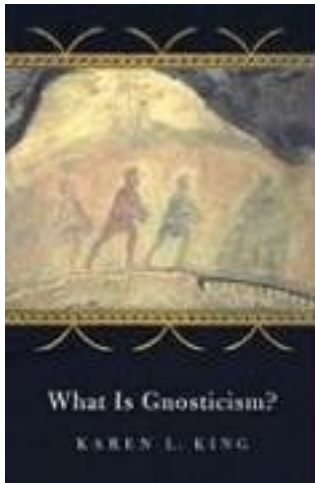


What Is Gnosticism?



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A distinctive Christian heresy? A competitor of burgeoning Christianity? A pre-Christian folk religion traceable to "Oriental syncretism"? How do we account for the disparate ideas, writings, and practices that have been placed under the Gnostic rubric? To do so, Karen King says, we must first disentangle modern historiography from the Christian discourse of orthodoxy and heresy that has pervaded--and distorted--the story. </p>

Exciting discoveries of previously unknown ancient writings--especially the forty-six texts found at Nag Hammadi in 1945--are challenging historians of religion to rethink not only what we mean by Gnosticism but also the standard account of Christian origins. The Gospel of Mary and The Secret Book of John, for example, illustrate the variety of early Christianities and are witness to the struggle of Christians to craft an identity in the midst of the culturally pluralistic Roman Empire. King shows how historians have been misled by ancient Christian polemicists who attacked Gnostic beliefs as a "dark double" against which the new faith could define itself. Having

identified past distortions, she is able to offer a new and clarifying definition of Gnosticism. Her book is thus both a thorough and innovative introduction to the twentieth-century study of Gnosticism and a revealing exploration of the concept of heresy as a tool in forming religious identity. </p>

作者介绍:

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标签

Gnosticism

靈知

诺斯替

宗教

Heresiology

Early_Church

评论

正是因为诺斯替是一种近代学术制造的概念，才更应该回到早期教父的语境中去考察互动关系，特别是结合一些已有的福音研究，比如Q本和多马。这一点上我是赞同的，无穷的扩大范畴只会倒退到人类学。

一部修正派著作，认为诺斯替乃近代制造、单一的学术概念，反扣在古代多样的思想和文本上。并认为近现代对诺斯替的研究，延续了古代破异端著作的思路和策略。后现代

倾向明显，里面多次出现殖民主义，未多说明，大约指19世纪学者谈到东方宗教时的态度，但感觉很生硬。后半部明显好于前半部。前半部总结1945年之前的研究，感觉作者并未有更通透的了解，对德国情况不那么熟，有关Jonas有20页完全是复述。后面讲纳哈马迪之后，明显更圆熟一些，6和7章比较有用。前面讲到1-2世纪，无正统无正典无信经，仿佛真空，各家自由竞争。感觉完全不对。书中重复的段落很多，但文字表达要好于玛利亚福音那本。总之，读前半，觉得口号多、扣帽子多，较差；读后半，觉得还可以。查到牛津Edwards一篇书评，多奚落。但还不至于“那样”不好。

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书评

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