

Gnosticism and Sexuality

Fundamental Gnostic Ideas

1. ‘God’ is a story, a process, an evolution, a becoming.
2. Preoccupied with the origin of evil (theodicy): evil began in the divine being, in the story/narrative.
3. Works with metaphysical fantasies: universes, galaxies, aeons (ages and levels of being), angels.
4. All to place man at the centre and divinize man: a radical humanism.
5. Monism (monad = one root) that falls into the many and then into dualism, but returns to monism.

The Gnostic Deity as Narrative

1. Original ‘nothingness’ began to become conscious.
2. Original divine ‘all’ (*pleroma*), ‘alien’, totally spiritual.
3. The original Father aspect of deity, in silence and repose.
4. Emanated Sophia (Wisdom/Thought), female aspect of deity.
5. Sophia developed a desire (uncontrolled) for divine self-reflection, to know the Father. This led to the fall (abortion) within the divine, creating lower Sophia.
6. Lower Sophia emanated the demiurge (“craftsman” of matter) who created the evil physical universe.

The Gnostic Deity as Narrative

7. Man was created with different deposits of good divine sparks imprisoned in evil physical bodies.
8. Man's origin (divine spark) is within the original monad, but now through imprisonment in the evil creation, man is subject to forgetfulness of his/her divine origin.
9. The saviour Christ appears from the pleroma to give revelation or gnosis of man's true origin (no sin, no atonement).
10. Man can escape from the physical world through revelation (gnosis) back into the 'all'.
11. This leads to the final re-absorbing of all the lost sparks back into the pleroma, the all/the one.

The Gnostic Deity as Narrative

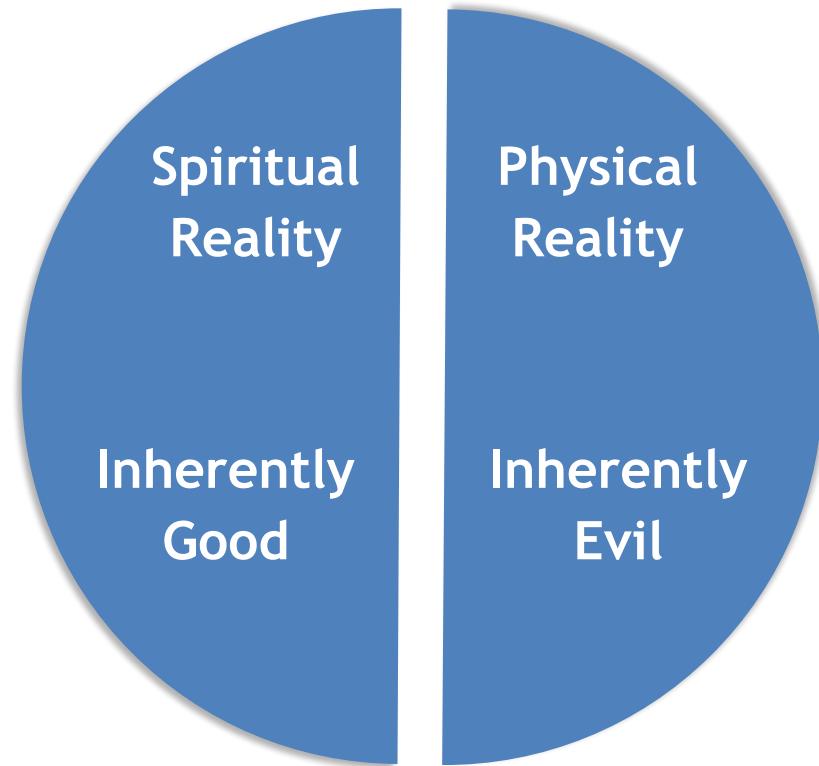
12. The total story of origin, fall, and re-absorption (*agonia*) is how the divine being evolves, because the reconstituted “all” ends up in a better place than the original beginning.
13. The *agonia* is actually the divine romance.
14. Man’s history is the place where this evolution of divine being is played out.
15. Therefore agony=romance, or violence through dialectic (thesis-antithesis) is necessary for the divine to progress.
16. Therefore wars of subjugation are necessary (Valentinus to Boehme to Hegel to the Fascist philosophers).

Deity and Gender

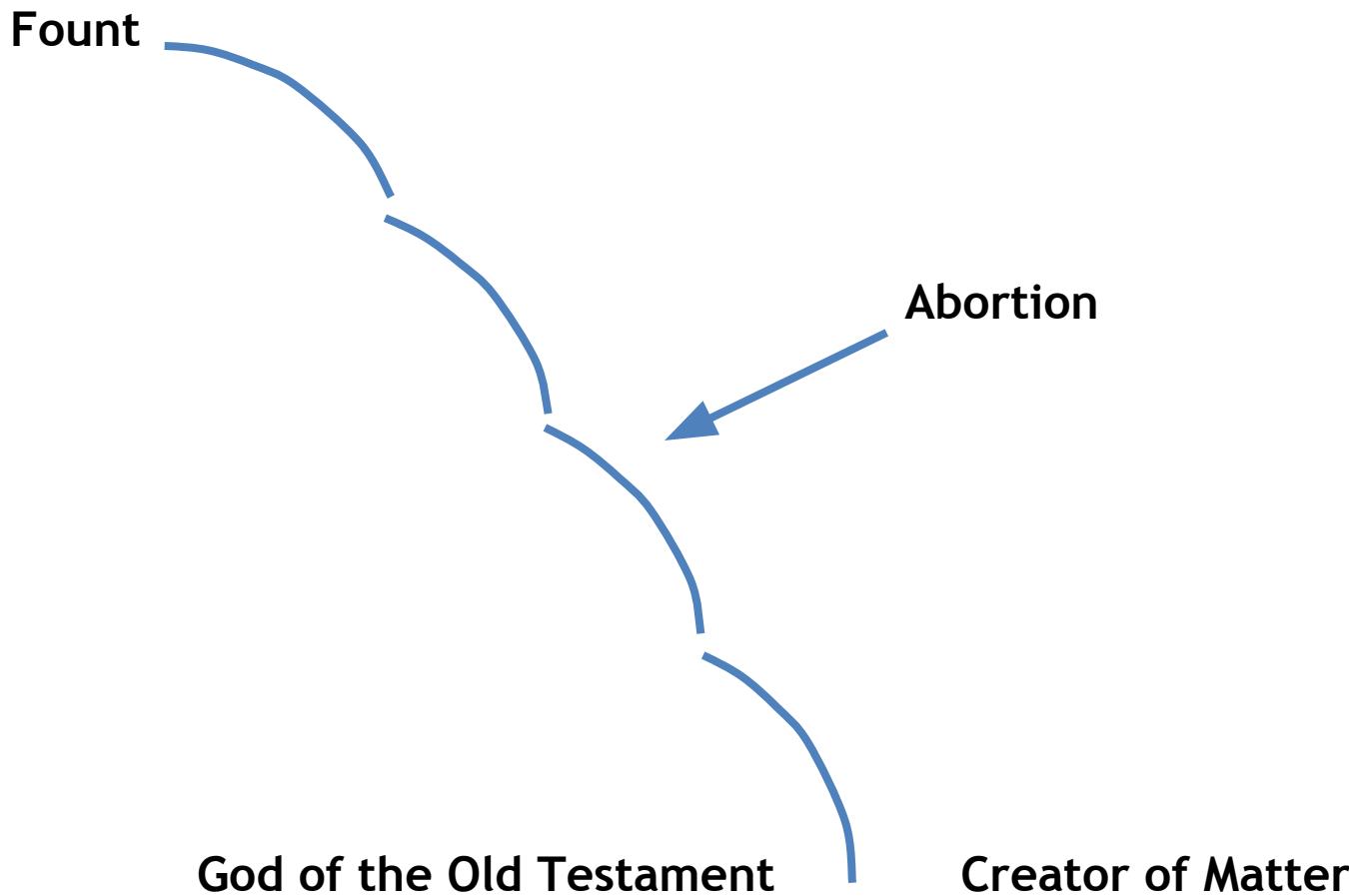
1. Demiurge (craftsman) = Yahweh, God of the Old Testament.
2. Yahweh is the evil Lawgiver (legalism), Patriarchal, the creator of heterosexual beings.
3. The Serpent reveals wisdom to Eve, who mirrors Sophia. The female principle is closer to the 'all'.
4. The removal of Yahweh, to be replaced with Sophia.
5. Radical feminism leads to a re-casting of divinity, unity with nature, a mother earth deity (Isis/Sophia).
6. A new humanity, androgynous man (i.e. homosexual & transsexual) is closer to the divine.

Dualism

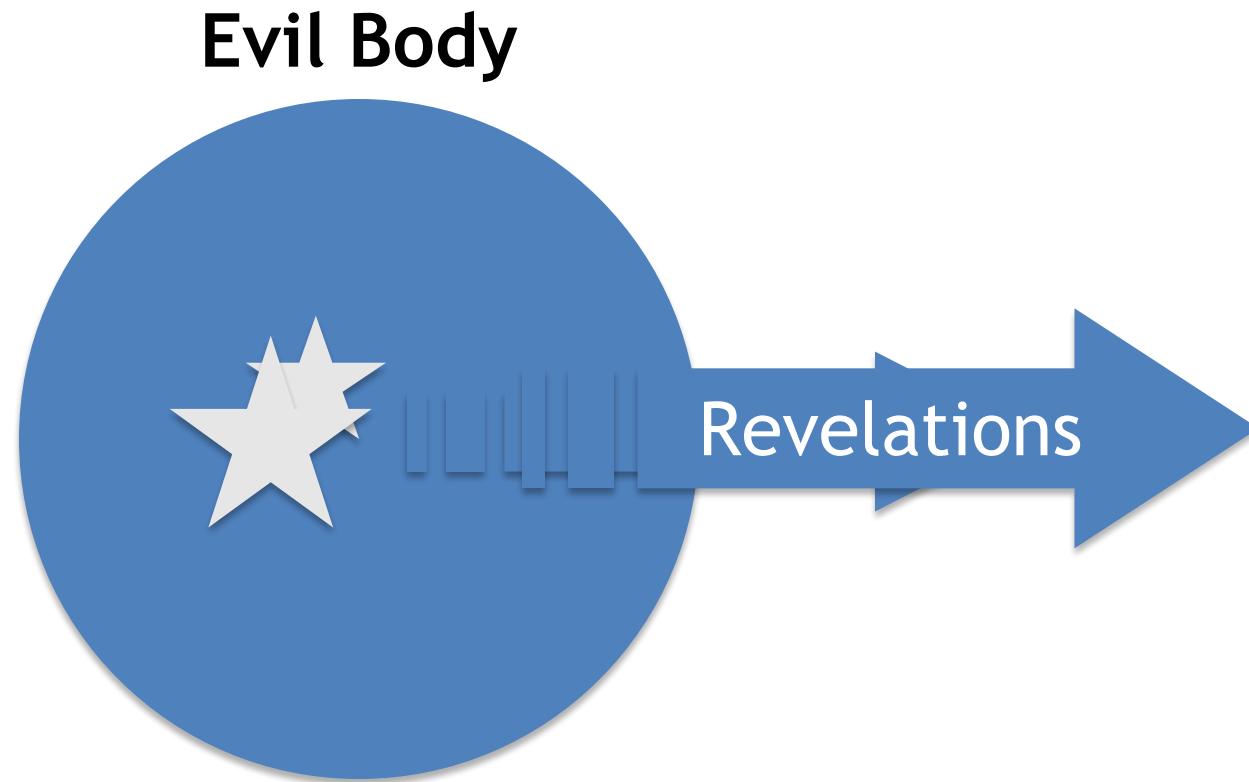
Cosmos



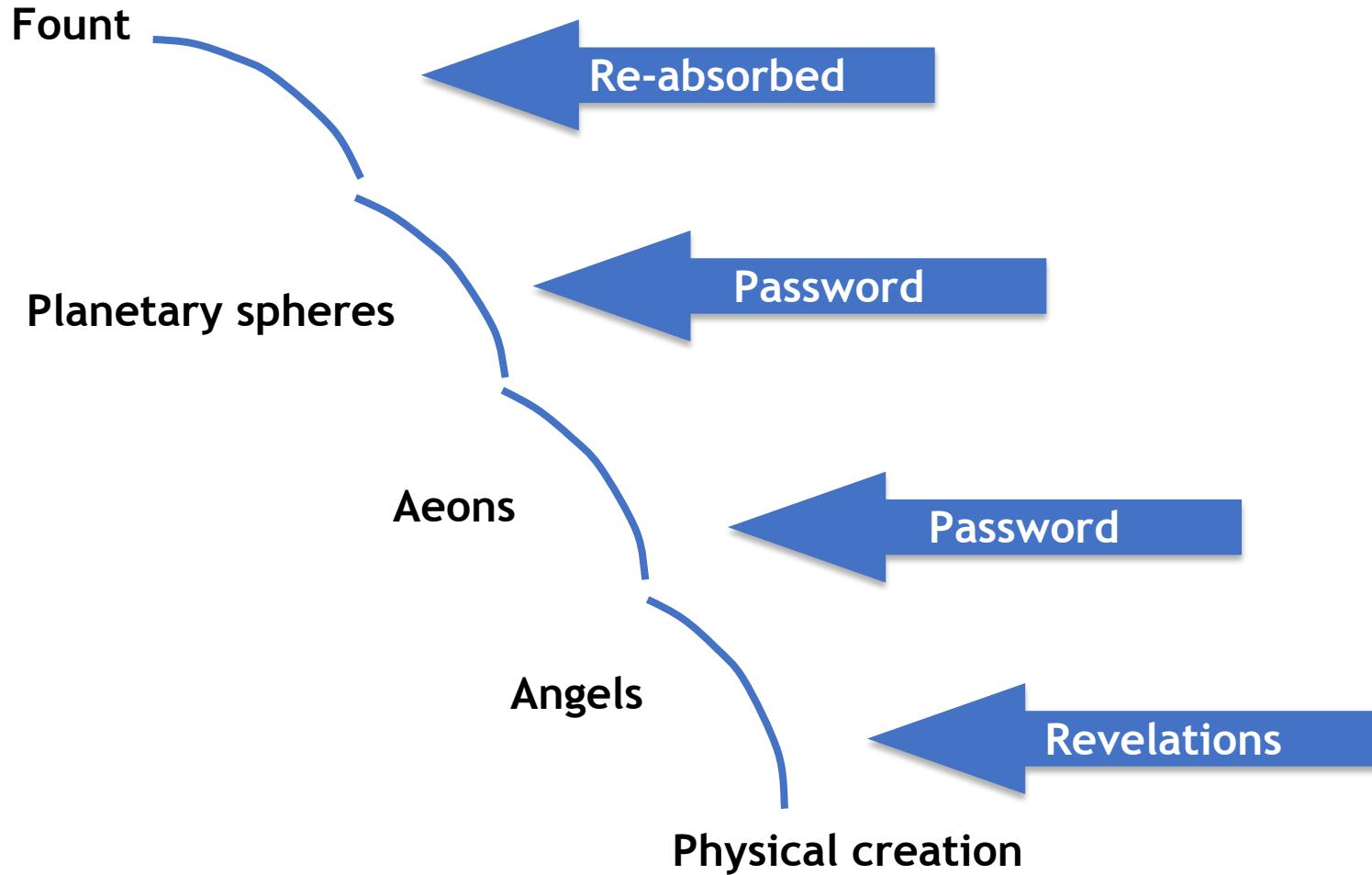
Creator: Descending Waterfall



Man: ‘Home Sick Angel’



Salvation



Selected History

Proto-Gnosticism or incipient Gnosticism during New Testament era

Visible movement in 2nd Century (Valentinus 136-165)

Manicheanism (Mani - Iraq - 216-276 AD) - Augustine ex Mani

Cathars (1000-1300) put down by Inquisition (Brown: *The Blood/Grail*)

Jacob Boehme - German philosopher (1618-1625) - based on Valentinus

Free-Masonry (1717 to today)

William Blake (1757-1857) and Rosicrucianism

German Idealist philosophy Hegel (1770-1850): To Fascism

Carl Marx (1818-1883) - Dialectic materialism and Leninism

Madame Helena Blavatsky (1831-1890), Theosophy/Metaphysics

Rudolf Steiner (1861-1925), Anthroposophy, based on Idealism & Theosophy

Carl Jung (1865 - 1961) Psychologist

F W Kenyon (1867-1948) Metaphysics behind Kenneth Hagin

A very long war with the Gospel

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The modern self

Carl Trueman
How did we get here?

His genealogy

1. Jean-Jacques Rousseau (1712-1778 - The French Revolution)
2. Wordsworth, Shelley, and Blake (The Romanticists, later 18th Century)
3. Nietzsche (1844-1900)
4. Marx (1818-1883)
5. Darwin (1809-1882)
6. Freud (1856-1939)
7. Simone de Beauvoir (1908-1986 - wife of Jean-Paul Sartre)
8. The Freud-Marx “wedding”: Reich & Marcuse
9. Shulamith Firestone (1945-2012)

Disappearing Church

Mark Sayers

Mark Sayers social analysis

1. The highest good is individual freedom, happiness, **self-definition**, and self-expression.
2. Traditions, religions, received wisdom, regulations, and social ties that restrict individual freedom, happiness, **self-definition**, and self-expression must be reshaped, deconstructed, or destroyed.
3. The world will inevitably improve as the scope of individual freedom grows. Technology—in particular the Internet—will motor this progression toward utopia.
4. The primary social ethic is tolerance of everyone's **self-defined** quest for individual freedom and self-expression. Any deviation from this ethic of tolerance is dangerous and must not be tolerated. Therefore social justice is less about economic or class inequality, and more about issues of equality relating to

Mark Sayers social analysis

5. Humans are inherently good.
6. Large-scale structures and institutions are suspicious at best and evil at worst
(note: covid conspiracy theories—mainstream media is part of the conspiracy).
7. Forms of external authority are rejected and personal authenticity is lauded.

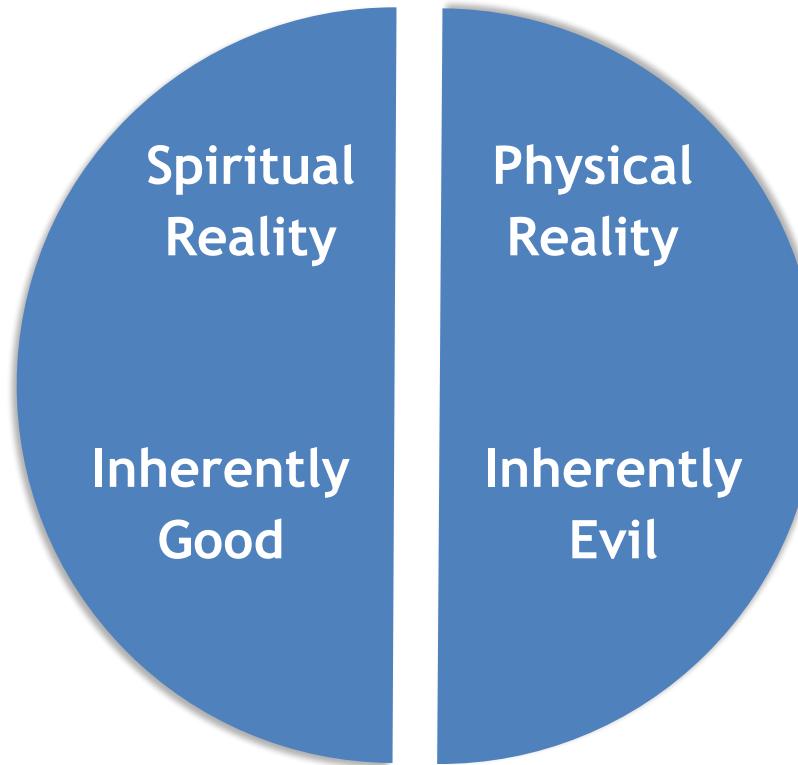
Humanist neo-fascist ideology

Enslaved by the “Powers”

Dualism

Cosmos

1. The divine spark within, something to discover.
2. This is the true self. To discover this self is the basis of freedom, identity and meaning.
3. Finding this self-discovered and self-determined self is a fundamental right, like other human rights.

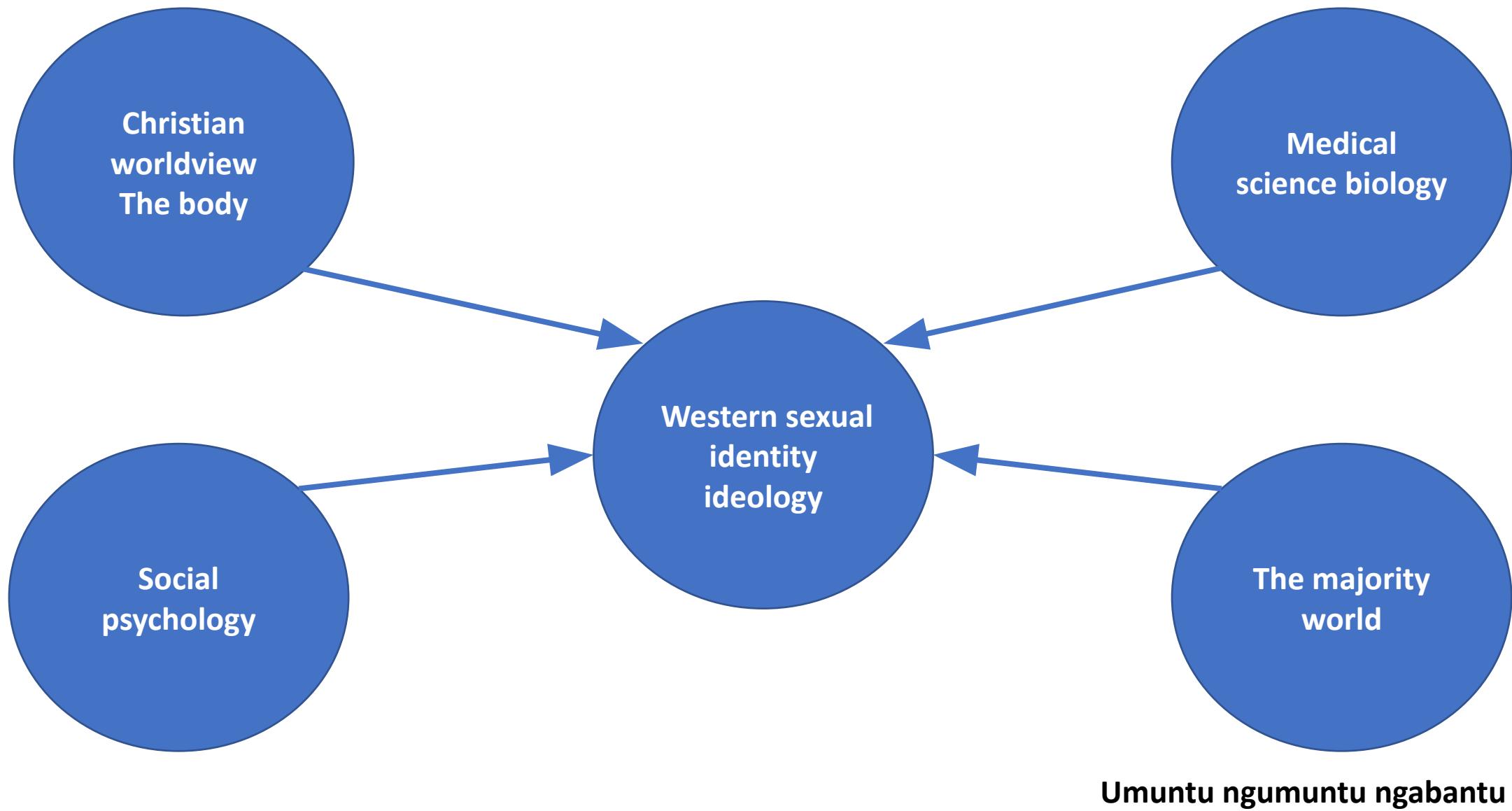


1. History, traditions, social norms and institutions usually collide with the discovery of self.
2. They are part of the "system".
3. The body I inhabit is not essential to who I am.
4. The body is a "thing" which I can reject, override, transform and subject to my true self.

The body, abortion and gender transition

1. Human consciousness and the ability to choose makes a person and person.
2. The true self is the one I discover within, which leads to my choice to authenticate myself.
3. The body is a “thing” which I can transcend and subject to my will. It is not essentially who or what I am.
4. The right to choose one of many sexual identity preferences arises from the fact that the body is a “thing”, not my actual self. I can choose to subject it to surgery.
5. Because foetuses are not yet able to be conscious or make choices, they are not yet human. The same applies to new born's. Abortion is the right of the mother, because she is a human, having consciousness.
6. Ethically, to euthanize a new born baby is no different from abortion, because a baby does not have consciousness sufficient to make choices (Skinner).
7. Human consciousness and choice apply to individuals, not families or communities. Therefore

The vulnerability of the ideology



The clash of the kingdoms

1. A spiritual confrontation between two powers

- The biblical worldview of the “powers”
- An ideological and cultural war
- “Self possession” and cultural suicide
- Proclaim the good news and debunk the ideology

2. Biblical Christian identity points of relevance

- Divine image (male and female), Adam/new Adam, authority, dignity.
- Anthropology, being human in community [Umuntu ngumuntu ngabantu]

Discipleship and pastoral care

- It is not my place to address this. Each local church, and wider church network, must work out their own response.
- These are tools offered as a broad framework for facing the challenges before us.