

Letter to the Romans – Chapter 1

From a Sophian Perspective

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Romans: 1:1-7

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God with power according to the Spirit of Holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among the gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ,

To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. (Romans 1:1-7)

We know the beginning of St. Paul, that he was a faithful man under the dominion of the law, the demiurge, personified as the “high priest” in Jerusalem as the story is told of his metanoia (spiritual transformation) in the Book of Acts. At that time, as a son of the demiurgos, his name was Saul and he set himself up as a persecutor of the faithful and elect in Christ. Though he studied and practiced Jewish Gnosis (Kabbalah) he had not attained gnosis, and thus hearing the new Gnosis of Yeshua Messiah (the new Kabbalah of Lord Yeshua) he saw an adversary in the person of the Savior. When St. Paul speaks of himself as “called to be an apostle” and as “set apart for the gospel of God,” it was from the state of the psychic or faithful person that he was called and chosen – a faithful man who was transformed into a spiritual man.

Always, when we read the teachings of St. Paul we must bear his experience of metanoia in mind and that ground from which he was called and chosen as an apostle of Light, for it is the foundation of everything he teaches and the context in which he always speaks, whether he is writing to the faithful or to the elect, to the psychic or the spiritual of the Holy Church. Why? Because the metanoia of St. Paul is the Gnostic experience, the experience of the Risen Savior and the Gnostic and Light-transmission that is imparted by the Risen Savior, and he teaches constantly from this Gnosis of the Risen Savior.

Thus, while writing to the faithful or psychics, he writes always in a symbolic way and his words hold deep inner and secret meaning – teachings directed to Gnostics who might listen and hear his words, or who might study and contemplate his letters. His meaning is never truly as it appears on the surface and, in fact, the literal interpretation has little or no consequence at all – his aim is ever something beyond the surface meaning of his words. Such is the way of all true apostles and teachers of Gnosticism – they speak to the spiritual or elect even while speaking to faithful or psychic individuals. One who shares the Gnostic experience will glean the inner and secret levels of meaning, but one outside of the Gnostic experience will glean only the superficial meaning – thus great secrets are hidden in plain view, visible to those who have eyes to see and ears to hear. But, then, this is true of all Holy Scriptures, is it not?

Consider his first words in the light of his metanoia: “*Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God...*” Paul is the spiritual man, having died and been reborn in the Anointed and Mother Spirit, a new man in the Light of the Risen Savior; Saul died and St. Paul was born, the person of Light. The term “servant” may also be read as “slave,” which is to say that the will of the Anointed, the person of Light, has become his own, or that he has no will of his own apart from the Anointed. Yet more, it indicates that he holds himself among the faithful or psychics for the sake of the Light-transmission, though having been called out from among them to stand with the spiritual or elect. In other words, just as Lord Yeshua made himself a faithful or psychic man to teach and initiate faithful or psychic individuals, so also does the holy apostle, St. Paul. Essentially, St. Paul does what he sees Yeshua Messiah has done, and thus takes up the divine labor of his Master. Yet, having been lead astray by the Holy Spirit, and reborn as a spiritual or elect person, at the same time he remains transcendent, just as Yeshua Messiah remained transcendent – though in the world, St. Paul is no longer of the world, as every Gnostic initiate understands.

To be set apart means to be “made holy,” this alludes to a state of Grace. Such is the state of the spiritual or elect humanity, the result of the reception of Grace, the Light from above. Therefore, in the story of the metanoia of St. Paul we are told that a “heavenly light flashed around him.” What is the nature of this Divine

Grace? It is the remembrance of oneself as a person of Light who has emanated from the Light-continuum; hence the gnosis of oneself as transcendent of the world, transcendent of the law and the dominion of the demiurgos, and therefore transcendent of sin and death – hence, one who has died with the Lord and been raised up with the Lord.

Here we may remember the words of the Master, “Many are called, but few are so chosen.” Those who are called are the faithful or psychic individuals, and those who are chosen are the spiritual or elect individuals. What is the distinction between those called and those chosen? Those who are called are, as yet, under the dominion of the law or demiurgos, and as such are justified by their faith through works according to the law, and they sojourn the gradual path, progressing step by step in a conscious evolution. Those who are chosen are justified by faith through Grace, which is gnosis, and free from the dominion of the law or demiurgos, they sojourn the Thunderbolt Path – it is the distinction of the outer and inner circle, or the exterior and interior church.

Now here St. Paul speaks of himself as an apostle, set apart for the gospel of God. And we may inquire: What is an apostle? An apostle is distinct from a teacher and from a preacher, though, indeed, an apostle may also be a teacher and preacher, among other things. However, an apostle is one who plants Seeds of Light, and one might say he or she is a “fire starter,” hence an apostle is an initiator and a hierophant of the wisdom treasury. The teacher is one who nurtures the Seed of Light to fruition, and the preacher is one who inspires and uplifts the aspirant, but it is the holy apostle who initiates and who reveals the secret wisdom – this is the principle task of the apostle of Light. Thus, speaking as a holy apostle, St. Paul proclaims at the outset a transmission of secret wisdom, and as we see in verse 11 of this chapter, he aims ultimately at something of the Gnostic and Light-transmission, as he says, “*For I am longing to see you (in person) so that I may share with you some spiritual gift (charisma) to strengthen you...*” In other words, his ultimate intention is Gnostic initiation – the spiritual labor of a holy apostle.

The term “the gospel of God” is significant, for we should expect the gospel of Jesus Christ, but here he says the gospel of God. We may inquire: What is the gospel of God? Quite simply, it is the teaching of a conscious unification with God and Godhead, the gnosis of the inmost part of oneself which is transcendent and has never existed apart from God, but which is a Holy Spark of Or Ain Sof, the Light of the Infinite, which is in God and is God, the Divine I Am (Eheieh). The “gospel of God” is the gospel of the Father who is in the Son, the gospel of the Father in the form of the Dove; and we may say that it is the gospel of the Gnostics who know the Spiritual Sun in the person of Yeshua Messiah and in themselves – in everyone and everything, the gospel of the Cosmic Christ.

If we consider the exterior church, we will understand that it follows the gospel of Jesus Christ, which is to say the worship of the Christ-bearer or the person of the man in literalism, under the dominion of the law or demiurgos. The gospel of God, however, is the Gnostic Gospel which transcends the law or demiurgos, and which fulfills the prophets; hence, that “...*which he (the True Light) promised beforehand through his prophets in the holy scriptures...*” the gospel concerning the Spiritual Sun, the emanation of the True Light. What is the true nature of the gospel of God? It is the reception of the Supernal Light, the Perfect Thunder Intelligence of Supernal or Messianic Consciousness. This is perfectly reflected in the call of St. Paul as an apostle and his being “*set apart for the gospel of God,*” for never having sat at the feet of the Master or walked with him while he was incarnate, St. Paul speaks completely from the Perfect Thunder Intelligence – what we may call Da’at Consciousness (Gnosis Mind). Of course, such is the holy sign of every true apostle of the Light – the Living Presence and Gnosis Mind.

Now St. Paul goes on to say, “...*the gospel concerning the Son (Sun), who was descendent from David according to the flesh and was declared to be the Son of God (Sun of God) with power according to the Spirit of Holiness by resurrection from the dead...*” We know that David represents Malkut-Kingdom on the Tree of Life, and that he is the descendent of Seth, the Son of the Human One, and we know the meaning of this – the prophet and messiah according to the natural order. He is also called the Son of God, which we know is Tiferet-

Beauty on the Tree of Life, or Zer Anpin, which indicates the Prophet and Messiah according to the Divine Order. As the Son of God he bears the power of Ruach HaKodesh, the Spirit of Holiness, which is the power of Keter-Crown on the Tree of Life, the Light of Arik Anpin. The mystery the apostle is speaking is perfectly clear – Yeshua Messiah embodies the Pleroma of the Middle Pillar, and in this we understand the true nature of the Christos or Messiah, both Logos and Sophia. It is by way of the resurrection that this is realized; hence the Gnostic and Light-transmission imparted by the Risen Savior, the Great Seth (Light of the Cross – LVX).

This mystery is contained in the phrase: “*Jesus Christ our Lord,*” or Yeshua Messiah, our Adonai. “Yeshua” is the Supernal Light, “Messiah” is the Light-power of Tiferet, and “Adonai” is the Light-power of Malkut. May we be blessed to receive this Pure Grace! Amen.

This is the Divine Grace, the Light-presence and Holy Spirit embodied in the apostles of Light, the Divine presence and power of the true Apostolic Succession, which we have seen and heard and know in our own experience of the Light-transmission. And it is this experience that calls us from the grade of the material or bestial human to the grade of the faithful or psychic human, and from the grade of the faithful or psychic to that of the spiritual or elect human being – the True Human Being. Praise God!

St. Paul says, “... *we have received grace and apostleship to bring about the obedience of faith among all Gentiles for the sake of his name...*” The meaning is subtle, yet clear – from among the faithful the spiritual or elect are called and are chosen. But something more is said in the term of “obedience of faith,” for this alludes to the hazy and clear mirrors of prophecy – Hod (Submission) and Netzach (Dominion), which alludes to Pistis Sophia (the Knowing Faith) rather than the psychic faith; hence the dynamic surrender to Divine Grace through which one is transformed by the Supernal Light to be fully spiritual/perfect.

“*To all God’s beloved in Rome, who are called to be saints...*” This has a deeply esoteric meaning, for Rome is the domain of the kings of Edom, the meaning of which we know from the Holy Kabbalah. Thus, he speaks of the sons and daughters of Light who live in the alien realm, the world, which is under the dominion of the law and demiurge, and he indicates that he is speaking from the World of Supernal Light, the Light-kingdom, within and beyond himself. It is from this holy awareness, this state of Grace, which he extends grace and peace to those who Desire to Receive, grace to the elect and peace to the faithful, each according to his or her capacity. Thus he speaks of the Father (the Light-continuum) and the Son (the person of Light) from whom all initiations come, and through whom all blessings and grace flows.

In this way St. Paul has laid the foundation of his letter – the remembrance of the Truth and Light as understood by the faithful and elect. May we also be established in this Holy Remembrance, and rejoice in the Spirit of the Anointed, every giving praise to God and entertaining the communion of God Most High (El Elyon)! Amen.

Romans 1:8-15

First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world. For God, whom I serve with my spirit by announcing the gospel of his Son (Sun), is my witness that without ceasing I remember you always in my prayers, asking that by God’s will I may somehow at least succeed in coming to you. I long to see you so that I may share with you some spiritual gift (charisma) to strengthen you – or rather so that we may be mutually encouraged by each other’s faith, both yours and mine. I want you to know, brothers and sisters, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles. I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish; hence my eagerness to proclaim the gospel to you also who are in Rome. (Romans 1:8-15)

If one were to go out at night on the new moon and gaze into the night sky, and consider the stars we see in the night sky as holes in a great veil of darkness, hence as light pouring through from the other side of a great

veil – Then, what would be the star we call our Sun, but that World of Light illuminating us from beyond the veil? Indeed! God, the True Light, shines through Yeshua Messiah, our Spiritual Sun, and we are illuminated and uplifted into the Light-kingdom. Those who experience something of this Light indirectly and who believe in the Light and seek the Light we call the psychic or faithful, and those who have experienced this Light directly and who know the Light we call the spiritual or elect. Thus, St. Paul writes, “...*I thank my God through Jesus Christ for all of you...*” which is to say for the entire Holy Church, both the faithful and the elect.

“My God” is an important phrase, and reflects the First Commandment, “You shall not put the gods of others before me.” In other words, God must be inwardly known, and God as we know God through the Light-power in us is our God – the God we are meant to worship in Spirit and Truth. In other words, like St. Paul, we must live according to the Truth and Light revealed in our own experience, regardless of where that might carry us. Essentially, St. Paul proclaims the Way as going within and living within as taught by the masters of the tradition.

Each aspirant must acquire his or her own faith and seek to acquire his or her own gnosis, each according to his or her own capacity and Unique Essence (Yechidah). It is in this way that each individual becomes illuminated by the Holy Spirit and is established in the resurrection and ascension. Though perhaps for some creed and doctrine might be a vehicle towards this, ultimately no creed or doctrine imposed from the outside will enlighten and liberate the soul, but only the righteousness that comes by faith and the perfection that is realized by Gnosis of the Risen Savior.

Now we may inquire: What does St. Paul mean when he says that he gives thanks “because of your faith proclaimed throughout the world”? Indeed! What does he mean by this? Does the whole world really know about their faith? It is really proclaimed throughout the world? Yes, in fact it is, though not outwardly but inwardly. First, anytime a Seed-Thought is drawn “down” into the conscious mind and bears a powerful vital charge, the same though naturally and spontaneously tends to arise in the minds of others, even at great distances. Likewise, once a Seed-Thought, such as the Savior, occurs in the mind of even a single human being, then it becomes part of the collective consciousness of humankind. When many people focus their minds, hearts and lives upon a Seed-Thought, then the Light of that Thought rays out through the collective consciousness to countless others, and thus us proclaimed throughout the entire world!

St. Paul’s meaning is, perhaps, more esoteric than this, however, for he means to imply the ministry of divine and luminous beings in the subtle dimensions, which influence the minds of humankind, as well as other living beings in worlds beyond. In other words, holy angles proclaim the faith of the faithful and elect throughout the world, and throughout countless realms and worlds – Light naturally invokes Light, and Light naturally adds unto Light.

Essentially, in speaking about “faith proclaimed throughout the world” St. Paul alludes to the Continuum of the Light-transmission, which the faithful and elect tend and embody, and he is speaking about a constant spiritual labor of invisible assistance; hence his own comments about himself praying for others “without ceasing.” Thus, he points to the power of the spiritual life and practice – spiritual fellowship, study and contemplation, prayer and meditation, and sacred ritual.

When St. Paul says, “For God, whom I serve with my spirits by announcing the gospel of his Son (Sun)...” he points directly to the central aspect of the soul of Light with which we are able to experience the Light-presence and enter into the Light-continuum, the Ruach, which is the human spirit or intelligence, and which unites the Nefesh (earthly soul) and Neshamah (heavenly soul). The phrase “gospel of his Son” alludes to the Sefirah Tiferet-Beauty, to which the Ruach corresponds and which is the Christ Center on the Tree of Life; hence, more than anything outward or external, this Continuum of the Light-transmission is remembered and kept on an internal level. Whatever is externally performed is merely an extension of this internal spiritual or mystical experience – this communion in the Divine presence and power of God the Father, God the Sun and God the Holy Spirit.

In this light we may say that the experience of the Light-presence and Light-continuum as understood by the Gnostic initiate is dependent upon nothing external – no outward rites or rituals, or any such thing. Where there are external activities, such as prayer or fasting or charity, or rites and rituals, as in the holy sacraments, their sole purpose is the facilitation of the interior life and Gnostic experience, and they are powerful only to the degree that the internal spiritual or mystical experience transpires. This is a central message in the teachings of the Gnostic Apostle, St. Paul. Indeed! We may correctly say that where there is any external spiritual practice apart from its corresponding internal state – kavvanah (concentration) and devekut (cleaving), it is an idolatrous practice and great obstruction to the Gnostic experience. Thus, institutionalized religion, in general, which is part of the establishment under the dominion of the law/demiurgos, tends always to idolatry – the subject and consequences of which St. Paul is progressing towards at this point in his letter.

Now St. Paul says something very interesting, he says that he desires to come in person so that he “may share with you some spiritual gift (charisma) to strengthen you...” This implies a certain dimension of the Gnostic and Light-transmission that cannot be imparted by writing or in any other way than through personal contact; hence the idea of an initiation imparted from an adept of master to their disciples. Truly, as we know, there is a living presence and power with a Holy Apostle which is experienced in full only in physical proximity. Likewise, we know that there are inner and secret levels of the teachings that can only be communicated by way of contact with this living presence and power. Although some very sensitive individuals with strong faith can experience something of a more subtle level of the Light-transmission at a distance, yet the full and complete experience is dependent upon personal contact. This is reflected in the metanoia of St. Paul himself, who after his Gnostic experience of the Risen Savior was lead to seek out a disciple and circle for the completion of the Gnostic and Light-transmission. He was healed and illumined by the laying on of hands, and he remained in the presence of the circle of disciples several days “being fed” and gaining his spiritual strength. Quite clearly, original Christianity – Gnostic Christianity – was founded upon discipleship and initiation, and a very real Divine presence and power moved in the assembly.

This reflects a truth we know in our own experience – that more than the words and instructions given in teachings, it is the energy-intelligence that moves within and behind them which is most important, for without this the level of understanding will tend to be more or less restricted. St. Paul clearly and openly proclaims this, or else why would he speak of some spiritual gift (charisma) he desired to transmit but could only do so in person by coming to see the faithful and elect in Rome?

St. Paul tells us something more about the transmission of “some spiritual gift” that he intends for them, for he goes on to say, “... or rather so that we may be mutually encouraged (uplifted) by each other’s father, both yours and mine. Here we must say that “faith” must mean something far more than mere intellectual belief or some vital sentiment – for St. Paul speaks of faith as a source of “spiritual gifts” or wonder-working power. Master Yeshua also spoke of faith in this way when he spoke about moving mountains by way of only a little faith. Faith, as used here, is more akin to gnosis; hence Pistis Sophia, Faith-Wisdom or Knowing Faith. You may recall that there are levels of secret knowledge that can only be spoken to “one who knows them already.” St. Paul alludes to this here. Yet, he is speaking the truth of the Gnostic and Light-transmission, for more than passing from the Apostle to the disciple, it is something that transpires between them; hence the saying of Master Yeshua, “When two or more are gathered in my name, so also will I be there.” In truth, the conditions necessary for the Gnostic and Light-transmission are co-created between the Holy Apostle and disciple, and thus the Holy Spirit moves and the Gnosis of Light occurs.

St. Paul also says, regarding his desire to come to the Romans, that he has desired to do so “*in order that I might reap some harvest among you as I have among the rest of the Gentiles,*” and also because of his “*eagerness to proclaim the gospel to you also who are in Rome.*” If St. Paul is writing to those who already Christians in Rome, have their souls not already been “harvested for Christ” and do they not already know the Holy Gospel? Are there another harvest to be done and another Holy Gospel to be transmitted? Yes, indeed there is! A harvest of the spiritual or elect from among the psychic or faithful and the transmission of an inner

and secret gospel, a Gnostic Gospel. The outer gospel is known by the Romans, but the inner and secret gospel is not, and likewise, principally theirs is an outer circle composed of the psychics or faithful. Thus, Apostle Paul wishes to come to them so that he might initiate some among them into the Gnostic and Light-transmission, or so it seems.

“Greek” and “barbarian” here may allude to the spiritual and to the psychic; hence the statement following concerning the “wise” and the “foolish.” In the letters of St. Paul how he uses the terms Jew, Greek and barbarian changes. Much of the time “Jew” means the spiritual or elect, Greek means the faithful or psychic and barbarian the material or bestial humankind. Yet on other occasions their meaning is shifted so that by “Jew” he means faithful and by Greek he means spiritual. The Gentiles, in general, are the faithful or psychics whom he seeks to make spiritual or elect; hence “Jew in secret,” as he says elsewhere. Thus, one must understand that St. Paul uses mixed metaphors to convey his message, as is common among Gnostics and Kabbalists.

In closing we may point out the meaning of wise and foolish – the wise are they who know scriptures as symbolic and not literal, and thus look to the deeper spiritual meaning; the foolish ascribe to literal meanings, extracting dogma and creed from what is clearly mythical.

Romans 1:16-17

For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, “The one who is righteous will live by faith.” (Romans 1:16-17)

The statement of St. Paul that he is “not ashamed of the gospel” is significant in that in the time of the Apostle Paul to bear the message of the gospel, whether the outer, inner or secret, was dangerous. One did so under the threat of being beaten, imprisoned or put to death. Yet, were it not for the strength of faith, courage and conviction of the early Apostles, the emanation of the True Light would not have been received and imparted, and the life and teachings of the Master would not be known to us.

Today, at present, generally speaking, we endure not physical threat for preaching and teaching the gospel, yet the gospel we preach as Gnostics is no more acceptable to the religious establishment than the gospel was to the children of the demiurge in St. Paul’s times. Likewise, on account of the gross distortion of the teachings and meaning of Christ, and the many atrocities against humanity perpetuated by the outer church, the language of the gospel and the name of Jesus Christ (Yeshua Messiah) is unpopular, even among spiritually inclined peoples of our secular society. Indeed! In bearing the message of the Gnostic Gospel one could well be ashamed of the gospel and the name of the Savior, and because of this many who claim to teach “Gnostic Christianity” do not teach the scriptures or gospel or the name of Jesus Christ, but they teach strange teachings that have little, if anything, to do with either the gospel or the Blessed Name. In the midst of a Gnostic revival, however, we must be unashamed as we bear forth the message of the Gnostic Gospel and teach the name of the Savior according to the inner tradition of Mystical Christianity.

To be unashamed means to be centered within and surrendered to the Anointed and Mother Spirit inwardly, so that the outward life flows from the knowledge of the indwelling Christ and the Divine Will of the Most High. Likewise, in teaching and initiating others into the gospel it means that we trust the Holy Spirit to work with, in and through us to accomplish this Great Work and that we trust the Life-power in others to work out their salvation – enlightenment and liberation. There is, indeed, Divine power in the Gospel of Truth, but for that presence and power to be conveyed by us as initiates and servants of the Risen Savior, we must be clear and conscious and live within.

What is the “*power of God for salvation*” which is in the gospel? It is the emanation of the True Light, God, as the Spiritual Sun, the Messiah – it is the cosmic and indwelling Christ revealed in the person of Yeshua Messiah and also Kallah Messiah; it is the Supernal Light with which Adam saw from the beginning to the end

of creation. More than whatever words of the teachings a Holy Apostle, or a preacher or teacher might speak, it is this Light-power that enlightens and liberates, and therefore “saves.” Yet, in order to receive the Light one must first have faith in the Light – one must believe in the name of the Risen Savior, which is to say, one must believe in the person of Light within oneself and the Light-continuum from which that Holy One emanates. Thus St. Paul writes that the Gospel of Truth is the “*power of God for salvation to everyone who has faith*” – first to the Jew and then to the Greek, first to the spiritual or elect and then to the psychic or faithful.

No one has become spiritual and elect apart from faith, and before one is spiritual and elect one is, in fact, psychics or faithful. Thus, the divine election occurs from within the assembly of the psychic or faithful, those who are ripe for the harvest being called out from the faithful to be counted among the spiritual and elect. Therefore St. Paul says, “The one who is righteous (tzaddik) will live by faith.”

In speaking of the gospel the Apostle says, “*For in it the righteousness of God is revealed through faith for faith,*” and then he says, “*The one who is righteous will live by faith.*” The surface meaning is clear, but there is another message within and behind it. Bearing in mind that St. Paul studied with a great Jewish master of the Kabbalah before he took up the new Kabbalah of the Perfect Master, righteousness is Tzedek in Hebrew and one who is righteous is Tzaddik. This alludes to Hesed-Mercy and Yesod-Foundation on the Tree of Life. Hesed gathers all Blessings and Grace from the Supernals and pours it out to the Sefirot below. Likewise, Yesod gathers the influx of spiritual energies of all Sefirot above it and transmits it to Malkut-Kingdom. This, exactly, is the function of the Messiah, the One Anointed with the Supernal Light of God, who is the Perfect Tzaddik and within and around whom the Malkut of God is made manifest.

Now “*faith for faith*” also has an esoteric meaning, for it is Binah-Understanding and Malkut, the Mother and the Daughter through whom the Spiritual Sun of God is revealed and made known. Through the revelation of the Spiritual Sun the Daughter becomes the Holy Bride and is uplifted to become the Divine Mother. This is “*faith for faith,*” which is the power of the resurrection and ascension; hence True Gnosis.

In closing we may say one more thing regarding this passage, specifically – we may indicate what it means to the Gnostic to “live by faith.” First of all it means that we must live according to the Truth and Light revealed in our own experience, and let our mind, heart and life reflect that Truth and Light completely. Secondly, though, indeed, as spiritual and elect individuals we are free from the conditions of the law and dominion of the demiurgos, nevertheless we must live according to the doctrine of love and compassion, which is the essence and light of the law. We are free from the law because we are no longer lawless, but having the love of Christ we are a law unto ourselves in Christ. Thus, indeed, we live by faith and it is “accounted to us as righteousness.”

In our times we know so little of the deeper mysteries compared to the great Apostles, and the adepts and masters of the previous generations – we are as a match struck a noonday before the sun in comparison. Yet, let us pray that the Pleroma of the Spiritual Sun shines through us by Divine Grace, so that we may be empowered in full to the harvest of souls without fear or shame. Let us proclaim the Light of the True Cross freely and boldly, and live by our faith and gnosis. In the Blessed Name of the Anointed, may it be so! Amen.

Romans 1:18-23

For the wrath of God is revealed in heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of this world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; for though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. Claiming to be wise, they became fools; and they exchanged the glory of the immortal God for images resembling human beings or birds or four-footed animals or reptiles. (Romans 1:18-23)

What is this “*wrath of God*”? It is the demiurgos and archons, and the law, from which no soul can escape unless it acquires the gnosis of the True Light, God Most High (El Elyon). Such is the nature of Gevurah-Judgment, which is the principle of restriction and through which the demiurgos and archons and law come into being, and all of the admixed and dark forces of the Other Side. The Judgment of God is not external, as though God in Godself judges, but rather it is internal – it is the state of the soul or consciousness as reflected in the mind, heart and life we live. Ungodliness and wickedness are, themselves, the Judgment, for the consequence of any action exists within the action itself, whether for good or for ill.

Action in harmony with the Divine Will and Divine Kingdom draw the soul closer to God; actions inharmonic with the Divine Will and Kingdom take one further away from God. What is the distinction between heaven and hell? Heaven is the experience of being near unto God, of being God-like and hell is the experience of being distant from God, of being unlike God (hence “ungodly”). It is a simple truth right out in the open for all to look and see, and it is inherent in our own experience. Ignoring this, a person suffers the consequences of her or his own actions – the negativity in consciousness of which ungodly and wicked actions are the outward expression.

Here we may speak of God as Truth and Light, and in this sense St. Paul proposes that every man and woman has an innate knowledge of the Truth and Light. In the egoistic condition this Truth and Light is ignored to serve the base and petty desires of the ego along with all of its insecurities; hence many live by the Desire to Receive for themselves alone, and live only in the surface consciousness, and seek only things of this world. In so doing, often times, they act in an ungodly or wicked way – some times conscious of their evil-doing and some times completely unconscious. Nevertheless the affects/effects are the same – the consequences of any action exist within the action itself. It could be ten seconds, ten minutes, ten hours, ten years or ten lifetimes before the consequence takes full effect, but eventually the full effect of every action comes to pass.

Now we cannot project this struggle only on to “others” for we know it in our own experience vary well – apart from Divine Grace no one is free from it, no matter how saintly they might be. Indeed! Not only must we seek to reflect the God in our actions and use our free will to choose to live by the Desire to Share, but we must open and receive the Light from above – the Divine Grace that sets us free. This is what St. Paul is saying when one joins the previous passage to this present one – each person must choose the Truth and Light, and this choice will be reflected in one’s thoughts, speech and actions. If there is a Judgment it is simply that some choose Falsehood and Darkness rather than the Light and Truth. (See John 3:17-21)

What does it mean to “*honor God as God*” or to “*give thanks to God*”? Essentially, it means to be aware of one’s source, the Truth and Light, and to cleave to one’s source with one’s soul, and one’s thoughts, speech and actions, and thus to embody something of the Truth and Light – God.

“Futile thinking” and “senseless minds” implies the state of consciousness that is, in effect, cut off from its deeper and higher source, God; hence the state of living only in the surface consciousness completely identified with mortal name and form. This is the cause of idolatry, and all desires and activities in this state are forms of idolatry, whether subtle or gross. Quite naturally, living only on the surface, there is a distinct tendency of a downward spiral in the vibratory frequency of consciousness; hence the order of images St. Paul lists – human, bird, beast and reptile, each representing a further degradation of consciousness. This automatically occurs when one is unwilling or unable to go within and live within and cleave to God inwardly.

Here, in closing, we may give an esoteric teaching concerning Nefesh (vital soul) which is the least aspects of the soul. As you know, there is the Nefesh Behamit (bestial soul) and Nefesh Elokit (godly soul). Typically, we speak of these as the two states in which the Nefesh might be found – unregenerated or regenerated. As you know, Nefesh is connected with the blood and through the blood it is said to be connected to the body, which it wears like clothing. These two terms may also refer to an outer and inner aspect of Nefesh – Nefesh Behamit being the bestial nature of the body proper, and Nefesh Elokit being the vital Life-energy

within behind it. Connecting these two ideas the state of Nefesh Elokit is produced by an inward centeredness and the State of Nefesh Behamit is produced by living completely on the surface and projecting one's center outside of oneself. Thus, ungodliness by definition is following the inclination of the bestial nature which tends toward the Desire to Receive for oneself alone, while godliness is following the inclination of one's divine nature which tends toward the Desire to Share. It is the distinction between a person of the natural order, or child of the demiurgos, and a person of the Divine Order, or child of the God. Inwardly all are children of Light, but unfortunately, not all remember themselves as children of Light and, thus, many live as children of Darkness.

We pray that all living spirits and souls might remember the Truth and Light within them, and experience the completely fulfillment of their inmost hearts desire – the restoration to Sacred Unity! Amen.

Romans 1:24-27

Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever! Amen.

For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for, and in the same way also the men, giving up natural intercourse with women, were enflamed with passion for one another. Men committed shameless acts with men and received in their own person the due penalty for their error. (Romans 1:24-27)

When St. Paul speaks of the worship and service to “the creature rather than the Creator,” first and foremost he is speaking about the worship of the Lord of the World, the demiurgos, and the archons under the dominion of the demiurge. If we consider the many cults common to the profane and unenlightened society, whether sports, movie stars, the wealthy and famous, consumerism and the like, we will understand the worship and service of the demiurgos – the way of the establishment and law. This is equally true of orthodox and fundamental forms of religion which replace the Spirit of Truth with creeds and doctrines engendered by mortal men. In fact, on one level, the prohibition against homosexuality in these verses represents the ignorance of mortal men imposed upon God's word, just as does the authorization of slavery in the Bible. This occurs through a corruption of consciousness by the demiurgos which inevitable will happen to some degree, more or less, even in the case of the most holy and illuminated individuals.

We might inquire how St. Paul falls into this error himself. Yet, from a Gnostic perspective, he does not fall into the error, but rather writes in a symbolic way of certain inner and spiritual truths. First of all, the worship of the demiurgos is the worship of Nefesh Behamit, which is to say the body and bestial nature, and materialism; hence the god mammon of which Master Yeshua spoke. This quite naturally leads to a disintegration and separation of the various aspects of the soul, the Nefesh (female) being separated from the Ruach (male), and thus a condition of ‘male with male’ and ‘female with female’ comes into being, and the Light of Neshamah is prevented from entering into the incarnation. In other words, it is not the physical body of which St. Paul is speaking, but the psychic body, which is the Nefesh and Ruach – hence the soul.

Now for the faithful or psychics, who are children of the demiurgos, and who live under the burden of the law, what is done with the body matters, for by way of thought, speech and deed they must exercise righteousness and justify themselves by the law. Indeed! The religious person must adhere completely to every aspect of the creeds and dogmas of their faith in order to be justified and redeemed – including those precepts which are the creation of mortal men, for their conscience must be clear. Yet, this is not the case with the spiritual and elect, for they have gnosis of the Spirit of Truth and are free from bondage to the law, or to religious creeds and dogmas. They are, as St. Paul says elsewhere, “a law unto themselves.”

What shall we say of the law, and the creeds and dogmas given to the faithful or psychics? First, we shall say, the law is for the lawless. And second, that creeds and dogmas are for the little ones who cannot find their own way but must have some external guide. While useful to a point, these very things become a cause of bondage as maturation of the soul transpires; thus, to the spiritual and elect, to those mature in Christ, these things are klippot to be shed. Yet, until such time as the soul attains maturity, the law, and creeds and dogmas, are better than lawlessness which gives way to greater ignorance and evil than the demiurgos and archons.

Now I ask you, which is better, a heterosexual relationship in which there is no love or respect between partners, or a gay relationship founded upon love and mutual respect? If one's intelligence and humanity and soul are nurtured in a relationship, what does the gender of bodies matter? Indeed! Does El Elyon (God Most High) care whether a person is straight or gay? Surely it makes no difference to God, but it is a prejudice of mortal human beings that is projected on to God, like so many others, and everything projected on to God is of the demiurgos. Yet we shall say this: If a person cannot in good conscience be present in a relationship, gay or straight, then that person ought not to be in a relationship. If a relationship impedes one's spirit and soul, then it cannot be right relationship – this is the true underlying issue here. In the end it is a question of one's intentions and capacity.

Why would I speak of intention? When St. Paul speaks of homosexuality he is not actually addressing the issue of a committed relationship between two people, but rather he is speaking of hedonistic practices common to ancient pagan sects that worshipped the bestial nature and forces of nature in place of God Most High – hence lesser gods and goddesses, and the dominions of the archons. As part of their “spiritual” worship they engaged in all manner of sexual acts and orgies, more akin to beasts of the field than to the nobility of human beings. Their activities had nothing to do with committed relationships, but catered to unbridled lusts and passions of the bestial nature. In other words, the sins of which St. Paul speaks lie in the intention behind the acts, not the acts themselves. And so it is with all things – it is the intention that determines good or evil in any action and the corresponding karmic consequences.

Now I shall speak boldly to you, my brothers and sisters, who are spiritual and elect - having gnosis of the Risen Savior you are not bound by the law or by the dominion of the demiurge, but in Christ you have been set free! The essence and fulfillment of the law in Christ is love, and it is love that determines the Way for you – the love of the Living Yeshua. What you do with your body does not matter, except that what you do is done with spiritual love and compassion, according to the Truth and Light that indwells you – this is your True Guide.

Yet more subtle is this: If I know I am a person of Light who has come from the Light-continuum, and not I, but the Indweller of Light is the doer of everything, then I am free from the law and from sin, and I will not experience death. When the time comes to shed the serpent's skin I shall be raised up and ascend with our Lord and Savior. Whether in the body or out of the body, in my soul, in the Spirit of the Anointed, I am purely spiritual, bornless and free – so also are you!

The immature might here this and believe they can do whatever they like, but they have not listened and heard the word of God and do not understand this Gnostic teaching. For first of all, this freedom comes by no longer being the doer, but by a dynamic surrender to the Anointed and Mother Spirit – it comes when one's life is no longer one's own, but when it has been taken up by the Indweller of Light; and secondly, all activity of this spiritual freedom is founded upon love or charity, which is the Desire to Share through which we transcend the ego and live in the awareness of Sacred Unity. Thus, one who is spiritual and elect naturally walks in beauty and holiness, completely in submission to the Indweller of Light, who is our Lord and Savior. In other words, he or she lives according to the Truth and Light revealed in his or her own experience, and lives for the sake of the Divine Will and Divine Kingdom.

Romans 1:28-32

And since they did not see fit to acknowledge God, God gave them up to a debased mind and to things that should not be done. They were filled with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, slanderers, God-haters, insolent, haughty, boastful, inventors of evil, rebellious toward parents, foolish, faithless, heartless, ruthless. They know God's decree, that those who practice such things deserve to die – yet they not only do them but even applaud others who practice them.
(Romans 1:28-32)

Previously St. Paul has argued that truth is self-evident and that the eternal power and divine nature of God is revealed in creation and, thus, is present within us, for we are an integral part of creation. However, if we suppress the truth and do not exercise our free will to live according to the truth, then we give way to falsehood and darkness, and we lose sight of the truth and our awareness of our innate Spirit-connection is diminished. In effect, our soul becomes divided and we lose ourselves in the intoxication of the evil inclination, the Desire to Receive for Self Alone.

This is not unfamiliar to us so that any of us can honestly question the apostle's meaning or propose that we, ourselves, have not suppressed the truth many times in order to follow after vain and petty desires of the egoistic self. A struggle between good and evil is part of our present human nature and before the Light and Truth prevails in us we often give way to darkness and falsehood – it is all part of the process of the development and evolution of our soul.

Now a law was given in order to set a limit upon the evil inclination, yet the law does not root out the evil inclination, neither does it bring forth the fullness of the good inclination, but it invokes a struggle for conscious evolution – the cultivation of our humanity and development of our soul. Essentially, the law brings the awareness of sin; specifically, the awareness that all are bound under the power of sin and that no one can liberate him or herself from the consequence of the law except through Divine Grace. How so? Because, as anyone who has ever attempted to fulfill the law can testify, regardless of their good intentions, no one has ever succeeded at perfectly fulfilling it!

Indeed! No one can perfectly fulfill the law or liberate him or herself from the dominion of the demiurge, but through the practice of the law the bestial or material human being can become a faithful or psychic human being and, thus, can create the conditions through which Divine Grace can enter and accomplish the soul's salvation. Practicing the law one becomes aware of the need for the Savior and for Grace, and exercising one's free will one prepares oneself to open and receive Divine Grace. This is the virtue of the law – that it is a vehicle of preparation, though not a vehicle of salvation.

On the surface no one is free from the law and dominion of the demiurge, for the flesh and this life come from the law and demiurge, as does the fruition of this life which is death. The body and the ego (the outer person associated with it) are doomed to dissolution and death. On account of the body and ego, life is sorrow and suffering, and peace and joy are fleeting hopes for those who live only on the surface. Yet, if one can go within and live within, recognizing and realizing the inner person, the person of Light, as the True and Divine Self, and open oneself to the Indweller of Light, then Grace enters in and one is set free from bondage to the law and demiurge. What is the nature of this Grace? On the one hand we may say that it is the active power of God which we call the Anointed and Holy Spirit; on the other hand we may say that it is the Presence of Awareness that reveals that we are not now, nor have we ever been, the outer person bound to the power of sin, but are a person of Light who has come from the Light-continuum. Of course, these two statements are not mutually exclusive, for it is the Anointed and Holy Spirit who bring forth this Presence of Awareness in us.

Here, on the one hand, St. Paul is clearly speaking of our bondage under the power of sin; yet, on the other hand, he is speaking of our need to cooperate with the Holy Spirit in the process of our enlightenment and liberation. Basically, we must exercise our free will to invite and welcome the Spirit of the Anointed into ourselves and our lives, and once the Light-presence is revealed to us we must exercise our free will to live according to the Truth and Light made known to us within our own experience. Though, indeed, it is not we

who enlighten and liberate ourselves, nevertheless we must cooperate with the Savior and Holy Spirit and enact a dynamic surrender to the Indweller of Light, for only in this way can Divine Grace accomplish her labor with, in and through us. Praise God! Amen.