partakers of the promise in Christ Jesus." We know that the "promise in Christ Jesus" is the promise of Aeonic Life; that is to say the promise of living in the Light of the Fullness of God, the Peromic Light. We also know that "that which is mortal cometh not into a body immortal"; which is to say that the psychic nature cannot enter into the pneumatic realms. The psychic body, or soul, must be purified, spiritualized. Therefore, for the Gentiles - i.e. the "called" or the "psychics" - to be "joint-partakers of the promise," there must exist the possibility for them to become pneumatics, or the "elect." These words of Paul, who "was given this grace to proclaim to the gentiles the boundless wealth [read: Light of the Pleroma] of Christ, and to enlighten all men," completely dispel the notion of a predetermined and closed number of elect, or pneumatics. The message of Christ is that all are invited to partake of His blessings and grace.

Paul also tells us that the Church is instrumental in this divine mission: "that through the Church, the multifaceted wisdom of God might be made known now to the heavenly rulers and authorities." This is a striking statement, for it announces the manifestation of the divine nature unto the archons themselves. But while this is striking, it should not be unexpected; for if Christ's message is to be disseminated into the psychic realm, it only follows that the archons, direct products of that psychic substance, would be recipients. A very similar thing is told to us by Luke in his account of the 72 disciples who go out and return to Jesus telling Him how the demons themselves submitted. So, without getting into the question of whether the archons themselves may be spiritualized, we should have no doubt that those souls enthralled by the archons may certainly be saved.