

## Sethian Gnosticism And The Platonic Tradition

The Gnostics and Their Archetypes The Gnostics Gnosticism and the History of Religions Gnostic Religion in Antiquity Gnosticism: A Note on the Philosophical School Gnosticism: The History and Legacy of the Mysterious Ancient Religion The Interruption of Eternity Gnosticism and the History of Religions Gnosticism and the New Testament The Gnostics and their Remains, Ancient and Medieval Sethian Gnosticism and the Platonic Tradition The Gnostics and Their Remains The Gnostics The Coherence of "Gnosticism" Gnosticism. Analysis and understanding of Codex VI The Gnostics and Their Remains The Rediscovery of Gnosticism (2 vols.) Gnosticism and Later Platonism The Secret History of the Gnostics Identity and Destiny *Diego kURILO David Brakke David G. Robertson R. van den Broek Pons Malleus Charles River Editors Carl A. Raschke David George Robertson PHEME Perkins C. W. King John Douglas Turner Charles William King Sean Martin Einar Thomassen Lovewell Mwansa Charles William King Bentley Layton John Douglas Turner Andrew Philip Smith Sydney Ambrey*

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gnosis derived from the ancient greek γνῶσις gnō sis meaning knowledge or also known as gnosticism a latinized form of γνῶστικισμός gnōstikismós 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 this concept extends beyond a single manifestation also encompassing currents historically page 10 de 363 the gnostics and their archetypes linked to these groups or those that share similarities in their doctrines gnostic positions left their mark on some communities of early christianity challenging the emerging church in the second century despite the variations among gnostic teachings there is a shared fundamental tendency a supreme deity benevolent and elevated above earthly reality displayed in multiple gradations and emanations in this context the visible world was created by a demiurge also responsible for the formation of the lower carnal man through the mixture of the pneuma belonging to the divine upper world with the evil matter the salvation of the human being lies in gnosis that is in the knowledge of his cosmic destiny and in recognizing the divinity inherent in his own being the mandaeans an ancient ethno religious group of gnostic nature have endured to the present day establishing themselves in regions such as iran iraq and diasporic communities in north america western europe and australia in the late 19th century comprehensive studies of the mandaeans were carried out taking advantage of recently rediscovered materials in this period a page 11 de 363 the gnostics and their archetypes resurgence of the gnostic religious movement emerged in france the appearance of the nag hammadi library in 1945 meant a notable increase in the availability of source material the translation of these texts into english and

other modern languages in 1977 contributed to their wide dissemination exerting an evident influence on various contemporary figures and on western culture in general at the end of the 19th century there was a significant resurgence of interest in the source materials of gnostic texts which were actually discovered in the 18th century in 1769 the scottish traveler james bruce brought the bruce codex from upper egypt to england later donating it to the bodleian library in oxford around 1785 the british museum acquired the askew codex also known as pistis sophia from the heirs of dr askew the publication of the pistis sophia text and the latin translation of the askew codex by m g schwartze took place in 1851 although the berlin coptic codex also called the akhmim codex was discovered in 1896 it was not rediscovered until the 20th century this codex added a valuable contribution to the body of known gnostic page 12 de 363 the gnostics and their archetypes texts further consolidating the revival of interest in these ancient teachings during the 19th century charles william king was a british writer and collector of ancient gemstones with magical inscriptions his collection was sold due to his vision problems and was presented in 1881 at the metropolitan museum of art in new york king was recognized as one of the greatest authorities on gems of the time in the gnostics and their remains 1864 1887 2nd ed king sets out to show that rather than being a western heresy the origins of gnosticism lie in the east specifically buddhism this theory was adopted by blavatsky who argued that it was plausible but was rejected by g r s mead according to mead king s work lacks the thoroughness of the specialist referencias goodrick clarke 2005 p 89 1911 encyclopædia britannica helena petrovna blavatsky co founder of the theosophical society dedicated extensive writings to gnostic ideas a compilation of her works on gnosticism spans more than 270 pages king s first edition of the gnostics and their remains was page 13 de 363 the gnostics and their archetypes repeatedly cited as a source and referenced in isis unveiled carl gustav jung demonstrated a notable interest in gnosticism since at least 1912 when he expressed enthusiasm about the subject in a letter to freud after his own encounter with the unconscious jung dedicated himself to searching for external evidence of this experience finding in gnosticism and alchemy the most tangible manifestations jung considered alchemy as a continuation of gnostic thought given the greater availability of alchemical material in his study of the gnostics jung drew extensively on the work of grs mead he personally thanked mead in london for

his contribution to the pistis sophia corresponding with and receiving a visit from mead in zurich contrary to seeing the gnostics as syncretic schools of mixed theological doctrines jung perceived them as authentic visionaries he considered his images not as myths but as records of inner experiences stating that the explanation of gnostic ideas in terms of themselves that is in terms of their historical foundations is useless because they are thereby reduced only to its less developed versions but page 14 de 363 the gnostics and their archetypes they are not understood in their real meaning instead jung strove to understand and explain gnosticism from a psychological perspective presenting his psychology as a contemporary counterpart rather than a modern version of gnosticism jung shared his winter experiences of 1916 17 which inspired him to write septem sermones ad mortuos latin seven sermons to the dead the observable universe gave rise to a demiurge who in turn molded the lower carnal human being by combining pneuma which comes from the divine upper world with evil matter redemption lies in gnosis that is in the deep knowledge of the cosmic destiny of the individual and in the understanding of the intrinsic divinity of his being the term demiurge greek δημιουργός dēmiurgós refers to the description of a deity who in the idealist philosophy of plato and in the mysticism of the neoplatonists was considered the god creator of the world and author of the universe in gnostic philosophy this notion evolved to represent an entity that while not necessarily creative exerts a driving force in the universe the word demiurge has a literal meaning of master supreme craftsman or maker page 15 de 363 the gnostics and their archetypes although the demiurge models the physical universe he is not necessarily equated with the figure of the creator in the monotheistic sense both the demiurge and the matter from which he shapes the universe are considered consequences of something else the nature of the demiurge varies depending on the philosophical system and can be seen as uncreated and eternal or as a product of some other entity the word demiurge comes from demiurgus a latinized form of the greek δημιουργός or dēmiurgós initially it was a common noun meaning craftsman but over time it evolved to denote producer and eventually creator its philosophical use as well as its use as a proper name originate in plato's timaeus written around 360 bc where the demiurge is presented as the creator of the universe in the platonic and middle platonic philosophical traditions the demiurge is also conceived as a creator circa 310 bc 390 bc in the various

currents of the neoplatonic school from the 3rd century onwards the demiurge is the one who shapes the real and perceptible world following the model of ideas although in most neoplatonic systems he is not yet considered the one in itself page 16 de 363 the gnostics and their archetypes in platonism the demiurge is identified with the nous which translates as the mind of god and occupies a prominent place as one of the three ordering principles arché gr beginning the primordial source of all things architectural principle or architectural cause of the universe 2 logos gr reason cause the underlying order that is hidden beneath appearances also word 3 harmonia gr harmony the numerical proportions that are manifested in the mathematical field music

who were the gnostics and how did the gnostic movement influence the development of christianity in antiquity is it true that the church rejected gnosticism this book offers an illuminating discussion of recent scholarly debates over the concept of gnosticism and the nature of early christian diversity acknowledging that the category gnosticism is flawed and must be reformed david brakke argues for a more careful approach to gathering evidence for the ancient christian movement known as the gnostic school of thought he shows how gnostic myth and ritual addressed basic human concerns about alienation and meaning offered a message of salvation in jesus and provided a way for people to regain knowledge of god the ultimate source of their being rather than depicting the gnostics as heretics or as the losers in the fight to define christianity brakke argues that the gnostics participated in an ongoing reinvention of christianity in which other christians not only rejected their ideas but also adapted and transformed them this book will challenge scholars to think in new ways but it also provides an accessible introduction to the gnostics and their fellow early christians

building on critical work in biblical studies which shows how a historically bounded heretical tradition called gnosticism was invented this work focuses on the following stage in which it was essentialised into a sui generis universal category of religion at the same time it shows how gnosticism became a religious self identifier with a number of sizable contemporary groups identifying as gnostics today drawing on the same discourses this book provides a history of this problematic category and its relationship with scholarly and popular

discourse on religion in the twentieth century it uses a critical historical method to show how and why gnosis gnostic and gnosticism were taken up by specific groups and individuals practitioners and scholars at different times it shows how ideas about gnosticism developed in late nineteenth and twentieth century scholarship drawing from continental phenomenology jungian psychology and post holocaust theology to be constructed as a perennial religious current based on special knowledge of the divine in a corrupt world david g robertson challenges how scholars interact with the category gnosticism and contributes to our understanding of the complex relationship between primary sources academics and practitioners in category formation

an examination of gnostic religion in late antiquity within its historical and religious context using greek latin and coptic sources

in an age flooded with information and noise where the material and measurable often overshadow the inner and ineffable a rediscovery of gnosticism offers a strikingly modern relevance this book is an invitation to journey into a philosophical worldview that defied the orthodoxies of its time and perhaps still defies those of our own gnosticism often misunderstood or dismissed as a heretical fragment of early christian history is far more than a set of outlawed scriptures or esoteric rituals it is a mode of thought a way of being and a profound challenge to the prevailing paradigms of existence knowledge and salvation at its heart gnosticism confronts a perennial human condition the deep sense that the world as we experience it is somehow not as it should be that we are exiles in a cosmos that conceals more than it reveals gnostics dared to name this unease to mythologize it and to systematize it into a metaphysical framework that combined ancient mythology platonic philosophy and radical introspection for the gnostics the material world was not merely flawed but fundamentally alien a creation of lesser powers a prison of the soul salvation they claimed comes not from belief or obedience but through gnōsis direct transformative knowledge of the divine spark within this book does not aim to romanticize gnosticism nor to reduce it to a single unified doctrine it is neither a defense of gnosticism nor an attack on its critics rather it is an attempt to understand it as a living breathing philosophical tradition complex diverse and internally contested the reader will encounter the major themes of

gnostic thought the demiurge and the pleroma the fall of sophia the cosmic drama of entrapment and awakening and the radical anthropology that sees the human being not as a sinner to be redeemed but as a divine fragment to be remembered we will examine gnosticism in its historical context arising in the melting pot of hellenistic religious ferment drawing from jewish mysticism persian dualism and greek metaphysics we will explore the writings of key gnostic texts from the apocryphon of john to the gospel of thomas and consider the philosophical implications of their often cryptic and poetic insights at the same time we will trace the influence of gnostic ideas through the centuries in the mystics of medieval europe the dissenting sects of the renaissance and even in modern existential and psychological thought why does gnosticism endure perhaps because it speaks to a timeless intuition that the path to truth lies not in submission to external authority but in awakening to something buried within in a world increasingly dominated by systems that reduce human beings to data points and citizens to consumers the gnostic refusal to accept appearances at face value is not just subversive it is necessary i invite you to suspend your assumptions to read not only with your intellect but with your inner ear gnosticism may not offer clear answers but it poses questions that remain uncannily alive it calls us to remember to seek and above all to know

includes pictures includes ancient accounts includes online resources and a bibliography for further reading this knowledge is not something that can be put into words like other sciences but after long continued intercourse between teacher and pupil in joint pursuit of the subject suddenly like light flashing forth when a fire is kindled it is born in the soul and straightway nourishes itself plato gnosticism is one of the great mysteries in the history of western religion at its core is an ancient greek word gnōsis a word prominent in the writings of plato which refers to a deep personal knowledge or understanding that often transcends the physical world the gnostics painted a picture of a fallen broken world in which physicality was a product of a lesser deity this deity was created in defiance of the one and in order to trap humans and blind them to the truths of their predicament and divine origins by acquiring insight or gnōsis in this secret nature of the world humans might escape their prison only through knowledge can people be set free as that makes clear gnosticism as a belief system is difficult to define since it is not a well organized or uniform doctrine like christianity or judaism but at one time there

was some synchronization with christianity that nurtured both movements as a religion and philosophy gnosticism flourished alongside christianity and it is not easy to say which one came first but it is certain that both movements influenced each other to paraphrase john dominic crossan it is unclear whether gnosticism was a christian heresy a jewish heresy or an original religion that powerfully merged with both gnosticism borrowed elements from christians just as the whole of christianity took a certain gnostic flavor to the point that some books of the new testament especially the gospel of john could easily pass as a proto gnostic document at the risk of oversimplifying gnosticism was the belief that the souls are divine sparks imprisoned in imperfect physical bodies due to the machinations of a lesser and evil god who created the world this evil god is identified with the creator of the genesis and the hebrew bible the material world and the body are prisons separated from the divine realm from which humans must escape through the ascent of various levels this is possible through the acquisition of secret knowledge reserved for the elect this special revelation or gnosis knowledge was supposedly disclosed by jesus to his dearest disciples and it can be found in the gnostic books deliberately written in cryptic language the acquisition of the secrets necessary for the salvation of the soul in many cases implied a radical asceticism and corporal sacrifice due to such classical roots it would be easy to conclude that gnosticism is an ancient philosophy and a cursory glance might categorize it as simply a way of understanding the world and promoting investigation however the term is most often used to describe not a philosophy but a religion and not just any religion but a branch of one of the most resilient and influential traditions in history christianity so what exactly is gnosticism and why does it remain such a source of confusion captivation and charisma for modern scholarship and culture alike these answers are complex and indicative of how the many turnings of the last two millennia have unexpectedly unearthed some answers while burying others even deeper gnosticism the history and legacy of the mysterious ancient religion looks at the different origins that shaped gnosticism what gnostics believed and practiced and the influence they had on other religions along with pictures depicting important people places and events you will learn about gnosticism like never before

gnosticism as a category in religious studies and public discourse is inexorably entangled with the phenomenological history of religions



school building on critical work in biblical studies which shows how a historically bounded heretical tradition called gnosticism was invented this work focuses on the following stage in which it is essentialised into a sui generis universal category of religion at the same time gnosticism became a religious self identifier with a number of sizable contemporary groups identifying as gnostics today drawing on the same discourses this book provides a history of this problematic category and its relationship with scholarly and popular discourse on religion in the twentieth century it uses a critical historical method to show how and why gnosis gnostic and gnosticism were taken up by specific groups and individuals practitioners and scholars at different times it shows how ideas about gnosticism developed in late nineteenth and twentieth century scholarship drawing from continental phenomenology jungian psychology and post holocaust theology to be constructed as a perennial religious current based on special knowledge of the divine in a corrupt world david robertson challenges how scholars interact with the category gnosticism and contribute to our understanding of the complex relationship between primary sources academics and practitioners in category formation

the gnostic writings found at nag hammadi have stimulated much controversy about the relationship between early christians and the diverse religious movement of the first three centuries perkins fills the new testament student s need for a guide to recent developments in scholarship with a helpful survey that addresses the origins of gnosticism its relationship to judaism redeemer myths and new testament hymns and other relevant topics

reprint of the original first published in 1864

gnosticism derived from the greek word gnosis to know is the name given to various religious schools that proliferated in the first centuries after christ and at one time it almost became the dominant form of christianity yet some gnostic beliefs derive from the older mystery traditions of greece and rome and the various gnostic schools came to be branded as heretical by the emerging christian church

indeed although some gnostic beliefs are close to mainstream christianity gnosticism also held that the world is imperfect as it was created by an evil god who was constantly at war with the true good god that christ and satan were brothers that reincarnation exists and that women were the equal of men as a result the gnostics held the feminine aspect of god whom they addressed as sophia or wisdom in very high regard they also stressed that we each have a spark of the divine inside us which when recognised and developed will ultimately liberate us from the prison of the material world although largely stamped out by the church by the sixth century gnosticism survived underground through groups such as the bogomils and the cathars and influenced the renaissance the enlightenment the psychologist carl jung the existentialists the new age movement and writers as diverse as william blake w b yeats albert camus and philip k dick in this book sean martin recounts the long and diverse history of gnosticism and argues for its continued relevance today

gnosticism has become a problematic category in the study of early christianity it obscures diversity invites essentialist generalisations and is a legacy of ancient heresiology however simply to conclude with diversity is unsatisfying and new efforts to discern coherence and to synthesise need to be made the present work seeks to make a fresh start by concentrating on irenaeus report on a specific group called the gnostics and on his claim that valentinus and his followers were inspired by their ideas following this lead an attempt is made to trace the continuity of ideas from this group to valentinianism the study concludes that there is more continuity than has previously been recognised irenaeus gnostics emerge as the predecessors not only of valentinianism but also of sethianism they represent an early philosophically inspired form of christ religion that arose independently of the new testament canon christology is essential and provides the basis for the myth of sophia the book is relevant for all students of christian origins and the early history of the church

seminar paper from the year 2022 in the subject theology biblical theology grade a language english abstract according to john w drane in his journal gnosticism and the new testament 2 john writes asserting that over the last seventy years or so three considerations have been taken up in dealing with the question of gnosticism and the new testament referred to as the classical theory pre christian

gnosticism and a simultaneous development the classical theory terming gnosticism as a christian heresy the church fathers engaged in the fight to keep the catholic church of the early centuries free from heresy assuming that the catholic faith was the original form of christianity and any departure must have come in later which could have been based on a perversion of orthodox christian belief from aforesaid it was self evident that gnosticism was based on catholic christianity and constituted a deviation from the true faith from the time of the fathers until the rise of scientific biblical criticism towards the close of the nineteenth century interpreters had more or less claimed that gnosticism was a perversion of the true christian gospel beginning sometime in the second century ad and that a fairly clear line of development could be tracked from those elements of docetic teaching opposed in such new testament writings as 1 john to the developed gnostic heresies the arrival of a scientific approach to biblical history dealt what must be considered as a death blow to this theory of gnostic origins though it was not without a counter attack that this was accomplished

preliminary material bentley layton the domestication of gnosis henry chadwick gnosis and psychology gilles quispel the challenge of gnostic thought for philosophy alchemy and literature carsten colpe lying against time gnosis poetry criticism harold bloom in search of valentinus g c stead religio historical observations on valentinianism ugo bianchi valentinian gnosis and the apocryphon of john gilles quispel valentinianism and the gospel of truth r mcl wilson the dog and the mushrooms rowan a greer self generating principles in second century gnostic systems john whittaker la gnose valentinienne et les oracles chaldaïques michel tardieu gnostic writings as witnesses for the development of the sayings tradition helmut koester gnostic and orthodox views of christ s passion paradigms for the christian s response to persecution elaine h pagels gnosis and the piety of metaphor the gospel of truth joel fineman gnosis und christentum barbara aland concluding discussion the descent of the soul in middle platonic and gnostic theory john dillon gnosticism and the making of the world in plotinus dominic j o meara gnostic monism and the gospel of truth william r schoedel valentinisme italien et valentinisme oriental leurs divergences à propos de la nature du corps de jésus jean daniel kaestli conflicting versions of valentinianism irenaeus and the excerpta ex theodoto james f mccue les mythes valentiniens de la création et de l eschatologie dans le langage d origène

le mot hypothesis marguerite harl vraie et fausse gnose d après clément d alexandrie andre mehat did gnostics make pictures paul corby finney preliminary material bentley layton philo on seth robert kraft report on seth traditions in the armenian adam books michael e stone the figure of seth in gnostic literature birger a pearson discussion bentley layton some related traditions in the apocalypse of adam the books of adam and eve and 1 enoch george w e nickelsburg sethian and zoroastrian ages of the world carsten colpe discussion bentley layton stalking those elusive sethians frederik wisse die sethianische gnosis eine häresiologische fiktion kurt rudolph discussion bentley layton the phenomenon and significance of gnostic sethianism hans martin schenke triade uno trinität in den schriften von nag hammadi alexander böhlig discussion bentley layton sethians and johannine thought james m robinson discussion bentley layton concluding discussion bentley layton the arrogant archon and the lewd sophia nils a dahl aspects of the jewish gnostic controversy ithamar gruenwald literary criticism of the cologne mani codex albert henrichs from baptism to the gnosis of manichaeism ludwig koenen gnostic instructions on the organization of the congregation klaus koschorke the naassene psalm in hippolytus haer 5 10 2 m marcovich le cadre scolaire des traités de l ame et le deuxième traité du grand seth cg vii 2 louis painchaud

gnosticism has travelled a fascinating path from the manichaeans in persia between the 3rd and 7th centuries to the triumphs and tragedies of the cathars in southern europe between the 12th and 14th centuries to finally today s mandaeans in iraq however the revival of gnosticism extends further than these sects offering inspiration to a legion of literary figures including dan brown and philip pullman gnosticism s emphasis on personal over organized religion in keeping with the doctrine of the early christian era during which it thrived has found particular resonance with today s multicultural world the secret history of the gnostics is not simply an authoritative account of one sect s practical beliefs and customs it is in effect a manifesto an appeal to those inspired by or drawn to the gnostic faith not to forget its origins

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