

A SEPARATE GOD

The Origins and Teachings
of Gnosticism



*"The definitive statement that Gnosticism
emerged from within Christianity."*

— Birger A. Pearson

SIMONE PÉTREMENT

Separate God The Origins And Teachings Of Gnosticism

Diego kurilo



Separate God The Origins And Teachings Of Gnosticism:

A Separate God Simone Pétrement,1990 *A Separate God* Simone Pétrement,1993 The Irrevocable Call of God Richard H. Bell,2005 Richard Bell examines the impact of Paul s life changing experience before Damascus on his theological understanding of Israel The book considers the development of Paul s view concerning the election and salvation of Israel paying special attention to 1 Thessalonians Galatians and Romans The author examines Paul s critique of Israel s religion in the light of traditional protestant approaches and the new perspective The work concludes by considering some contemporary issues relating to Israel in the light of Paul s theology **BOOK JACKET** **The Heresy of Orthodoxy (Foreword by I. Howard Marshall)** Andreas J. Köstenberger,Michael J. Kruger,2010-06-09 Beginning with Walter Bauer in 1934 the denial of clear orthodoxy in early Christianity has shaped and largely defined modern New Testament criticism recently given new life through the work of spokesmen like Bart Ehrman Spreading from academia into mainstream media the suggestion that diversity of doctrine in the early church led to many competing orthodoxies is indicative of today s postmodern relativism Authors Köstenberger and Kruger engage Ehrman and others in this polemic against a dogged adherence to popular ideals of diversity Köstenberger and Kruger s accessible and careful scholarship not only counters the Bauer Thesis using its own terms but also engages overlooked evidence from the New Testament Their conclusions are drawn from analysis of the evidence of unity in the New Testament the formation and closing of the canon and the methodology and integrity of the recording and distribution of religious texts within the early church **The Gnostics and Their Archetypes** Diego kurilo, Gnosis derived from the ancient Greek gnosis meaning knowledge or also known as gnosticism a Latinized form of gnosis is a scientific religious term that encompasses various teachings and religious groups that flourished in the late 1st century and had their peak between the 2nd and 3rd centuries AD acting as precursors of later currents We could think that within these movements of connoisseurs many Christianities of a Gnostic nature perished since Christianity was born as a broad set of spiritual movements based on the life of Jesus of Nazareth The Christianity proposed by Paul of Tarsus triumphed and the Gnostic movements fell into disgrace and were considered heretical **The Complete Idiot's Guide to the Gnostic Gospels** J. Michael Matkin,2005 The founding of the early Christian Church had as much to do with politics and intrigue as it did with theology and religion This history and the documents uncovered at the Nag Hammadi site in Egypt have formed the basis of some of the most interesting and mysterious questions today Was Mary Magdalene a disciple of Jesus What role did Jesus mother Mary play What does the Gospel of Thomas tell us Enter The Complete Idiot s Guide to the Gnostic Gospels Expert author J Michael Matkin has provided easy and understandable overviews to all these major works and more With chapters discussing each of the major and minor documents found at Nag Hammadi the book also includes an overview of Gnosticism and its most influential people Readers get an easy understandable view of the early Church these relatively new documents and their meaning to

modern religion and philosophy today Gnostic Revisions of Genesis Stories And Early Jesus Traditions Gerard P. Luttikhuis, 2006 The book examines the critical use of biblical and early Christian traditions in such Christian Gnostic texts as the Apocryphon of John The Nature of the Archons The Apocalypse of Adam The Testimony of Truth The Apocalypse of Peter The Letter of Peter to Philip and the apocryphal Acts of John *Cosmology and Fate in Gnosticism and Graeco-Roman Antiquity* Nicola F. Denzey, 2013-04-09 In *Cosmology and Fate in Gnosticism and Graeco Roman Antiquity* Nicola Denzey Lewis dismisses Hans Jonas' mischaracterization of second century Gnosticism as a philosophically oriented religious movement built on the perception of the cosmos as negative or enslaving. A focused study on the concept of astrological fate in Gnostic writings including the Apocryphon of John the recently discovered Gospel of Judas Trimorphic Protennoia and the Pistis Sophia, this book reexamines their language of enslavement to fate. Gk heimarmene from its origins in Greek Stoicism its deployment by the apostle Paul to its later use by a variety of second century intellectuals both Christian and non-Christian. Denzey Lewis thus offers an informed and revisionist conceptual map of the ancient cosmos its influence and all those who claimed to be free of its potentially pernicious effects **Beyond Gnosticism** Ismo Dunderberg, 2008 Valentinus 100-160 C.E. was an influential Gnostic opposed to the practices that would later become part of the Christian orthodoxy. This text covers Valentinus's interpretation of the biblical creation myth in which he affirms mankind's original immortality and places a special emphasis on the frank speech afforded to Adam by God A Companion to Second-Century Christian 'Heretics' Antti Marjanen, Petri Luomanen, 2008 The book deals with thinkers and movements that were embraced by many second century religious seekers but which are now largely forgotten or known only as heretics: Basilides, Sethianism, Valentinus school, Marcion, Tatian, Bardaisan, Montanists, Cerinthus, Ebionites, Nazarenes, Jewish Christianity of the Pseudo-Clementines and Elchasites *Orthodoxy and Heresy in Early Christian Contexts* Paul A. Hartog, 2015-01-30 Eighty years ago Walter Bauer promulgated a bold and provocative thesis about early Christianity. He argued that many forms of Christianity started the race but one competitor pushed aside the others until this powerful orthodox version won the day. The victors re-wrote history, marginalizing all other perspectives and silencing their voices even though the alternatives possessed equal right to the title of normative Christianity. Bauer's influence still casts a long shadow on early Christian scholarship. Were heretical movements the original forms of Christianity? Did the heretics outnumber the orthodox? Did orthodox heresiologists accurately portray their opponents? And more fundamentally, how can one make any objective distinction between heresy and orthodoxy? Is such labeling merely the product of socially situated power? Did numerous valid forms of Christianity exist without any validating norms of Christianity? This collection of essays, each written by a relevant authority, tackles such questions with scholarly acumen and careful attention to historical, cultural, geographical, and socio-rhetorical detail. Although recognizing the importance of Bauer's critical insights, innovative methodologies, and fruitful suggestions, the contributors expose numerous claims of the Bauer thesis in both original and recent manifestations that fall

short of the historical evidence With contributions from Rodney Decker Carl Smith William Varner Rex Butler Bryan Litfin Brian Shelton David Alexander Edward Smither Glen Thompson **The Earliest Christologies** James L.

Papandrea,2016-03-24 In this clear and concise introduction to second century christologies James Papandrea sets out five of the principal images of Christ that dominated the postapostolic age Between varieties of adoptionism and brands of gnosticism Papandrea helps us see how Logos Christology was forged as the beginning of the church s orthodox confession

The Monstrosity of Christ Slavoj Zizek,John Milbank,2011-02-25 A militant Marxist atheist and a Radical Orthodox Christian theologian square off on everything from the meaning of theology and Christ to the war machine of corporate mafia What matters is not so much that i ek is endorsing a demythologized disenchanted Christianity without transcendence as that he is offering in the end despite what he sometimes claims a heterodox version of Christian belief John Milbank To put it even more bluntly my claim is that it is Milbank who is effectively guilty of heterodoxy ultimately of a regression to paganism in my atheism I am more Christian than Milbank Slavoj i ek In this corner philosopher Slavoj i ek a militant atheist who represents the critical materialist stance against religion s illusions in the other corner Radical Orthodox theologian John Milbank an influential and provocative thinker who argues that theology is the only foundation upon which knowledge politics and ethics can stand In *The Monstrosity of Christ* i ek and Milbank go head to head for three rounds employing an impressive arsenal of moves to advance their positions and press their respective advantages By the closing bell they have not only proven themselves worthy adversaries they have shown that faith and reason are not simply and intractably opposed i ek has long been interested in the emancipatory potential offered by Christian theology And Milbank seeing global capitalism as the new century s greatest ethical challenge has pushed his own ontology in more political and materialist directions Their debate in *The Monstrosity of Christ* concerns the future of religion secularity and political hope in light of a monstrous event God becoming human For the first time since i ek s turn toward theology we have a true debate between an atheist and a theologian about the very meaning of theology Christ the Church the Holy Ghost Universality and the foundations of logic The result goes far beyond the popularized atheist theist point counterpoint of recent books by Christopher Hitchens Richard Dawkins and others i ek begins and Milbank answers countering dialectics with paradox The debate centers on the nature of and relation between paradox and parallax between analogy and dialectics between transcendent glory and liberation Slavoj i ek is a philosopher and cultural critic He has published over thirty books including *Looking Awry* *The Puppet and the Dwarf* and *The Parallax View* these three published by the MIT Press John Milbank is an influential Christian theologian and the author of *Theology and Social Theory* *Beyond Secular Reason* and other books Creston Davis who conceived of this encounter studied under both i ek and Milbank [The Missing Gospels](#) Darrell L. Bock,2007-10-07 IS JESUS WHO YOU THINK HE IS Perhaps you ve heard the recent buzz about alternative Christianities and new gospels Speculations have shown up in magazines documentaries popular fiction and even on the big screen Much of the controversy stems from a library of ancient

texts found at Nag Hammadi Egypt Now revolutionary questions about the Christian faith are being raised as a result of these findings Is Jesus truly a divine Savior or just a teacher of wisdom Is orthodoxy a by product of third century or fourth century theologians Did Judas betray Jesus because of evil intent or a request by Jesus Does salvation include the physical body or just the soul Darrell L Bock takes you on a tour of the new claims as well as the controversial writings examining their origins and comparing them with traditional sources With discussion questions for group or individual study at the end of each chapter The Missing Gospels will help you understand the messages of all of these writings so you can form your own opinion This provocative work could even change what you believe Eschatology and the Saviour Sarah

Parkhouse,2019-09-05 Focusing on dialogue gospels and the Gospel of Mary this book highlights the complexity and diversity of early Christian literature **Guilt by Association** Geoffrey Stephen Smith,2015 Few literary innovations have exercised

as much influence upon Christian attitudes toward internal diversity as has the practice of organizing the names and alleged misdeeds of rival teachers into heresy catalogues For two millennia followers of Jesus have employed the heresy catalogue as a powerful weapon in internal struggles for legitimacy authority and supremacy Despite its enduring popularity and influence within the Christian tradition the heresy catalogue remains an underappreciated polemical genre among historians of early Christianity **Guilt by Association** explores the creation publication and circulation of heresy catalogues by second and early third century Christians Polemicists made use of these religious blacklists which include the names of heretical teachers along with summaries of their unsavory doctrines and nefarious misdeeds in order to discredit opponents and advocate their expulsion from the authentic Christianity community The heresy catalogue proved to be especially effective because it not only recast rival teachers as menacing adversaries but also reinforced such characterizations by organizing otherwise unaffiliated teachers into coherent intellectual social and scholastic communities that are established and sustained by demonic powers Geoffrey Smith focuses especially on the earliest Christian heresy catalogues including those found within the works of Justin Irenaeus and Hegesippus to shed new light upon the complex process through which early Christianity took shape *Valentinianism: New Studies* ,2019-10-07 Since Antiquity the movement associated with Valentinus has been

regarded as the most typical and the most representative exponent of Gnosticism Recent research has led to a new appraisal of Valentinianism as a distinct form of early Christianity that deserves to be understood in its own right Valentinianism served as a catalyst for the development of mainstream Christian doctrine exegesis and ritual Its connections to contemporary forms of Platonism are being progressively uncovered The present volume edited by Christoph Marksches and Einar Thomassen shows the current state of research on Valentinianism offering contributions by leading experts about the history of the movement contested aspects of Valentinian doctrine and the use and interpretation of the New Testament by the Valentinians **Rewritten Bible after Fifty Years: Texts, Terms, or Techniques?** József Zsengellér,2014-05-12

Rewritten Bible After Fifty Years presents the papers of a conference on the meanings and usages of the term *Rewritten*

Bible introduced by Geza Vermes in 1961. Leading scholars of the topic discuss their new insights and ideas comparing with Vermes' initiative whose participation on this conference was unfortunately the last chance for a life dialogue with him on this topic. Apart from the terminological discussions and comparisons, several case studies widen the scope of the notion of Rewritten Bible Scripture and rewriting as a genre and technique. *Paradise Reconsidered in Gnostic Mythmaking* Tuomas Rasimus, 2009-10-31. This book offers a new understanding of Sethianism and the origins of Gnosticism by examining the mythology in and social reality behind a group of texts to which certain leaders of the early church occasionally attached the label Ophite. In the unique Ophite mythology which rewrites the Genesis paradise story and is attested for example in Irenaeus *Adversus haereses* 1.30, the Apocryphon of John and *On the Origin of the World*, the snake's advice to eat of the tree of knowledge is considered positive: the creator and his angels are turned into demonic beasts and the true Godhead is presented as an androgynous heavenly projection of Adam and Eve. It is argued that Hans Martin Schenke's influential model of the Sethian system only reveals part of a larger whole to which the Ophite material belongs as an important and organic component. *Deliver Us from Evil* Richard H. Bell, 2007. My initial goal was to write a book on the defeat of Satan in New Testament theology covering all the witnesses of the New Testament using a title such as *Falling like lightning*. But it became evident that although the defeat of Satan is central to the exorcisms of the synoptic gospels, many authors of the New Testament simply do not speak explicitly about a defeat of Satan. For example Paul in Ephesians and Colossians if they explicitly speak of the devil or allude to him, speak instead of being redeemed from the dominion of Satan. I therefore moved more in the direction of considering how the human being is redeemed from the effects of Satan. Preface.

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