

LOGOPRAXIS ACV9S11 NOTES (AC 6861-6888: Ex 3:9-15)

And now, behold, the cry of the sons of Israel has come to Me, and indeed, I have seen the oppression with which Egypt has been oppressing them.¹

The realisation that there is a deeper meaning bound within the surface meaning of the Text. "...the cry of the sons of Israel" describes a state where interior meaning is beginning to break into consciousness – this deeper meaning is obfuscated due to the hold the surface meaning (sense of the letter and one's historical faith) has over the mind.

Now go, I am sending you to Pharaoh. Bring forth My People, the sons of Israel, from Egypt.

Perception that application is required (truths must be applied to examine the quality of the mental life), the ruling sensuous² mode of life/thought can only be seen from the light of the Word/Logos as it is applied to the states of thought and feeling arising within. It is this that leads to the spiritual meaning (son of Israel) being drawn forth/liberated from the sensuous mode of thought represented by Egypt.

Yet Moses said to the Elohim: Who am I that I should go to Pharaoh and that I should bring forth the sons of Israel from Egypt?

Connection with/reception of, Divine Truth (Elohim) is mediated through the Word (Moses); this questioning represents the process that gives rise to changes taking place in the mental/belief structures of the mind as truths are applied to the life of the mind. The questioning points to an underlying state of doubt regarding the nature of the Word (that it is Divine) and whether it can effect spiritual liberation from the fallacies of the senses.

Then He said: I shall come to be with you. And this will be the sign for you that I have sent you: when you bring the people forth from Egypt you shall serve the One, Elohim, on this mountain.

To act according to one's understanding of the Word opens the way to a clearer vision and sense of the Lord's presence, the: "I-shall-come-to-be-with-you." The Divine is constantly coming into being due to a continual expansion/opening of the inner meaning of the Word revealing an ever expanding vision of the Lord. That the Word accomplishes all it declares is captured in the sign of "you shall serve Elohim, on this mountain" which speaks to the loves of heaven being established as the basis for life.

¹ Translation used is the Concordant Version of the Old Testament (CVOT)

² A mode of life/thought in which ideas of person, place, time and space dominate. It holds to appearances, not as appearances of reality but, as reality itself. It is a mode of thought emmeshed in the fallacies of the senses.

Now Moses said to the Elohim: Behold! When I am coming to the sons of Israel, and I say to them, The Elohim of your fathers sends me to you, then they will say to me, What about His name? What shall I say to them?

Progression in spiritual life requires a change in consciousness as preparation for the revealing/perception of the nature (name) of the Divine. This preparatory state is represented in dialogue i.e., through-the-Word³ (*dia* meaning *through* and *logos* meaning *word*)) between the Elohim and Moses. All exchanges between the Elohim and Moses in the form of speech in the Text are how mental changes involved in the progressive regeneration of the human mind are represented. These changes are the result of reception due to the application of truths to the life of the mind. Perception of the Divine nature arises from love or good – good is the practice of the Word by which liberation of what is spiritual from the sensuous is made possible.

Then Elohim spoke to Moses: I shall come to be just as I am coming to be. And He said: Thus shall you say to the sons of Israel, I-Shall-Come-to-Be has sent me to you.

Through the practise of the Word (Moses) the nature of the Divine is perceived, this being, “I-shall-come-to-be-just-as-I-am-coming-to-be” which, when received into spiritual truths (sons of Israel) becomes “I-Shall-Come-to-Be”. The Word or law Divine represented by Moses is what liberates spiritual truths represented by the “sons of Israel” from the sense of the letter and its fallacies (Egypt: false memory knowledges). This sets the conditions whereby the name of the source of all that is, “I-Shall-Come-to-Be” can be revealed. This translation of the Divine name reveals that the Lord can’t be fixed within any finite conceptualisation but is infinite potential manifesting to finite beings as One who is eternally revealing His name – that He is both Being-in-Itself and, in manifesting, is perpetually Coming-into-Being⁴. How any finite being sees the Lord is by definition limited. Our vision of the Lord conforms to the form of our minds. As this changes so too is our vision of the Lord/Word and its power to save expanded. The Name puts us in front of the human tendency to nail down our sense of the Lord by encouraging us to see that He who was is, He who is and He who is ever coming-into-being.

And Elohim said further to Moses: Thus shall you say to the sons of Israel, Yehowah⁵, the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac and the

³ David Bohm in his work, *On Dialogue* points out that “truth” is arrived at “through the word” which is what the word *dialogue* means.

⁴ The progressive unfolding of the name/qualities of the Divine is only applicable from the perspective/experience of finite beings for in Himself, who is the fulness of perfection, there can be no progression.

⁵ CVOT has Yahweh.

Elohim of Jacob, has sent me to you. This is My name for the eon, and this the remembrance of Me for generation after generation.

While the quality of Divine truths (Elohim) and therefore how the Lord is perceived may differ depending on the form of the receiving state of mind (Abraham (celestial form/state of mind), Isaac (spiritual form/state of mind) or Jacob (natural form/state of mind)) such differences are not in the Lord Himself for He is Yehowah or that from which the Divine Truth proceeds and whose presenting form is conditioned by the form of the minds of those who worship Him in Spirit and in Truth.