

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Bruno II
to the Parish of Saint Ambelain
on Sunday, July 9, 2017*

YEAR A - PROPER 9

Welcome brethren. For the next several weeks we will be focusing on our readings from the Apocryphon of John in an attempt to explain the Gnostic view of God and the principle of emanation. The Apocryphon of John is designed to explain not only the creation of the physical and psychical, but the processes which led up to these lower creations.

Our First Reading today speaks of the One. It is called God and Parent. Father of the All whom is over All. It is listed as "greater than a god, because it has nothing over it and no lord above it." This reading clearly and unequivocally tells us that there is only one God, who is above all, before all, and within all. This means that Gnosticism is not dualistic, as some academians along with opponents of our tradition claim. Now it is our natural tendency to label all forms of Christianity beneath the banner of monotheism. However, I would label our tradition as monistic, not dualistic, nor monotheistic in character.

It is not dualistic as there are no competing gods within our tradition. Our reading is clear, there is only one all encompassing, unlimited and unfathomable God. In the lower stages of creation we do see duality come into play. Good and evil, war and peace, beauty and ugliness, but within God everything is contained and the struggle of opposing principles does not occur until we have fallen completely out of the Spiritual Realm. This is important, so take note. God exists within the Pleroma. The Pleroma is generally translated as "fullness," which indicates to us that all is balanced and perfect and not yet corrupted by a supreme distance from the Source, God.

Gnosticism is monistic, not monotheistic, as monotheism would denote an anthropomorphic God, instead of the "incomprehensible," "unutterable," "immeasurable," and "ineffable," as our reading describes him. As Christians, we tend to describe God in terms which are familiar to us. We give this incomprehensible God characteristics which resemble us humans, and in doing so, we make the mistake of limiting God while attempting to explain him.

Now this does not mean that we can't posit anything about him. Our reading is a great example of this. We know that God exists outside of time, as he has existed eternally and will always exist. Only those things which are created have a beginning. Our reading says it best, and I leave you to meditate upon this:

"It does not exist within anything inferior to it, since everything exists within it... It is eternal, since it does not need anything. For it is absolutely complete. It has never lacked anything in order to be completed by it. Rather, it is always absolutely complete in light."