6. Irenaeus, Against Heresies 1.11.1. Henceforth I will cite this work as AH parenthetically in the text.
7. Tertullian, Scorpiane 1; On the Soul 18.
10. Ibid., 1.13.58.2; 4.4.17.4.
11. Ibid., 3.4.30.1.
12. Tertullian, Against Praxas 3; Scorpiace 15.
13. Porphyry, Life of Plotinus 16.
15. Layton, “Prolegomena.”
17. Williams, Rethinking “Gnosticism,” 235-262.
33. Hippolytus, The Refutation of All Heresies 5.2; 5.6.4; 5.8.29; 5.11.1.
34. Ibid., 5.6.3-4.
35. Ibid., 5.9.22; 5.8.29.
36. Ibid., 5.23.3.

3. The Myth and Rituals of the Gnostic School of Thought

2. The origin of the name Barbêlô is obscure, but it might derive from Egyptian words for “emission” and “great”—thus, “the great emission” (Bentley Layton, The Gnostic Scriptures: A New Translation with Annotations and Introductions [Garden City, N.Y.: Doubleday, 1987], 15).
5. First Thought 39:13–40:4. The translation of this section of text is difficult, and thus scholarly interpretations differ.
8. Philo, Quis rerum divinarum heres? 205.
10. Justin Martyr, Dialogue with Trypho 55:1; First Apology 5.4; 46.2–5; 59.5; 63; 64.5; Second Apology 5.3.
11. Justin Martyr, Dialogue with Trypho 56.11.
15. Ibid., 15.1.

24. Irenaeus, Against the Heresies 1.30.11.
31. Buell, Why This New Race, 120–126.
32. Epiphanius of Salamis, Against the Heresies 39.
33. Buell, “Rethinking the Relevance of Race,” 466–472.
34. Williams, Rethinking “Gnosticism,” 189–212.
37. For example, see also Melchizedek 7:25–9:4; 16:11–17.
38. The five steps mentioned here appear earlier in the work in a different order: glorification, enthroning, enrobing, baptism, and becoming light (45:13–20).
41. Plato, Symposium 210a–212a.
43. On this work, see Karen L. King, A Revelation of the Unknowable God: A Gnostic Text from the Nag Hammadi Library, California Classical Library (Sonoma, Calif.: Polebridge, 1996).
44. Epiphanius of Salamis, Against the Heresies 40.7.2.
46. Porphyry, Life of Plotinus 16.
47. Mazur, “Self-Manifestation and ‘Primary Revelation’.”
49. For example, Birger A. Pearson, Gnosticism and Christianity in Roman and Coptic Egypt, Studies in Antiquity & Christianity (New York: T & T Clark, 2004).
52. Birger A. Pearson, Gnosticism, Judaism, and Egyptian Christianity, Studies in Antiquity and Christianity (Minneapolis: Fortress, 1990), 51.
53. For critical discussion and examples, see Williams, Rethinking “Gnosticism,” 225–229.
57. Clement of Alexandria says that the followers of Prodicus called themselves Gnostics (Stromateis 3.4.30.1), but he does not tell us enough about his teachings to be certain that he belongs to the Gnostic school of thought. The teachings of Saturninus of Antioch, as reported by Irenaeus (Against the Heresies 1.24.1–2), resemble those of the Gnostics, but Irenaeus does not call him one.
58. Porphyry, Life of Plotinus 16.
64. King, Secret Revelation, vii.

4. Unity and Diversity in Second-Century Rome

6. Ibid.
8. Irenaeus, Against the Heresies 1.11.1.