

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, March 15, 2015*

YEAR B - FOURTH SUNDAY IN LENT

O God, make speed to save me. O Lord, make haste to help me. Hello, my brethren. We are now about half-way through the Lenten season, as well as coming to the end of the natural, or astronomical, year. Today also marks the first of our five intercalary days as it pertains to our system of theurgical operations. We therefore await, my fellow travelers in the kenoma, the season of rebirth & regeneration that awaits us, culminating in the glorious resurrection of our Lord.

Let us look, then, at our readings for the day. All of our readings today are highly esoteric, and there is an alchemical theme uniting them that is worthy of deep contemplation, but upon which we do not have the time to expound. But let us see what few elements we can examine in our allotted time.

In our gospel reading we see an allusion to Moses erecting the brazen serpent for the salvation of the people in the wilderness. There is a direct relationship illustrated here between the serpent nailed to the pole and Christ nailed to the Cross & erected for the salvation of the people. The reference here to the Serpent in Eden seems inescapable - the omission of which in the homilies of the orthodoxy makes it all the more conspicuous. As Gnostics, this allusion is a perfectly natural & logical one. For just as the Serpent instructed Eve to eat of the fruit of the Tree of Gnosis, Jesus is, as we are instructed in the Gospel of Truth, that very fruit of which we are to partake. I think that we could go so far as to say that without a Gnostic interpretation, this passage from John would be peculiar and more than a little disconcerting.

John's gospel reiterates here, as it does throughout, that Jesus is the Light. This Light is the uncreated Light that we have discussed previously. It is also that which we call the Light of Gnosis. It must be, for we are told here that this is the Light by which all things are made known, whether they be of error or of Truth. Without this eternal, uncreated, revelatory Light, our actions can have no real meaning except in a very relative sense. That is, they may be "pleasing" or "displeasing" relative to the observer, but their true nature cannot be known. The Light of Gnosis, which is the Light of Christ, reveals the actuality behind what is apparent. It is only in that Light that we can properly discern error from truth, and to live in that Truth, and to do what is truly good and right.

This right action is the doing of the Divine Will. In our epistle reading Paul mentions the state of things in absence of the Light of Christ, where one is "performing the will of the flesh and of the thoughts, and we were by nature children of wrath." The "will of the flesh and of the thoughts" is referring to the hylic & psychic natures of Man that, without the pneumatic awareness, emulate the nature of their father, the Demiurge. Thus, "we were by nature children of wrath." But Jesus came not as a wrathful judge, but as an emissary of the true God of Light to save the psychic nature - that is, the Soul - by unveiling the pneumatic Light and acting as a mediator and reconciler between the two.