

Sethian Gnosticism And The Platonic Tradition

Nag Hammadi, Gnosticism, and Early
Christianity Brill's Companion to the Reception of Plato
in Antiquity The Gnostic Bible Plato's Parmenides and
Its Heritage Cosmology and Fate in Gnosticism and
Graeco-Roman Antiquity Practicing Gnosis Beyond
Gnosticism Rethinking "Gnosticism" Introduction to
"Gnosticism" The Key Gnosticism, Platonism and the
Late Ancient World The Gospels of the
Marginalized The Thirteenth Apostle: Revised
Edition The Beliefnet Guide to Gnosticism and Other
Vanished Christianities Paradise Reconsidered in
Gnostic Mythmaking Christianity in the Second
Century Platonisms The Gospel of Judas Did God
Care? Apocalypse of the Alien God Revelation,
Literature, and Community in Late Antiquity The
Platonizing Sethian Background of Plotinus's
Mysticism Gnostic Religion in Antiquity Plato's
Parmenides and Its Heritage: Its Reception in
Neoplatonic, Jewish, and Christian Texts Neoplatonism
and Gnosticism Sethian Gnosticism and the Platonic
Tradition What is Gnosticism? Spiritual Taxonomies and
Ritual Authority The Gnostic New Age Mathematical
Theologies The Gnostics Neoplatonism and
Gnosticism ~ The Gnostic Gospel of the Egyptians Plotinus in
Dialogue with the Gnostics Elenchus of Biblica The
Secret Revelation of John The Gnostic World The
Cambridge History of Philosophy in Late Antiquity The
Rediscovery of Gnosticism Gnosticism and Later
Platonism

Nag Hammadi, Gnosticism, and Early Christianity

A study of gnosticism examines the various ways early Christians strove to define themselves in a pluralistic Roman society, while questioning the traditional ideas of heresy and orthodoxy that have previously influenced historians.

Brill's Companion to the Reception of Plato in Antiquity

In recent decades our view of Gnosticism has been revolutionized by the discovery of a Coptic Gnostic library at Nag-Hammadi, Egypt. Currently, Gnosticism is seen as a phenomenon extending far beyond Christianity and displaying a strong Platonic influence. The opposition between the two systems was certainly not as sharp as Plotinus claimed. Where, why, and how the ideological lines were drawn is discussed in the light of the new historical evidence.

The Gnostic Bible

From its earliest days, Christianity has been marked by a rich diversity of beliefs and practices. Different interpretations of Jesus' life and mission, as well as conflicting views about worship and rituals, gave rise to numerous sects in the first centuries C.E. Condemned as heretical by the official Church, these early movements were lost to history until the twentieth century, when the discovery of ancient documents opened a new perspective on the

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evolution of Christianity. The Beliefnet® Guide to Gnosticism and Other Vanished Christianities is a fascinating look at the diverse strands of the early Christian church. It examines the alternative Christian ideas propagated by the Gnostics, Sethians, Valentinians, Marcionites, Encratites, and Montanists, illuminating the philosophical sources and religious traditions that fostered them. Special attention is given to sects that presented the greatest challenges to the developing orthodoxy: the Hermeticists, the Manicheans, and the Neoplatonists. There are also thought-provoking discussions about the secret Gospel of Mark and the Gospels of Mary and Thomas, and the newly discovered Gospel of the Savior. From the premier source of information on religion and spirituality, the Beliefnet Guides introduce you to the major traditions, leaders, and issues of faith in the world today. This authoritative, fully accessible guide to early Christian movements sheds light on the hidden histories and intriguing mysteries that fueled the extraordinary success of books ranging from Dan Brown's blockbuster *The Da Vinci Code* to Elaine Pagels's critically acclaimed *Beyond Belief: The Secret Gospel of Thomas*.

Plato's Parmenides and Its Heritage

Cosmology and Fate in Gnosticism and Graeco-Roman Antiquity

Specialists in Gnosticism and Neoplatonism from a number of disciplines explore the relationship

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between the two schools of thought. Their topics include the derivation of matter in monistic Gnosticism, the setting of the Platonizing Sethian treatises in Middle Platonism, and aseity and connectedness in the Plotinian philosophy of providence. The ten papers are from seminars of the Society of Biblical Literature 1993-98. They are not indexed. c. Book News Inc.

Practicing Gnosis

The Gnostic World is an outstanding guide to Gnosticism, written by a distinguished international team of experts to explore Gnostic movements from the distant past until today. These themes are examined across sixty-seven chapters in a variety of contexts, from the ancient pre-Christian to the contemporary. The volume considers the intersection of Gnosticism with Jewish, Christian, Islamic and Indic practices and beliefs, and also with new religious movements, such as Theosophy, Scientology, Western Sufism, and the Nation of Islam. This comprehensive handbook will be an invaluable resource for religious studies students, scholars, and researchers of Gnostic doctrine and history.

Beyond Gnosticism

Brakke writes a pioneering study of the way the demon role relates to religious thinking and to cultural anxieties. The author's sources include biographies of exceptional monks, collections of monastic sayings and stories, letters from ascetic teachers to their

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disciples, sermons, community rules, and biblical commentaries. When monks imagined the resistance that they had to overcome in cultivating their selves or the temptation that offered an easier path, they saw supernatural beings that could take the shapes of animals, women, boys, and false angels in their attempts to seduce monks away from their devotion to God. And when they considered the inclinations in their own selves that opposed their best intentions, they concluded that demons introduced such problematic "thoughts" to their minds. Although the last twenty years has seen an explosion of scholarship on early Christian asceticism, producing brilliant explorations of the body, sexual renunciation, fasting, and gender, combat with demons has been left relatively unexplored.

Rethinking "Gnosticism"

Christianity in the Second Century seeks to show how academic study on this critical period of Christian development has undergone change over the last thirty years. It focuses on contributions from early Christian and ancient Jewish studies, and ancient history, all of which have contributed to a changing scholarly landscape.

Introduction to "Gnosticism"

The Gospel of Judas: On a Night with Judas Iscariot presents a fresh translation of the Gospel of Judas, with introduction, commentary, and notes. Originally published with considerable international fanfare in

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2006, the Gospel of Judas has prompted a vibrant discussion among scholars and other interested readers about the meaning of the text and the place of Judas Iscariot in the story of Jesus and the history of the church. Meyer, a member of the original research team assembled by the National Geographic Society to edit, translate, and publish the Gospel of Judas and the remaining texts in what is now called Codex Tchacos, here offers an up-to-date and thoroughly accessible translation of the Gospel of Judas, expanded with new fragments of the text and informed by the latest scholarship. He adds reminiscences of the work on the Coptic text when it first was coming to light in 2005 and 2006. This book also includes reflections on the extensive literature, beyond the Gospel of Judas, on the figure of Judas Iscariot, with suggestions for a literary interpretation of Judas--an interpretation that may have a dramatic impact upon our understanding of the role of Judas Iscariot in the story of Jesus's passion.

The Key

Gnosticism, Platonism and the Late Ancient World

Plato's Parmenides and Its Heritage presents in two volumes ground-breaking results in the history of interpretation of Plato's Parmenides, the culmination of six years of international collaboration by the SBL Annual Meeting seminar, "Rethinking Plato's Parmenides and Its Platonic, Gnostic and Patristic

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Reception” (2001–2007). The theme of Volume 1 is the dissolution of firm boundaries for thinking about the tradition of Parmenides interpretation from the Old Academy through Middle Platonism and Gnosticism. The volume suggests a radically different interpretation of the history of thought from Plato to Proclus than is customary by arguing against Proclus's generally accepted view that there was no metaphysical interpretation of the Parmenides before Plotinus in the third century C.E. Instead, this volume traces such metaphysical interpretations, first, to Speusippus and the early Platonic Academy; second, to the Platonism of the first and second centuries C.E. in figures like Moderatus and Numenius; third, to the emergence of an exegetical tradition that read Aristotle's categories in relation to the Parmenides; and, fourth, to important Middle Platonic figures and texts. The contributors to Volume 1 are Kevin Corrigan, Gerald Bechtle, Luc Brisson, John Dillon, Thomas Szlezák, Zlatko Pleše, Noel Hubler, John D. Turner, Johanna Brankaer, Volker Henning Drecoll, and Alain Lernoald.

The Gospels of the Marginalized

An examination of Gnostic religion in Late Antiquity within its historical and religious context, using Greek, Latin and Coptic sources.

The Thirteenth Apostle: Revised Edition

By questioning the modern categories of Plato and Platonism, this book offers new ways of reading the

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Platonic dialogues and the many traditions that resonate in them from Antiquity to Post-Modernity.

The Beliefnet Guide to Gnosticism and Other Vanished Christianities

Valentinus was a popular, influential, and controversial early Christian teacher. His school flourished in the second and third centuries C.E. Yet because his followers ascribed the creation of the visible world not to a supreme God but to an inferior and ignorant Creator-God, they were from early on accused of heresy, and rumors were spread of their immorality and sorcery. Beyond Gnosticism suggests that scholars approach Valentinians as an early Christian group rather than as a representative of ancient "Gnosticism"-a term notoriously difficult to define. The study shows that Valentinian myths of origin are filled with references to lifestyle (such as the control of emotions), the Christian community, and society, providing students with ethical instruction and new insights into their position in the world. While scholars have mapped the religio-historical and philosophical backgrounds of Valentinian myth, they have yet to address the significance of these mythmaking practices or emphasize the practical consequences of Valentinians' theological views. In this groundbreaking study, Ismo Dunderberg provides a comprehensive portrait of a group hounded by other Christians after Christianity gained a privileged position in the Roman Empire. Valentinians displayed a keen interest in mythmaking and the interpretation of myths, spinning

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complex tales about the origin of humans and the world. As this book argues, however, Valentinian Christians did not teach "myth for myth's sake." Rather, myth and practice were closely intertwined. After a brief introduction to the members of the school of Valentinus and the texts they left behind, Dunderberg focuses on Valentinus's interpretation of the biblical creation myth, in which the theologian affirmed humankind's original immortality as a present, not lost quality and placed a special emphasis on the "frank speech" afforded to Adam by the supreme God. Much like ancient philosophers, Valentinus believed that the divine Spirit sustained the entire cosmic chain and saw evil as originating from conspicuous "matter." Dunderberg then turns to other instances of Valentinian mythmaking dominated by ethical concerns. For example, the analysis and therapy of emotions occupy a prominent place in different versions of the myth of Wisdom's fall, proving that Valentinians, like other educated early Christians, saw Christ as the healer of emotions. Dunderberg also discusses the Tripartite Tractate, the most extensive account to date of Valentinian theology, and shows how Valentinians used cosmic myth to symbolize the persecution of the church in the Roman Empire and to create a separate Christian identity in opposition to the Greeks and the Jews.

Paradise Reconsidered in Gnostic Mythmaking

Papers from a conference held 2007, Princeton University.

Christianity in the Second Century

Introduction to "Gnosticism": Ancient Voices, Christian Worlds is the first textbook on Gnosticism, guiding students through the most significant of the Nag Hammadi texts, grouping them by theme and genre, and revealing to the uninitiated their most inscrutable mysteries.

Platonisms

Gnosticism was a wide-ranging religious movement of the first millennium CE—with earlier antecedents and later flourishings—whose adherents sought salvation through knowledge and personal religious experience. Gnostic writings offer striking perspectives on both early Christian and non-Christian thought. For example, some gnostic texts suggest that god should be celebrated as both mother and father, and that self-knowledge is the supreme path to the divine. Only in the past fifty years has it become clear how far the gnostic influence spread in ancient and medieval religions—and what a marvelous body of scriptures it produced. The selections gathered here, in poetic, readable translation, represent Jewish, Christian, Hermetic, Mandaean, Manichaean, Islamic, and Cathar expressions of gnostic spirituality. Their regions of origin include Egypt, the Greco-Roman world, the Middle East, Syria, Iraq, China, and France. Also included are introductions, notes, an extensive glossary, and a wealth of suggestions for further reading.

The Gospel of Judas

"It is not the time of the creation in itself that disturbs us, nor is it the so-called fall or the time when mankind wandered the world between light and darkness. What disturbs us is what we suspect transpired in the time before time." Magister Amarantus Sodalitas Sanctum Seth Classical Gnosticism points to a path, which is not a path, but rather a path between the paths. It is a story told at the strike of the thirteenth hour on the mystical dial of the wise; from a mental position between truth and falsehood, reality and dream, in a spiritual place that unites all things in a point without a centre. The tradition, to which this book refers is based on Biblical stories of creation, the nature of God, how man came to live on earth, and how we may recapture what humanity lost. This tradition has a systematic enquiring approach to redemption. It thus relies on our own understanding and our own experiences to grasp it. This is the path called Gnosticism; Sethian Gnosticism.

Did God Care?

This Festschrift contains essays on a broad range of topics that deal with Sethian, Valentinian and other early Christian thought, as well as with Platonism and Neoplatonism, including especially the interaction between Greek philosophy and Gnosticism in late antiquity.

Apocalypse of the Alien God

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[This] book acquaints the beginner with the topic of gnosticism and early Christianity and presents to the specialist some of the new frontiers their colleagues are exploring. For the beginner there is a concise introduction to gnosticism. It covers the issues of origin, literature, leading ideas, and possible links with early Christianity. Each contributor has prepared a preface to his or her paper that points to its salient features and explains how the essay fits into the overall subject of the book. --from the Preface

Revelation, Literature, and Community in Late Antiquity

Most anyone interested in such topics as creation mythology, Jungian theory, or the idea of "secret teachings" in ancient Judaism and Christianity has found "gnosticism" compelling. Yet the term "gnosticism," which often connotes a single rebellious movement against the prevailing religions of late antiquity, gives the false impression of a monolithic religious phenomenon. Here Michael Williams challenges the validity of the widely invoked category of ancient "gnosticism" and the ways it has been described. Presenting such famous writings and movements as the Apocryphon of John and Valentinian Christianity, Williams uncovers the similarities and differences among some major traditions widely categorized as gnostic. He provides an eloquent, systematic argument for a more accurate way to discuss these interpretive approaches. The modern construct "gnosticism" is not justified by any ancient self-definition, and many of

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the most commonly cited religious features that supposedly define gnosticism phenomenologically turn out to be questionable. Exploring the sample sets of "gnostic" teachings, Williams refutes generalizations concerning asceticism and libertinism, attitudes toward the body and the created world, and alleged features of protest, parasitism, and elitism. He sketches a fresh model for understanding ancient innovations on more "mainstream" Judaism and Christianity, a model that is informed by modern research on dynamics in new religious movements and is freed from the false stereotypes from which the category "gnosticism" has been constructed.

The Platonizing Sethian Background of Plotinus's Mysticism

Gnosticism is a countercultural spirituality that forever changed the practice of Christianity. Before it emerged in the second century, passage to the afterlife required obedience to God and king. Gnosticism proposed that human beings were manifestations of the divine, unsettling the hierarchical foundations of the ancient world. Subversive and revolutionary, Gnostics taught that prayer and mediation could bring human beings into an ecstatic spiritual union with a transcendent deity. This mystical strain affected not just Christianity but many other religions, and it characterizes our understanding of the purpose and meaning of religion today. In *The Gnostic New Age*, April D. DeConick recovers this vibrant underground history to prove that Gnosticism was not suppressed or defeated by

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the Catholic Church long ago, nor was the movement a fabrication to justify the violent repression of alternative forms of Christianity. Gnosticism alleviated human suffering, soothing feelings of existential brokenness and alienation through the promise of renewal as God. DeConick begins in ancient Egypt and follows with the rise of Gnosticism in the Middle Ages, the advent of theosophy and other occult movements in the nineteenth and early twentieth centuries, and contemporary New Age spiritual philosophies. As these theories find expression in science-fiction and fantasy films, DeConick sees evidence of Gnosticism's next incarnation. Her work emphasizes the universal, countercultural appeal of a movement that embodies much more than a simple challenge to religious authority.

Gnostic Religion in Antiquity

Mathematical Theologies uncovers the lost history of Christianity's encounters with Pythagorean religious ideas before the Renaissance. David Albertson shows that the writings of Thierry of Chartres (d. 1157) and Nicholas of Cusa (d. 1464) represent a robust Christian Neopythagoreanism that reconceived the Trinity and the Incarnation within the framework of Greek number theory. Their sophisticated mathematical theologies challenge contemporary assumptions about the relation of religion and modern science. David Albertson surveys the slow formation of Neopythagorean theologies of the divine One from the Old Academy through Middle Platonism into the Middle Ages. Against this backdrop, Thierry of

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Chartres's writings stand out as the first authentic retrieval and incorporation of Neopythagoreanism within western Christianity. By reading Boethius and Augustine against the grain, Thierry reactivated a suppressed potential in ancient Christian traditions that harmonized the divine Word with notions of divine Number. Despite fame during his lifetime, Thierry's ideas remained well outside the medieval mainstream. Nicholas rediscovered anonymous fragments of Thierry and his medieval readers, and drew on them liberally in his first mystical treatise. Yet tensions among this collection of sources drove Cusanus to try to reconcile their competing understandings of Word and Number. Over three decades Nicholas eventually learned how to articulate traditional Christian dogmas within a Neopythagorean cosmology of mathematized nature - anticipating the situation of modern Christian thought after the seventeenth century. *Mathematical Theologies* skillfully guides readers through the newest scholarship on Pythagoreanism, the school of Chartres, and Cusanus, while revising some of the categories that have separated those fields in the past.

Plato's Parmenides and Its Heritage: Its Reception in Neoplatonic, Jewish, and Christian Texts

In recent decades our view of Gnosticism has been revolutionized by the discovery of a Coptic Gnostic library at Nag-Hammadi, Egypt. Currently, Gnosticism is seen as a phenomenon extending far beyond Christianity and displaying a strong Platonic influence.

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The opposition between the two systems was certainly not as sharp as Plotinus claimed. Where, why, and how the ideological lines were drawn is discussed in the light of the new historical evidence.

Neoplatonism and Gnosticism

The point of view put forth in the following pages differs greatly from the common perspective according to which the treatises 30 to 33 constitute a single work, a *Großschrift*, and this single work, Plotinus' essential response to the Gnostics. Our perspective is that of an ongoing discussions with his "Gnostic"—yet Platonizing—friends, which started early in his writings (at least treatise 6), developed into what we could call a *Großzyklus* (treatises 27 to 39), and went on in later treatises as well (e. g. 47-48, 51).

Sethian Gnosticism and the Platonic Tradition

In the second century, Platonist and Judeo-Christian thought were sufficiently friendly that a Greek philosopher could declare, "What is Plato but Moses speaking Greek?" Four hundred years later, a Christian emperor had ended the public teaching of subversive Platonic thought. When and how did this philosophical rupture occur? Dylan M. Burns argues that the fundamental break occurred in Rome, ca. 263, in the circle of the great mystic Plotinus, author of the *Enneads*. Groups of controversial Christian metaphysicians called Gnostics ("knowers")

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frequented his seminars, disputed his views, and then disappeared from the history of philosophy—until the 1945 discovery, at Nag Hammadi, Egypt, of codices containing Gnostic literature, including versions of the books circulated by Plotinus's Christian opponents. Blending state-of-the-art Greek metaphysics and ecstatic Jewish mysticism, these texts describe techniques for entering celestial realms, participating in the angelic liturgy, confronting the transcendent God, and even becoming a divine being oneself. They also describe the revelation of an alien God to his elect, a race of "foreigners" under the protection of the patriarch Seth, whose interventions will ultimately culminate in the end of the world. *Apocalypse of the Alien God* proposes a radical interpretation of these long-lost apocalypses, placing them firmly in the context of Judeo-Christian authorship rather than ascribing them to a pagan offshoot of Gnosticism. According to Burns, this Sethian literature emerged along the fault lines between Judaism and Christianity, drew on traditions known to scholars from the Dead Sea Scrolls and Enochic texts, and ultimately catalyzed the rivalry of Platonism with Christianity. Plunging the reader into the culture wars and classrooms of the high Empire, *Apocalypse of the Alien God* offers the most concrete social and historical description available of any group of Gnostic Christians as it explores the intersections of ancient Judaism, Christianity, Hellenism, myth, and philosophy.

What is Gnosticism?

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Karen L. King offers an illuminating reading of this ancient text, said to be Christ's revelation to his disciple John. In her analysis, the Revelation becomes a comprehensible religious vision--and a window on the religious culture of the Roman Empire. A translation of the complete Secret Revelation of John is included.

Spiritual Taxonomies and Ritual Authority

In *Cosmology and Fate in Gnosticism and Graeco-Roman Antiquity*, Denzey Lewis explores the rhetoric of "enslavement to fate" in the intellectual history of the 2nd century C.E., which she argues is differently articulated by ancient authors but to similar rhetorical ends.

The Gnostic New Age

Examining the mythology in and social reality behind a group of texts rewriting Genesis, to which certain leaders of the early church occasionally attached the label 'Ophite,' this book offers a new understanding of Sethianism and the origins of Gnosticism.

Mathematical Theologies

April DeConick offers a new translation of the Gospel of Judas, one which seriously challenges the National Geographic interpretation of a good Judas.

The Gnostics

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The Cambridge History of Philosophy in Late Antiquity comprises over forty specially commissioned essays by experts on the philosophy of the period 200–800 CE. Designed as a successor to The Cambridge History of Later Greek and Early Medieval Philosophy (edited by A. H. Armstrong), it takes into account some forty years of scholarship since the publication of that volume. The contributors examine philosophy as it entered literature, science and religion, and offer new and extensive assessments of philosophers who until recently have been mostly ignored. The volume also includes a complete digest of all philosophical works known to have been written during this period. It will be an invaluable resource for all those interested in this rich and still emerging field.

Neoplatonism and Gnosticism

The essays in Practicing Gnosis demonstrate that the Gnostics were not necessarily trendy intellectuals seeking epistemological certainties. Instead, this book explores how Gnostics were seeking religious experiences that relied on practices including ritual, magic, liturgy, and theurgy. This book celebrates the career of Birger A. Pearson.

~Theœ Gospel of the Egyptians

Le 23 novembre 1964, jour de la promulgation de Lumen Gentium, la constitution dogmatique sur l'Eglise, marque un événement: c'est la première fois dans l'histoire de l'Eglise qu'une assemblée de la Sainte Eglise s'exprime solennellement sur la vie

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consacree. Le sixieme chapitre de la constitution traite de la signification et de l'essence de la vie religieuse, la reliant au mystere de l'Eglise, peuple de Dieu. Ce texte conciliaire presente la vie religieuse comme un etat canonique, celui du chretien qui tend, dans un institut de perfection, a la charite parfaite et consacre sa vie a Dieu et aux hommes ppar la profession des conseils evangeliques de chastete, pauvreté et obeissance. De toute evidence, cette declaration doctrinale est importante pour l'Eglise et pour le developpement de la vie consacree dans l'Eglise. En lisant Lumen Gentium, on est assez vite frappe par le debut abrupt du sixieme chapitre sur les religieux; car tous les autres chapitres s'ouvrent par une breve introduction. Cepedant on ne peut deracher ce chapitre de ce que a ete dit precedemment sur la vocation universelle a la saintete. En fait, l'histoire du texte fait clairement ressortir le lien qui unit ces chapitres.

Plotinus in Dialogue with the Gnostics

Plato's Parmenides and Its Heritage presents in two volumes ground-breaking results in the history of interpretation of Plato's Parmenides, the culmination of six years of international collaboration by the SBL Annual Meeting seminar, "Rethinking Plato's Parmenides and Its Platonic, Gnostic and Patristic Reception" (2001-2007). Volume 2 examines and establishes for the first time evidence for a significant knowledge of the Parmenides in Philo, Clement, and patristic sources. It offers an extensive and balanced analysis of the case for and against the various

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possible attributions of date and authorship of the Anonymous Commentary in relation to Gnosticism, Middle Platonism, and Neoplatonism and argues that on balance the case for a pre-Plotinian authorship is warranted. It also undertakes for the first time in this form an examination of the Parmenides in relation to Jewish and Christian thought, moving from Philo and Clement through Origen and the Cappadocians to Pseudo-Dionysius. The contributors to Volume 2 are Matthias Vorwerk, Kevin Corrigan, Luc Brisson, Volker Henning Drecoll, Tuomas Rasimus, John F. Finamore, John M. Dillon, Sara Ahbel-Rappe, Gerald Bechtle, David T. Runia, Mark Edwards, Jean Reynard, and Andrew Radde-Gallwitz.

Elenchus of Biblica

In The Platonizing Sethian Background of Plotinus's Mysticism, Zeke Mazur offers a radical reconceptualization of Plotinus with reference to Gnostic thought and praxis, chiefly as evidenced by Coptic works among the Nag Hammadi Codices whose Greek Vorlagen were read in Plotinus's school.

The Secret Revelation of John

The people of the late ancient Mediterranean world thought about and encountered gods, angels, demons, heroes, and other spirits on a regular basis. These figures were diverse, ambiguous, and unclassified and were not ascribed any clear or stable moral valence. Whether or not they were helpful or harmful under specific circumstances determined if

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and what virtues were attributed to them. That all changed in the third century C.E., when a handful of Platonist philosophers—Plotinus, Origen, Porphyry, and Iamblichus—began to produce competing systematic discourses that ordered the realm of spirits in moral and ontological terms. In *Spiritual Taxonomies and Ritual Authority*, Heidi Marx-Wolf recounts how these Platonist philosophers organized the spirit world into hierarchies, or "spiritual taxonomies," positioning themselves as the high priests of the highest gods in the process. By establishing themselves as experts on sacred, ritual, and doctrinal matters, they were able to fortify their authority, prestige, and reputation. The Platonists were not alone in this enterprise, and it brought them into competition with rivals to their new authority: priests of traditional polytheistic religions and gnostics. Members of these rival groups were also involved in identifying and ordering the realm of spirits and in providing the ritual means for dealing with that realm. Using her lens of spiritual taxonomy to look at these various groups in tandem, Marx-Wolf demonstrates that Platonist philosophers, Christian and non-Christian priests, and gnostics were more interconnected socially, educationally, and intellectually than previously recognized.

The Gnostic World

The Gospels of the Marginalized provides an exciting new study of three of the most maligned figures in the New Testament story of Jesus: Thomas, usually considered the quintessential doubter among the

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disciples; Mary Magdalene, characterized as a repentant prostitute during much of the history of the church; and Judas Iscariot, presented as the despicable disciple of Jesus who betrayed his master for money. In this book Marvin Meyer, one of the most prominent of the scholars of gnostic texts and other early Christian literature, offers fresh and accurate translations of the Gospels of Thomas, Mary, and Judas, with their proclamation of the good news of the wisdom of Jesus, and he uses these gospels as the occasion to reexamine the place of Thomas, Mary Magdalene, and Judas Iscariot in the Jesus movement. His striking analysis suggests that Thomas was no doubter, that Mary Magdalene was a beloved disciple in the inner circles of disciples around Jesus, and that the tale of Judas Iscariot as betrayer of Jesus is a piece of fiction. Meyer adds a "Gospel of the Redeemed" as a vivid illustration of how the gospel story of Jesus might read with Jesus as a Jewish teacher of wisdom and Thomas, Mary, and Judas restored as loyal followers of the teacher from Nazareth.

The Cambridge History of Philosophy in Late Antiquity

Brill's Companion to the Reception of Plato in Antiquity demonstrates the variety of ways in which ancient readers responded to Plato, as author, as philosopher, and as leading intellectual light, from his own pupils until the sixth century CE.

The Rediscovery of Gnosticism

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In *Did God Care?* Dylan Burns offers the first comprehensive survey of providence (pronoia) in ancient philosophy, from Plato to Plotinus, that takes into full account the importance and innovations of early Christian thinkers, including Coptic Gnostic and Syriac sources.

Gnosticism and Later Platonism

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