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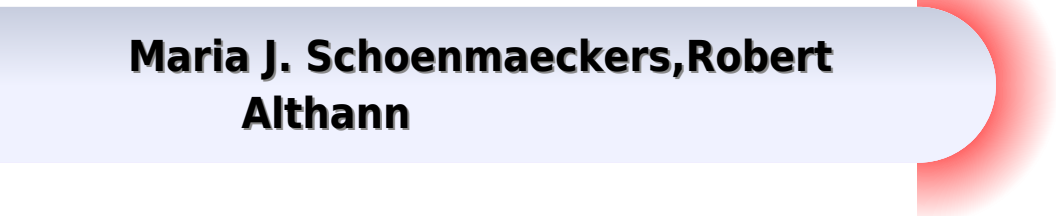
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Nag Hammadi Bibliography 1995-2006 David Scholer, Susan Wood, 2009-01-31 This is the third volume of the immensely useful Nag Hammadi Bibliography the first volume of which covered 1948 1969 and was the first publication in the Nag Hammadi Studies series The second volume covered 1970 1994 This third volume provides a complete integration of Supplements II 1 II 8 to the Bibliography as published in Novum Testamentum 1998 2008 with additions and corrections This latest update contains 3 063 entries with the set of three volumes containing 11 580 entries Nag Hammadi and Gnostic studies continue to be of critical importance for the study of ancient religions in the Graeco Roman world and for the study of the world of early Christianity and the present bibliography provides an indispensable reference tool for work in these fields

Nag Hammadi Texts and the Bible C.A. Evans, Webb, R.A. Wiebe, 2019-07-01 This volume places in synoptic form parallel texts from Nag Hammadi and from the Bible This will enable scholars of Coptic Gnosticism as well as scholars concerned with early Christian biblical interpretation to make the comparisons necessary to determine relationships and what dependence if any there may be between these two bodies of material This volume should facilitate the discussion concerning the origin antiquity and relationship of Gnosticism to Christianity The volume also contains an extensive bibliography of materials relevant to this topic Finally a Scripture index will make it possible for the reader to find quickly any desired passage

Nag Hammadi Bibliography David M. Scholer, 2009 This is the third volume of the immensely useful Nag Hammadi Bibliography the first volume of which covered 1948a 1969 and was the first publication in the Nag Hammadi Studies series The second volume covered 1970a 1994 This third volume provides a complete integration of Supplements II 1a II 8 to the Bibliography as published in Novum Testamentum 1998a 2008 with additions and corrections This latest update contains 3 063 entries with the set of three volumes containing 11 580 entries Nag Hammadi and Gnostic studies continue to be of critical importance for the study of ancient religions in the Graeco Roman world and for the study of the world of early Christianity and the present bibliography provides an indispensable reference tool for work in these fields

Nag Hammadi Bibliography 1970-1994 David Scholer, 2020-10-26 This is a sequel to the immensely useful Nag Hammadi Bibliography 1948 1969 which was the first volume to appear in the Nag Hammadi Studies series The volume provides a complete integration of Supplements I XXIV to the Bibliography as published in Novum Testamentum 1971 1997 with additions and corrections In total the update contains over 6092 entries Nag Hammadi and Gnostic studies continue to be of critical importance for the study of ancient religions in the Graeco Roman world and for the study of the world of early Christianity and the present bibliography provides an indispensable reference tool for work in these fields

A ^AGuide to Early Jewish Texts and Traditions in Christian Transmission Gabriele Boccaccini, Lorenzo DiTommaso, David Hamidovic, Michael E. Stone, 2019-10-04 The Jewish culture of the Hellenistic and early Roman periods established a basis for all monotheistic religions but its main sources have been preserved to a great degree through Christian transmission This Guide is devoted to problems of

preservation reception and transformation of Jewish texts and traditions of the Second Temple period in the many Christian milieus from the ancient world to the late medieval era *The Gospel of Judas in Context* Madeleine Scopello, 2008-08-31
The papers gathered in this book were presented at the First International Conference held in Paris University of Sorbonne October 27th 28th 2006 devoted to the newly discovered Gospel of Judas preserved in the 4th century Coptic Codex Tchacos
These essays explore several crucial literary historical and doctrinal issues related to this gospel composed in the second half of the 2nd century This unexpected discovery sheds a new light on the role attributed to Judas by some Gnostic Christian movements A hotly debated question is precisely the significance of Judas in this gospel hero or villain Special attention is given to the sources Greek Jewish Christian and even Iranian used by the unknown author This book will be of special interest for historians of late Antiquity religions and scholars in New Testament studies Gnosticism and Coptic literature

La Paraphrase de Sem, 2010 *The Coptic gnostic library* James M. Robinson, Institute for antiquity and christianity (Claremont, Calif.), 2000 *Catholic Social Thought: Twilight or Renaissance?* Jean-Marc Rosenstiehl, Michael Kaler, 2005
Dans sa deuxième lettre aux Corinthiens l'apôtre Paul mentionne qu'autrefois il a été ravi aux cieux sans donner de détails Cette brève allusion à une ascension c'est-à-dire a suscité la curiosité de générations de lecteurs et quelques uns d'entre eux voulant combler les lacunes du texte paulinien ont inventé leurs propres récits de ce qui s'est passé pendant ce voyage céleste Un de ces récits la *Visio sancti Pauli* a connu une grande fortune dans l'antiquité tardive et au Moyen Âge et a exercé une influence considérable sur la création de la Divine comédie de Dante Il existe d'autres récits analogues parmi lesquels se trouve l'Apocalypse de Paul conservée dans une version copte et d'origine gnostique récit beaucoup plus obscur que la Visio mais tout aussi fascinant Son auteur utilise de façon pleinement consciente la tradition judéo-chrétienne des apocalypses d'ascension une tradition constituée de textes qui racontent l'ascension aux cieux d'un visionnaire L'Apocalypse de Paul se sert des motifs de cette tradition pour construire son propre récit La seule copie de cette Apocalypse de Paul qui nous soit parvenue se trouve dans le cinquième codex de la bibliothèque de Nag Hammadi D'une importance considérable pour quiconque s'intéresse aux écrits pauliniens ou apocalyptiques ce texte possède en lui-même un charme certain Le présent volume contient une nouvelle édition du texte copte accompagné d'une traduction française d'une ample introduction d'un commentaire exhaustif rédigé en anglais et d'un index copte et grec copte il offre l'analyse la plus complète de ce jour de cet écrit L'auteur de commentaire propose de voir dans l'Apocalypse de Paul un ouvrage de propagande valentinienne rédigé pour convaincre ses lecteurs de la domination du dieu créateur alors que l'auteur de l'introduction adopte un point de vue différent **Marsanés (NH X)** Wolf-Peter Funk, Paul-Hubert Poirier, John Douglas Turner, 2000 Composée originellement en grec vers la fin du IIIe ou le début du IVe siècle probablement à Alexandrie ce traité reflète des traditions mythologiques qui sont exposées de façon plus ample et plus précise dans les textes appartenant au groupe des textes séthiens platonisants notamment Allogène et Zostrien La manière dont Marsanés reprend ces traditions mythologiques permet de le situer au terme de l'évolution littéraire attestée par ces textes

Marsan s'est l'un des plus mal préservés des cinquante quatre traités de la bibliothèque de Nag Hammadi. L'intention du traité est d'établir l'autorité de Marsan s comme prophète voyant et chef spirituel de sa communauté et de présenter un enseignement détaillé sur les principes premiers de la théologie chrétienne notamment sur la nature et la destinée de lui-même. Ce qui est particulier Marsan s c'est son souci de réviser les appellations correctes des anges et des dieux ainsi que des puissances planétaires et cosmiques qui contrôlent la destinée de lui-même d'où un intérêt très grand pour les catégories grammaticales et astrologiques. D'autre part le traité est parsemé d'exhortations qui montrent bien la relation établie par l'auteur entre la connaissance qu'il communique ses auditeurs et leur accès au salut. Le traité Marsan s présente une dette très grande envers la tradition grecque qu'il s'agisse des théories grammaticales des spéculations astrologiques et arithmologiques ou de la philosophie. Sur ce dernier plan Marsan s se réveille tonnement proche de philosophes néoplatoniciens comme Jamblique et Théodore d'Asinè. Le présent volume offre une introduction développée au traité Marsan s un texte copte nouvellement établi une traduction française le premier commentaire consacré cet ouvrage ainsi qu'un index verborum complet.

Coptic Studies on the Threshold of a New Millennium Mat Immerzeel, Jacques van der Vliet, 2004. The congresses organised every four years under the auspices of the International Association for Coptic Studies IACS are the main forum for scholars of Egyptian Christian life and culture through the ages. The proceedings of the seventh congress which was held in Leiden in 2000 comprise ninety nine papers reflecting the growth and diversification of Coptic studies worldwide. They include valuable and sometimes groundbreaking essays in topics of for example Coptic language literature monasticism and archaeology. A particularly noteworthy and important feature of the present proceedings are the state of the art reviews of current trends and achievements in the main fields of the discipline written by invited experts and accompanied by extensive bibliographies. These review articles cover aspects of Coptic studies as diverse as papyrology gnosticism liturgy Coptic Arabic and art history. They turn these two volumes into real reference books indispensable for every scholar of early Church history late antiquity and Near Eastern Christianity.

Journal of ancient Christianity, 2005. Convegno internazionale sul tema: La Persia e l'Asia centrale da Alessandro al X secolo Istituto italiano per il Medio ed Estremo Oriente, Accademia nazionale dei Lincei, 1996.

Elenchus of Biblica Maria J. Schoenmaeckers, Robert Althann, 2004-12-20. 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 consacrée. Le sixième chapitre de la constitution traite de la signification et de l'essence de la vie religieuse la reliant au mystère de l'Eglise peuple de Dieu. Ce texte conciliaire présente la vie religieuse comme un état canonique celui du chrétien qui tend dans un institut de perfection à la charité parfaite et consacre sa vie à Dieu et aux hommes par la profession des conseils évangéliques de chasteté pauvreté et obéissance. De toute évidence cette déclaration doctrinale est importante pour l'Eglise et pour le développement de la vie consacrée dans l'Eglise. En lisant Lumen Gentium on est assez vite frappé par le début 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 *New Testament Abstracts* ,1987 **Jesus in the Nag Hammadi Writings** Majella Franzmann,1996 Many of the Nag Hammadi writings are considered heretical and therefore not valid sources for traditions about the founder Jesus Majella Franzmann however shows that it is a mistake to believe that Christianity was a homogeneous entity from the first and that the only valid traditions about the founder are preserved by those early Christians who became the dominant mainstream group The whole range of early Christian movements including the Gnostic Christian movements cannot be separated and identified simply as orthodox or heretical from the beginning The Nag Hammadi texts were discovered in 1945 near Luxor in Egypt From these writings Majella Franzmann presents a fascinating and radically different portrait or series of portraits of Jesus and of the world into which he came Majella Franzmann s work advances our whole understanding of the origins development and present identity of Christians and Christianity *Arc* ,2005 **Coptic Bibliography** ,1992 **L'Apocalypse johannique et l'Apocalyptique dans le Nouveau Testament** Jan Lambrecht,1980 **Huitième congrès international d'études coptes (Paris 2004)** Anne Boud'hors,Denyse Vaillancourt,2006 Les congr s internationaux d e tm tudes coptes organis s tous les quatre ans sous l e tm gide de l e tm International Association of Coptic Studies comprennent traditionnellement une s rie de rapports de synth se sur les diff rentes branches de la coptologie Ces rapports permettent de mesurer les progr s accomplis depuis le pr c dent congr s et d e tm indiquer des perspectives de recommander des lignes de recherche pour les ann es venir Lors du congr s tenu Paris du 28 juin au 3 juillet 2004 quinze rapports ont ainsi t pr sent s et sont publi s ici C e tm est un nombre plus important que d e tm habitude car il inclut outre les domaines incontournables comme l e tm arch ologie qui comprend aussi les recherches men es en Nubie l e tm histoire l e tm histoire de l e tm art la litt rature copte et copto arabe la linguistique la liturgie quelques champs d e tm tude plus sp cifiques qui m ritent au moins certains intervalles de temps une synth se particuli re Ainsi en est il de la codicologie au sens large incluant la pal ographie de l e tm pigraphie dont les d veloppements r cents recommandaient une synth se pr sent e ind pendamment du rapport de papyrologie les tudes gnostiques et manich ennes ont t dissoci es en plus de celui d e tm histoire de l e tm art un rapport a t r serv l e tm actualit des mus es et expositions en plein essor depuis plusieurs ann es Si les recoupements entre les divers rapports sont in vitables puisque chaque auteur est diff rent les points de vue sur un m me objet d e tm tude se compl tent sans se r p ter Enfin les bibliographies d taill es qui accompagnent les synth ses font de ce volume un pr cieux instrument de travail

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