

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday, December 20, 2015*

YEAR C - FOURTH SUNDAY IN ADVENT

Greetings, my brethren. We move to the close of our Advent season in this fourth and last Sunday of Advent. Christmas is less than a week away. As we approach the Christmas season, we of course contemplate the meaning of the Incarnation of Christ into this world. As Christians, we acknowledge that he comes for our salvation; and as Gnostics we think deeply on what, exactly, we are being saved from and why.

The short answer, of course, is that we are being saved from the machinations of the Demiurge and his archons. Our brief Epistle reading today from Hebrews explains this very clearly and succinctly. We have here a quote from Jesus himself speaking to the true Father, the true God of Light, saying, "Sacrifices and offerings you did not desire," and, "Burnt offerings and offerings for sin you did not take pleasure in." We are told herein that he has come to do the will of God, not to make offerings "according to the law."

So, in applying the basic of deductive reasoning, if doing the will of God is doing other than what the law prescribes - in which, we are told, God does not take pleasure - then that law cannot have ever been given by God, unless we concede that God is a fickle and petulant being given to radical personality shifts - which is unthinkable for a true God. We are therefore confronted with the inevitable conclusion that the "god" of the law is at best an invention of the human imagination, seeking to give weight to imperfect legislation, or at worst the product of a nefarious being seeking the subjugation of humanity.

Many Gnostics today, as in the past, especially among the Valentinians, would see the Old Testament law as something of a combination of the two: the product of the human mind inspired by an intelligence that is, if not outright evil, severely flawed at the very least.

This is not to say that there was no gnosis in the world before Christ, as we know that there was, just as there were priests of the true God, such as Melchizedek. But the Truth had become so muddled up with impurities, that the incarnation of Christ was necessary to rectify it, to separate the wheat from the chaff on the threshing floor of this world. He did this by sweeping away the law and extracting from it the one pure kernel, the single grain that has any hope of fruition: Love. He makes clear to us that the whole law, that is the pure & unadulterated law, is the law of Love; the love of God & neighbor.

So, when we seek to purify ourselves in preparation for the coming of the Lord, we are in fact cultivating a love within ourselves that reaches to the very core of our being. For it is God himself who is at that core - who *is* that core. Thus, the supreme love of God is the supreme Self-love; not a vain or narcissistic infatuation with oneself, but a deep and profound love of the very essence of being. It is likewise the very essence of every person. We may say, then, that a true love of God is identical to a true love of self and neighbor. Hence: Love the Lord your God and your neighbor as yourself. They are all one and the same Love!

Let us spend the next few moments in silent meditation and contemplation of this...

*(Moment of silent meditation.)*