

Lo Gnostico Alessandrino Autore Di Un Vangelo

PT Brinkman

Enciclopedia universale Garzanti ,1991

I misteri di Gesù Timothy Freke, Peter Gandy, 2024-12-06T00:00:00+01:00 Lunghi dall'essere testimonianze oculari, come è tradizionalmente sostenuto, i Vangeli sono in realtà adattamenti ebraici di antichi miti pagani del dio morente e risorgente Osiride- Dioniso. La storia soprannaturale di Gesù non è la storia di un Messia miracoloso, ma un'allegoria spirituale accuratamente realizzata per guidare gli iniziati in un viaggio di scoperta mistica. Poco più di un secolo fa, la maggior parte della gente credeva che la strana storia di Adamo ed Eva fosse una vicenda reale; oggi è intesa come un mito. Secondo gli autori, nel giro di pochi decenni anche la favolosa storia di Dio incarnato - che è nato da una vergine, ha trasformato l'acqua in vino ed è risorto dai morti - sarà interpretata solo come una parabola profonda. Questo libro innovativo esamina uno dei più grandi insabbiamenti della storia e osa pensare l'impensabile del Cristianesimo - che era in realtà una scuola di mistero ebraica modellata sugli antichi misteri pagani.

Storia universale della letteratura Giacomo Prampolini, 1960

Bilychnis rivista di studi religiosi, edita dalla Facoltà della Scuola teologica battista di Roma ,1925

Dizionario dei teologi Battista Mondin, 1992

Tutti i romanzi e i racconti e Dizionario filosofico Voltaire, 2012-09-24 Introduzione di Valentino Parlato Con un saggio di G.B. Angioletti Edizioni integrali Nei romanzi filosofici di Voltaire sembra essersi cristallizzato lo spirito di un intero secolo: l'arguzia, l'eleganza, il culto delle buone maniere e dell'intelligenza che caratterizzano il Settecento trovano in essi la loro espressione più compiuta e perfetta, ma contemporaneamente si armano di vis polemica, di satira accusatoria, di amara ironia per combattere, come afferma Giovanni Macchia, la battaglia «in difesa della ragione, della civiltà, della cultura» che un regime sempre più antico, dissoluto e cieco ferocemente avversava per salvaguardare l'eternità dei propri privilegi. Dopo aver scritto *Zadig*, il suo primo romanzo, Voltaire non abbandonerà mai più questo genere letterario, che gli assicurò l'immortalità. Attraverso romanzi e racconti come *Micromegas*, *Candido* o *La principessa di Babilonia* contribuì in maniera decisiva alla diffusione dei Lumi, la cui filosofia, unendosi alle rivolte popolari, portò a quello sconvolgimento epocale che fu la Rivoluzione francese. La sua penna caustica smascherò impietosamente gli idoli dell'oscurantismo: dietro lo schermo delle allegorie orientalesche o delle maschere burlesche, l'intento critico delle sue opere narrative è così evidente che risulta

impossibile separarle dagli scritti più apertamente militanti come il Dizionario filosofico, il cui stile è altrettanto vivace e ricco di invenzioni argute. «Consideriamolo in questa vitalità, nell'eterno dinamismo del suo pensiero, da cui sgorga una forma di sanità, quasi di felicità: felicità dell'agire, dell'intervenire, felicità di salvare l'uomo. Consideriamolo nella sua moderna dignità di scrittore, che ha visto nel libro il simbolo del pacifico progresso umano». Voltaire François-Marie Arouet, che nel 1718 assumerà lo pseudonimo di Voltaire, nacque a Parigi nel 1694. Nel 1718 era già un celebre tragediografo; nel 1726, come conseguenza di un duello, conobbe la Bastiglia e l'esilio in Inghilterra; dopo una vita intensa condotta tra fughe, amicizie regali, studi e impegno civile contro l'intolleranza e l'ingiustizia, nell'aprile del 1778 tornò a Parigi ma morì quasi subito, il 30 maggio 1778. Scrisse opere storiche, poemi epici, libelli polemici, versi d'occasione, prose filosofiche e letterarie.

Dizionario filosofico Voltaire, 2011-11-24 Edizione integrale condotta sul testo critico stabilito da Raymond Naves
Introduzione di Angelo G. Sabatini Traduzione di Maurizio Grasso Il Dizionario filosofico fu pubblicato per la prima volta anonimo a Ginevra nel 1764, quando Voltaire aveva ormai settant'anni. Il progetto dell'opera era nato nel 1752, a Potsdam, durante una visita del filosofo a Federico II di Prussia, e per molti anni Voltaire aveva continuato a scrivere o a raccogliere articoli sui più svariati argomenti. Arricchito attraverso molte edizioni successive, il Dizionario è una raccolta di voci riguardanti la filosofia in senso molto ampio. La presente traduzione è stata condotta sul testo stabilito da Raymond Naves, che ha riportato il Dizionario alla sua forma originale, sfrondandolo dalle aggiunte e dagli appesantimenti che, dopo la morte di Voltaire, erano stati introdotti dai vari editori. Voltaire François-Marie Arouet, che nel 1718 assumerà lo pseudonimo di Voltaire, nacque a Parigi nel 1694. Nel 1718 era già un celebre tragediografo; nel 1726, come conseguenza di un duello, conobbe la Bastiglia e l'esilio in Inghilterra; dopo una vita intensa condotta tra fughe, amicizie regali, studi e impegno civile contro l'intolleranza e l'ingiustizia, nell'aprile del 1778 tornò a Parigi ma morì quasi subito, il 30 maggio 1778. Scrisse opere storiche, poemi epici, libelli polemici, versi d'occasione, prose filosofiche e letterarie.

Il vangelo di Giovanni nei testi gnostici copti Giuliana Iacopino, 1995 A comparison of the Gospel of St. John and the Nag Hammadi texts.

Enciclopedia dell'ecclesiastico, ovvero Dizionario della teologia dommatica e morale, del diritto canonico, delle principali nozioni bibliche, della storia della chiesa, de ss. padri, dei grandi scrittori ecclesiastici, dei papi, dei concilii generali, degli scismi, delle eresie, della liturgia ecc. opera compilata sulla Biblioteca sacra dei pp. Richard e Giraud, sul Dizionario enciclopedico della teologia di Bergier e su altre opere di scrittori chiarissimi , 1844

Povero Cristo Mario Trevisan, 2009-10-21 Controllo delle profezie evangeliche: incredibilmente tutte false Inaffidabilità dei testi canonici: contraddizioni di sostanza degli evangelisti fra di loro e con se stessi. Analisi delle tracce verosimili dei vangeli che trapelano sotto una coltre di fantasticherie leggendarie, per enucleare un'identità del presunto messia risultante ben diversa da quella mistica proposta dalla tradizione ideologica ufficiale della Chiesa cattolica. Jesus realizzerebbe una

assai strana carriera: da Messia ebreo liberatore a Cristo di Stato dell'Impero oppressore del suo popolo.

Enciclopedia dell 'ecclesiastico Vincenzio Davino,1878

Dizionario ecclesiastico Angelo Mercati, Auguste Pelzer, Antonio M. Bozzone, 1955

Dizionario biografico universale Gottardo Garollo, 1907

Gli Apocrifi del Nuovo Testamento: Lettere e apocalissi ,1969

Bilychnis ,

Orientalia christiana periodica ,1935 Includes section Recensiones.

Esegesi, teologia e mistica Mieczysław Celestyn Paczkowski, 1995

Origen, master of spiritual life Gruppo italiano di ricerca su Origene e la tradizione alessandrina. Convegno, 2001

La testimonianza veritiera Claudio Gianotto, 1990

Giornale Critico Di Storia Delle Idee No 6/2011 Sebastiano Ghisu, Andrea Tagliapietra, 2012 L'inizio e la fine I Tutto cio che inizia, avra una fine, tutto cio che ha una fine, ha avuto un inizio. Le idee dell'inizio e della fine sono due facce della stessa idea, ovvero quella di un tempo a termine, di un tempo segnato dai suoi estremi, oppure possono darsi, senz'ombra di paradosso, un inizio privo di fine e una fine senza inizio? L'inizio e la fine, idee relative che disegnano la struttura narrativa del senso, nella loro versione assoluta, ovvero nella forma di quell'Inizio e di quella Fine rappresentati nello specchio storico e testuale del Genesi e dell'Apocalisse, accompagnano la traduzione dell'ontologia classica nelle categorie dell'antropoteologia cristiana - l'impossibile conciliazione di Atene e Gerusalemme - marcando uno dei paradigmi differenziali della cultura occidentale, diversamente testimoniato dagli autori del canone filosofico. Ma allora, che ne e dell'inizio e della fine al di fuori dell'Occidente? E che ne e dell'inizio e della fine oggi, nel mondo postmoderno della globalizzazione, inebriato dalla religione secolare della crescita infinita? Andrea Tagliapietra, Sebastiano Ghisu, La critica, la storia, le idee Andrea Tagliapietra, Apocalypsis cum figuris. Dell'inizio e della fine della scrittura Giacomo Petrarca, Inabitabile fine. Alcuni motivi filosofico-teologici su Gv 11 Enrico Cerasi, In principio era il mito? La -domanda gnostica- alla teologia cristiana Ernesto Sergio Mainoldi, L'inizio prima dell'inizio e la fine dopo la fine. Esiti paradigmatici della speculazione patristica e medievale sulla temporalita Francesco Valagussa, Pensare alla fine: sulla dialettica tra estetica ed escatologia Sebastiano Ghisu, Fine, inizio, riproduzione Andrea Sangiacomo, Ritornare a Spinoza. Appunti per una contro storia dell'ontologia dal punto di vista dell'infinito Alfredo Gatto, La possibilita di un inizio. Leibniz e la critica dell'indifferenza divina negli Essais de Theodicee Vincenzo Vitiello, Potenza ed impotenza. Da Marx a Nietzsche

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