

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Bruno II
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YEAR B - PROPER 12

Brethren, within scripture we read such words as gnosis, agape, and pleroma. Most translations will have gnosis translated as knowledge, agape as love, & pleroma as fullness. We leave these words in their original Greek because the translations normally used, fall short of their full meaning.

Let us look first at the word gnosis, commonly translated as knowledge. We read and speak of the knowledge imparted to us by Christ, the knowledge of God, but this knowledge, this gnosis, is far above that which we commonly think. It is not just knowledge we learn from a book, it is a transcendent, enlightening knowledge; Knowledge which surpasses earthly concerns addressing directly that divine Spirit in Man, capable of waking and enlivening it.

Next let us address agape, commonly translated as love. Like gnosis, this love is higher and much more than the earthly love we experience. The confusion here arises from such titles as "God the Father" or "Brothers in Christ." Yet these titles also give us an insight into the level of love held for us by both God & Christ. When we see a loved one, such as a son or brother, hurting or living a life of woe and misery, our hearts go out to them and we share, in a small way, in their misery. Now imagine this pain a million, a billion, seven billion times stronger. This is what God the Father feels as His most cherished creation wanders through the world lost and ignorant, suffering beneath the machinations of an evil ruler. But this love, this agape, also allows God to feel an overwhelming joy each time one of His children receives His divine Gnosis and is exalted above his miserable existence.

This brings us to the Greek word pleroma, commonly translated as fullness. This word is normally connected to God, for example in Ephesians we read, "that you may be filled with all the Pleroma of God." To be filled with the fullness of God, the completeness of God, the entirety of God, the very essence of God, all of these fail to convey the plenitude which is being granted to the Christian.

We always speak of the importance of gnosis, of the reception of that divine Knowledge that Christ delivered to us from God. This Knowledge, this Gnosis, is important, but it is only through the Love which God holds for us that this Knowledge became available. If God was not pained by our abject existence, if Christ did not love us enough to brave the terrors of earthly existence, then this Gnosis which we hold so dear would never have been available. This agape, this Love, is the shining light opening our eyes to the divine, revelatory knowledge granted to us from on high. This love fills us with the fullness of God. It allows us to incorporate the divine Word through our entire being, transforming us from sinful, ignorant beings, into ones not just Christ-like, but God-like. And if we are to be truly God-like, then we must find within ourselves an overwhelming love for all of our fellow beings, loving them with our entire being, willing to give of our entire selves to fill and raise them to the fullness of God. I challenge you to let your Agape reveal the Gnosis of the Pleroma of God.