

Frhkirche Judentum Und Gnosis Studien Und Untersuchungen

Gnostic Revisions of Genesis Stories And Early Jesus Traditions Christen und Sethianer: Ein Beitrag zur Diskussion um den religionsgeschichtlichen und den kirchengeschichtlichen Begriff der Gnosis The Origins of Gnosticism / Le origini dello gnosticismo Trames Der Same Seths The Apocryphon of John Trames Jewish and Gnostic Man Seek to See Him The Coptic Gnostic Library: Nag Hammadi codices II, 1; III, 1; and IV, 1 ; Nag Hammadi codex II, 2-7 ; Nag Hammadi codices III, 2 and IV, 2. The apocryphon of John Imām Rūḥullāh Khumainī, Šāh Muḥammad Riḏā Pahlavī and the Religious Traditions of Iran Gnosticism and Later Platonism In the Last Days Aufstieg und Niedergang der römischen Welt: Principat. v Gnosticism in Corinth Altes Testament, Frühjudentum, Gnosis Gnostic Studies Aspects of Wisdom in Judaism and Early Christianity Gnosticism The Problems of Jewish Christians in the Johannine Community Gerard P. Luttikhuisen Herbert Schmid Bianchi Gesine Schenke Robinson Wisse Gilles Quispel April DeConick Gudmar Aneer John Douglas Turner Knud Jeppesen Hildegard Temporini Walter Schmithals Karl-Wolfgang Tröger Gilles Quispel Robert Louis Wilken Robert McQueen Grant Celestino G. Lingad

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Aspects of Wisdom in Judaism and Early Christianity Gnosticism The Problems of Jewish Christians in the Johannine Community *Gerard P. Luttikhuizen Herbert Schmid Bianchi Gesine Schenke Robinson Wisse Gilles Quispel April DeConick Gudmar Aneer John Douglas Turner Knud Jeppesen Hildegard Temporini Walter Schmithals Karl-Wolfgang Tröger Gilles Quispel Robert Louis Wilken Robert McQueen Grant Celestino G. Lingad*

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

in christen und sethianer ein beitrag zur diskussion um den religionsgeschichtlichen und den kirchengeschichtlichen begriff der gnosis versucht herbert schmid zu zeigen dass es vermutlich keine vorform der gnosis an den rändern des antiken judentums gegeben hat sowohl schenkes sethianismus als auch der valentinianismus und andere frühe ausprägungen der gnosis sind vermutlich als frühe versuche christlicher theologie zu begreifen in diesem zusammenhang erweist sich der begriff gnosis als eine durchaus brauchbare kategorie um antike religionsgeschichte zu beschreiben in christen und sethianer ein beitrag zur diskussion um den religionsgeschichtlichen und den kirchengeschichtlichen begriff der gnosis herbert schmid argues that there are no hints for a more primitive and independent form of gnosticism which developed on the fringes of ancient judaism not only the valentinian school but also hans martin schenkes sethianism and other early manifestations of gnosis are probably best understood as early attempts to phrase christian theology in this context the term gnosticism is a useful category to describe ancient religious history

during a lifetime of scholarship and teaching hans martin schenke produced a large number of publications in the fields of new testament gnosticism and coptology this collection of his essays and book reviews bears witness to his love for the linguistic aspects of coptology and illustrates his wide ranging interest in the development of early christianity his insights and deep understanding of gnostic beliefs and systems as a background for interpreting the new testament make his contributions to this

discipline very rewarding and indispensable reading im laufe seines langen wissenschaftlichen lebens hat hans martin schenke eine fülle von veröffentlichungen in den bereichen neues testament gnosissforschung und koptologie hervorgebracht die hier vorliegende sammlung seiner aufsätze und rezensionen bekundet den reichthum seines schaffens sie zeugt von seiner liebe zur koptischen linguistik und veranschaulicht die spannwite seines interesses an der entwicklung des frühen christentums seine tiefe kenntnis gnostischer vorstellungen und systeme als hintergrund für das verständnis des neuen testaments lässt seine beiträge zu einer unentbehrlichen fundgrube und seine einsichten zu einem lohnenden lesevergnügen werden

this synopsis of the apocryphon of john presents the four coptic text nhc ii 1 iii 1 and iv 1 with bg 8502 in parallel columns with english translations in similar arrangement beneath the coptic text important parallel texts are included in an appendix the volume also contains a research bibliography on the apocryphon of john and an index of coptic and greek words

this monograph represents a critical juncture in thomas studies since it dispels the belief that the gospel of thomas originates from gnostic traditions rather jewish mystical and hermetic origins are proposed and examined following this analysis the anthropogony and soteriology of thomas are discussed the thomasites taught that they were the elect children of the father originating from the light the human however became unworthy of these luminous beginnings and was separated from the divine when adam sinned now he must purify himself by leading an encratite lifestyle he is to ascend into heaven seeking a visio dei which will transform him into his original immortal state and grant him citizenship in the kingdom

in the last days

who were the actual opponents of paul in corinth schmithals argues that their heretical theology was a genuine christian gnosticism which originated in palestine he bases his thesis on his careful literary analysis of i ii corinthians schmithals holds the position that the opponents were genuine gnostics of palestinian origin who boasted of pneumatic ecstatic experiences of all kinds he argues for a one front battle

with paul facing the same gnostic opposition throughout the corinthian correspondence such opponents would have charged that paul wasn't a pneumatic at least on their level therefore not an apostle paul defends himself against such a charge both in 1 cor 14 2 cor 12 in both cases he doesn't reject such experiences indeed he must show he has them more than you all 1 cor 14 18 in abundance 2 cor 12 1 7 schmithals however holds that he depreciates them as expressions of individual or personal religion fundamentally different in character from his damascus revelation of no value to the community as a whole thus in 2 cor 12 1 10 he is unwillingly pressed to meet his opponents on their own ground foolishly boasting of an abundance of visions revelations j d tabor edited less

papers presented at a seminar sponsored by the dept of theology university of notre dame in 1973 bibliography p 201 210 includes indexes

a perspective reader is struck by the harsh language of the dispute in john's gospel as well as jesus' attitude even towards the jews who supposedly believed in him see john 2 23 8 31 44 almost from the outset the johannine jesus to speak about to speak about early on the jews were seeking all the more to kill him 5 18 cf 7 1 25 11 53 indeed only in the fourth gospel does jesus ever ask his interlocutors why do you seek to kill me and this not once repeatedly 7 19 8 37 40 was this hostility really between jesus and his contemporary jews alone or is there another way of making sense of the gospel data read autobiographically as a two level drama the gospel describes the going on in jesus' life which serves as a window for us to see what john and his community were going through toward the end of the first century and this work attempts firstly to determine who the opponents involved were and secondly their possible problem areas with or within the johannine community as reflected in the fourth gospel to this end selected passages in john 2 3 6 7 and 8 are analyzed to highlight possible answers the main difficulty seems to stem from the christological stance of the parties involved in contrast to the opponents low christology in the gospel and the secessionists ultra light christology in the epistles johannine high christology sees jesus son of joseph from nazareth john 1 45 as the messiah the son of god 20 31 i.e. divine in the univocal sense

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