

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday, June 7, 2015*

YEAR B - PROPER 5

Greetings, my brethren. Because of how our dates fall this year, today's readings were for Proper 5, but you will probably want to go back & read the Proper 4 readings on your own.

Our first reading today begins a study of The Gospel of Truth. We are shown here, in very plain language, that the source of all error - that is, sin - is "ignorance of the Father," which is forgetfulness, a sort of collective amnesia. We are also told, unequivocally, that gnosis is the remedy, "which appeared so that forgetfulness might be destroyed & the Father might be known." It tells us that, "as soon as the Father comes to be known, forgetfulness will cease to be."

As Gnostics, we don't talk much of sin, at least not in the same way that other Christian denominations might. But we do acknowledge the one great sin that is the root of all error. It is that which we have just identified as ignorance; in particular, ignorance of the Father, that is, of divine things.

We likewise do not generally speak of Hell - that is, the concept of eternal damnation. This is because we, as Gnostics, most often hold to the doctrine of the gradual perfection of the soul, perhaps over the course of multiple incarnations. But today we're going to address a topic that many may feel uncomfortable with: the unforgivable sin, also called the blaspheme of the Holy Spirit.

In our Gospel reading today we read that "whoever blasphemes against the Holy Spirit does not have forgiveness into the Aeons, but is guilty of a sin of the Aeons." We find similar statements in the other Gospels as well. But it is not just the canonical Gospels that speak of this, for we read in the Apocryphon of John that the souls "who had knowledge but turned away...will be taken to the place where the angels of misery go," where they will remain 'until the day when those who have blasphemed against the Spirit will be tortured & punished eternally." Here we see the blaspheme of the Holy Spirit directly related to the obtaining of gnosis & then turning away.

This equating of the blaspheme of the Holy Spirit with the rejection of gnosis is not merely the Gnostics trying to put their own spin on things. It is a doctrine taken directly from the canonical scripture; in particular, the second chapter of 2 Peter, where we read in verses 20 & 21: "If, after they have escaped the defilements of the cosmos through knowledge of our Lord & Savior Jesus Christ, they are again entangled in them...the last state has become worse than the first. For it was better for them not to have known the way of righteousness than, having known it, to turn away..."

To authors of the Pistis Sophia also restate this phenomenon in similar words. For such an emphasis to be placed on this throughout the canonical & Gnostic texts alike, it should be evident to us the extreme importance placed on this doctrine by the ancient Church, universally. We should, therefore, take this very seriously in our own day, & remain ever vigilant to safeguard our sacred inheritance, never carelessly taking it for granted, lest we, through our conceit, condemn ourselves to the outer darkness, "and perish & be non-existent forever."