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† ΘΩΜΑΣ †

These are the secret sayings^o which the living Yeshúa^o has spoken and Didymos Judas Thomas^o inscribed. (Jer 23:18, Mt 13:34, Lk 1:1, 8:10, 10:21, Jn 21:25)

1. And he {says¹}: Whoever finds the interpretation of these sayings shall not taste death. (Isa 25:8, Lk 9:27, Jn 5:24, 8:51; this is apparently an introductory logion quoting Thomas himself, included [like Jn 21:24] by his own disciples, since it speaks of the following as a *collection* of sayings; 'thruout the Greek fragments of Thomas, 'x says' is in the present tense)

2. Yeshúa says: Let him who seeks not cease seeking until he finds, and when he finds he shall be troubled, and when he has been troubled he shall marvel and he shall reign over everyone¹ {and find repose}. (¹or over the totality^o; Dan 7:27, Lk 1:29, 22:25-30!, Rev/Ap 1:6, 3:21, 20:4, 22:5; =Clement of Alexandria, *Stromata* II.9 & V.14)

3. Yeshúa says: If those who would lead you, say to you: Behold, the Sovereignty is in the sky^o!, then the birds of the sky would precede you. If they say to you: It is in the sea!, then the fish {of the sea} would precede you. But the Sovereignty {of God} is within you and it is without you. {Those who come to recognize^o themselves shall find it, and when you come to recognize yourselves} then you shall know that you are the Sons of the Living Father. Yet if you do not recognize yourselves then you are impoverished and you are poverty. (Gen 6:2, Dt 30:11-14, Hos 1:10, Mal 2:10, Lk 11:41, 17:21, Plato's *Philebus* 48c, 63c)

4. Yeshúa says: The person old in days will not hesitate to ask a little child of seven days concerning the place of life— and he shall live. For many who are first shall become last, {and the last first}. And they shall become a single unity. (Gen 2:2-3, 17:12, Mt 11:25-26, 18:1-6, 10-14)

5. Yeshúa says: Recognize Him in front of thy face, and what is hidden from thee shall be revealed to thee. For there is nothing concealed which shall not be manifest, {and nothing buried that shall not be raised¹}. (=Mt 10:26; ¹re 'Gnosticism^o'; in his scriptural *Traditions* the Apostle Matthias [Ac 1:21-26] relates Christ's logion: 'Wonder at what is in front of you'— quoted by Clement of Alexandria, *Stromata* II.9)

6. His Disciples ask him,¹ they say to him: How do thou want us to fast, and how shall we pray? And how shall we give alms, and what diet shall we maintain? || Yeshúa says: Do not lie, and do not practice what you hate— for everything^o is revealed before the face of the sky. For there is nothing concealed that shall not be manifest, and there is nothing covered that shall remain without being exposed. (Lev 19:11; ¹asyndeton, or omission of conjunctions, characterizing Semitic languages but not Greek or Coptic— thus signaling an underlying Semitic source-text)

7. Yeshúa says: Blest^o be the lion which the human eats— and the lion shall become human. And accursed be the human which the lion eats— and the [human] shall become [lion].

8. And he says: The [Sovereignty] is like a wise fisherman who cast his net into the sea. He drew it up from the sea full of small fish. Among them he found a large good fish. That wise fisherman, he threw all the small fish back into the sea,¹ he chose the large fish without hesitation. Whoever has ears to hear, let him hear! (¹asyndeton; =Mt 13:47-48)

9. Yeshúa says: Behold, the sower came forth— he filled his hand, he threw. Some indeed fell upon the road— the birds came, they gathered them. Others fell on the bedrock— and they did not take root down into the soil, and did not sprout grain skyward. And others fell among the thorns— they choked the seed, and the worm ate them. And others fell upon the good earth— and it produced good fruit up toward the sky, it bore 60-fold and 120-fold. (multiple asyndeta; Mt 13:18-23, =Mk 4:3-9)

10. Yeshúa says: I have cast fire upon the world^o— and behold, I guard it until it is ablaze. (Lk 12:49)

11. Yeshúa says: This sky shall pass away, and the one above it shall pass away. (I-Ki 8:27!, Isa 65:17, Rev/Ap 21:1) And the dead are not alive, and the living shall not die. In the days when you consumed the dead, you transformed it to life— when you come into the Light, what will you do? On the day when you were united, you became separated— yet when you have become separated, what will you do? (Mt 24:35, Ph 86!)

12. The Disciples say to Yeshúa: We know that thou shall go away from us. Who is

it that shall be Rabbi^o over us? || Yeshúa says to them: In the place that you have come, you shall go to Jacob the Righteous^o, for whose sake the sky and earth come to be. (apparently a post-resurrection dialog; see Jn 7:5 & Ac 1:14)

13. Yeshúa says to his Disciples: Make a comparison to me, and tell me whom I resemble. (Isa 46:5) || Shimon Kefa^o says to him: Thou are like a righteous angel. || Matthew^o says to him: Thou are like a philosopher^o of the heart. || Thomas says to him: Teacher, my mouth will not at all be capable of saying whom thou are like! || Yeshúa says: I'm not thy teacher, now that thou have drunk, thou have become drunken from the bubbling spring which I have measured out. And he takes him, he withdraws, he speaks three words to him:



אֶהְיֶה אֲשֶׁר אֶהְיֶה

ahyh ashhr ahyh

I-Am Who I-Am

Now when Thomas comes to his comrades, they inquire of him: What did Yeshúa say to thee? || Thomas says to them: If I tell you even one of the words which he spoke to me, you will take up stones to cast at me— and fire will come from the stones to consume you. (the Name does not appear in the papyrus, but can be inferred; Ex 3:14, Lev 24:16, Mk 14:62, Lk 6:40, Jn 4:14, 15:1, Th 61b, 77, cp. Odes of St. Solomon 11:6-9— 'I drank and was inebriated with the living water that does not die'; note also the infinite gematria of Ex 3:14159...)

14. Yeshúa says to them: If you fast¹, you shall beget transgression^o for yourselves. And if you pray¹, you shall be condemned. And if you give alms¹, you shall cause evil to your spirits. And when you go into any land to travel in the regions, if they receive you then eat what they set before you and heal the sick among them. For what goes into your mouth will not defile you— but rather what comes out of your mouth, that is what will defile you. (¹in public; Isa 58:6-9, Mk 7:14-23!, Mt 6:1-6 & 16-18, Lk 18:1!, =Lk 10:8-9, Th 6, 95, 104, Ph 74)

15. Yeshúa says: When you see him who was not born of woman, prostrate yourselves upon your faces and worship him— he is your Father. (Th 101!)

16. Yeshúa says: People perhaps think that I have come to cast peace upon the world, and they do not know that I have come to cast conflicts upon the earth— fire, sword, war^o. (Isa 66:15-16, Joel 2:30-31, Zeph 3:8, Mal 4:1, Th 10) For there shall be five in a house— three shall be against two and two against three, the father against the son and the son against the father. And they shall stand as solitaries. (=Mic 7:6, =Lk 12:49-53)

17. Yeshúa says: I shall give to you what eye has not seen and what ear has not heard and what hand has not touched and what has not arisen in the mind of mankind. (Isa 64:4)

18. The Disciples say to Yeshúa: Tell us how our end shall be. (Ps 39:4) || Yeshúa says: Have you then discovered the origin^o, so that you inquire about the end? For at the place where the origin is, there shall be the end. Blest be he who shall stand at the origin— and he shall know the end, and he shall not taste death. (Lk 20:38, Th 1)

19. Yeshúa says: Blest be he who was before he came into being. If you become Disciples to me and heed my sayings, these stones shall serve you. For you have five trees^o in paradise, which in summer are unmoved and in winter their leaves do not fall— whoever is acquainted with them shall not taste death. (Th 1, 18)

20. The Disciples say to Yeshúa: Tell us what the Sovereignty of the Heavens^o is like. || He says to them: It resembles a mustard seed, smaller than all (other) seeds— yet when it falls on the tilled earth, it produces a great plant and becomes shelter for the birds of the sky. (=Mk 4:30-32)

21. Mariam^o says to Yeshúa: Whom are thy Disciples like? || He says: They are like little children who are sojourning in a field which is not theirs. When the owners of the field come, they will say: Leave our field to us! They take off their clothing in front of them in order to yield it to them and to give back their field to them. Therefore I say, if the householder ascertains that the thief is coming, he will be alert before he arrives and will not allow him to dig thru into the house of his domain to carry away his belongings. Yet you, beware of the system^o— gird up your loins with great strength lest the bandits find a way to reach you, for they will find the advantage which you anticipate. Let there be among you a person of awareness— when the fruit ripened, he came quickly with his sickle in his hand,¹ he reaped it. Whoever has ears to hear, let him hear! (¹asyndeton; =Mt 24:43-44)

22. Yeshúa sees little children who are being suckled. He says to his Disciples: These little children who are being suckled are like those who enter the Sovereignty. || They say to him: Shall we thus by becoming little children enter the Sovereignty? || Yeshúa says to them: When you make the two one, and you make the inside as the outside and the outside as the inside and the above as the below, and if you establish the male with the female as a single unity so that the man will not be masculine and the woman not be feminine, when you establish [an eye] in the place of an eye and a hand in the place of a hand and a foot in the place of a foot and an image^o in the place of an image— then shall you enter [the Sovereignty]. (Mt 18:3; ; =Clement of Alexandria, *Stromata* III.13; cp. *Odes of St. Solomon* 34:5, 'The likeness of what is below, is that which is above— for everything is above; what is below is nothing but the delusion of those who are without knowledge'; also Socrates in Plato's *Phaedrus*,

'Beloved Pan, and whatever other gods be present, grant me to be handsome in inward soul, and that the outside and the inside be one')

23. Yeshúa says: I shall choose you, one from a thousand and two from ten thousand— and they shall stand as a single unity. (Dt 32:30, Ecc 7:28, Jer 3:14)

24. His Disciples say: Show us thy place, for it is compulsory for us to seek it. || He says to them: Whoever has ears, let him hear! Within a person of light there is light, and he illumines the entire world. When he does not shine, there is darkness. (Mt 5:14-16, Jn 13:36)

25. Yeshúa says: Love thy Brother as thy soul, protect him as the pupil of thine eye. (asyndeton; Dt 32:10, I-Sam 18:1, Ps 17:8, Jn 13:34-35)

26. Yeshúa says: The mote which is in thy Brother's eye thou see— but the plank that is in thine own eye thou see not. When thou cast the plank out of thine own eye, then shall thou see clearly to cast the mote out of thy Brother's eye. (=Mt 7:3-5)

27. (Yeshúa says:) Unless you fast from the system, you shall not find the Sovereignty {of God}. Unless you keep the (entire) week as Sabbath^o, you shall not behold the Father. (Mk 1:13, Jn 5:19!; ; =Clement of Alexandria, *Stromata* III.15; see Paterson Brown, ' The Sabbath and the Week in Thomas 27 ', *Novum Testamentum* 1992)

28. Yeshúa says: I stood in the midst of the world, and incarnate^o I appeared to them.¹ I found them all drunk, I found none among them athirst. And my soul was grieved for the sons of men, for they are blind in their hearts and do not see that empty they have come into the world and that empty they are destined to come forth again from the world. (Ecc 6:15) **However, now they are drunk— when they have shaken off their wine, then shall they rethink^o.** ('anti-Gnostic!', Jn 1:14; this appears to be a post-resurrection saying)

29. Yeshúa says: If the flesh has come to be because of spirit, it is a marvel— yet if spirit because of the body, it would be a marvel among marvels. But I marvel at this, how this great wealth has inhabited this poverty. (Ph 23)

30. Yeshúa says: Where there are three gods, they are {godless. Where there is only one, I say that} I myself am with him. {Raise the stone and there you shall find me, cleave the wood and there am I.} (see e.g. The Letter of Aristeas 15-16; cleaving the wood could be seen as a metaphor for the crucifixion, removing the stone for the resurrection)

31. Yeshúa says: No oracle^o is accepted in his own village, no physician heals those who know him. (asyndeton; =Mk 6:4)

- 32. Yeshúa says: A city being built upon a high mountain and fortified cannot fall nor can it be hidden. (Mt 5:14)**
- 33. Yeshúa says: What thou shall hear in thy ear proclaim to other ears from your rooftops. For no one kindles a lamp and sets it under a basket nor puts it in a hidden place, but rather it is placed upon the lampstand so that everyone who comes in and goes out will see its light. (=Mt 5:15, =10:27, =Mk 4:21)**
- 34. Yeshúa says: If a blind person leads a blind person, both together fall into a pit. (=Mt 15:14)**
- 35. Yeshúa says: It is impossible for anyone to enter the house of the strong to take it by force, unless he binds his hands— then he will ransack his house. (Isa 49:24-25, =Mk 3:27)**
- 36. Yeshúa says: Be not anxious in the morning about the evening nor in the evening about the morning, {neither for your [food] that you shall eat nor for [your garments] that you shall wear. You are much superior to the [windflowers] which neither comb (wool) nor [spin] (thread). When you have no clothing, what do [you wear]? Or who can increase your stature? He himself shall give to you your garment.} (garment = imagery?!: see Th 37, 84, Ph 26, 107, 'Angel and Image' below, as well as the ancient and delightful 'Hymn of the Pearl'; =Mt 6:25)**
- 37. His Disciples say: When will thou appear to us, and when shall we behold thee? || Yeshúa says: When you take off your garments without being ashamed, and take your garments and place them under your feet to tread on them as the little children do— then [shall you behold] the Son of the Living-One, and you shall not fear. (Gen 2:25, 3:7, Isa 19:2; =Clement of Alexandria, *Stromata* III.13; garments = images?!; this appears to be a post-resurrection dialog)**
- 38. Yeshúa says: Many times have you yearned to hear these sayings which I speak to you, and you have no one else from whom to hear them. There will be days when you will seek me but you shall not find me. (Prov 1:28, Lk 17:22)**
- 39. Yeshúa says: The clergy^o and the theologians^o have received the keys of recognition, but they have hidden them. They did not enter, nor did they permit those to enter who wished to. Yet you— become astute as serpents and pure as doves. (Mt 5:20, 23:1-39, =Lk 11:52, =Mt 10:16)**
- 40. Yeshúa says: A vine has been planted without the Father, and as it is not viable it shall be pulled up by its roots and destroyed. (Mt 15:13)**
- 41. Yeshúa says: Whoever has in his hand, to him shall (more) be given. And**

whoever does not have, from him shall be taken even the trifle which he has. (=Mt 13:12)

42. Yeshúa says: Become transients° (passers-by). (Mt 10:1-23, 28:19-20, Jn 16:28; thus Sylvia Plath, *Unabridged Journals*: 'I can only pass on. Something in me wants more.... There is still time to veer, to sally forth, knapsack on back, for unknown hills over which ... only the wind knows what lies.')

43. His Disciples say to him: Who are thou, that thou say these things to us? || (Yeshúa says to them:) From what I say to you, you do not recognize who I be, but rather you have become as the Jews— for they love the tree but hate its fruit, and they love the fruit but hate the tree. (Mt 12:33, Jn 4:22)

44. Yeshúa says: Whoever vilifies the Father, it shall be forgiven him. And whoever vilifies the Son, it shall be forgiven him. Yet whoever vilifies the Holy Spirit, it shall not be forgiven him— neither on earth nor in heaven. (=Mk 3:28-29)

45. Yeshúa says: They do not harvest grapes from thorns, nor do they gather figs from thistles— for they give no fruit. A good person brings forth goodness out of his treasure. A bad person brings forth wickedness° out of his evil treasure which is in his heart, and he speaks oppressively— for out of the abundance of the heart he brings forth wickedness. (I-Sam 24:13, =Mt 7:16, =12:34-35)

46. Yeshúa says: From Adam° until John the Baptist° there is among those born of women none more exalted than John the Baptist— so that his eyes shall not be broken. Yet I have said that whoever among you becomes childlike shall know the Sovereignty, and he shall become more exalted than John. (Th 15, =Lk 7:28)

47. Yeshúa says: It is impossible for a person to mount two horses or to stretch two bows, and a slave cannot serve two masters— otherwise he will honor the one and offend the other. No person drinks vintage° wine and immediately desires to drink new wine, and they do not put new (wine) into old wineskins lest they burst, and they do not put vintage wine into new wineskins lest it sour. They do not sew an old patch on a new garment because there would come a split. (=Lk 5:36-39, =16:13)

48. Yeshúa says: If two make peace with each other in this one house, they shall say to the mountain: Be moved!— and it shall be moved. (=Mt 17:20, =18:19)

49. Yeshúa says: Blest be the solitary and chosen— for you shall find the Sovereignty. You have come from it, and unto it you shall return. (Jn 16:28; cp. Plotinus, *Enneads*, I.6.8: 'The Fatherland to us is there whence we have come, and there is the Father')

50. Yeshúa says: If they say to you: 'From whence do you come?', say to them: 'We have come from the Light, the place where the Light has originated thru himself—he [stood] and he himself appeared in their imagery.' If they say to you: 'Who are you?', say: 'We are his Sons and we are the chosen of the Living Father.' If they ask you: 'What is the sign of your Father in you?', say to them: 'It is movement with repose.' (Lk 16:8, Jn 12:36, Th 28)

51. His Disciples say to him: When will the repose of the dead occur, and when will the New World come? || He says to them: That which you look for has already come, but you do not recognize it.

52. His Disciples say to him: Twenty-four prophets° proclaimed in Israel, and they all spoke within thee. || He says to them: You have ignored the Living-One who is facing you, and you have spoken about the dead. (Th 5)

53. His Disciples say to him: Is circumcision beneficial or not? || He says to them: If it were beneficial, their father would beget them circumcised from their mother. But the true spiritual circumcision has become entirely beneficial.

54. Yeshúa says: Blest be the poor, for the Sovereignty of the Skies is yours. (Jas 2:5-7, =Lk 6:20; note that Mt 5:3 can be read equally 'Blest are the poor in spirit' or 'Blest in spirit are the poor'— of which the latter makes more sense, since the parallel at Lk 6:20&24 explicitly concerns economic poverty/wealth rather than spiritual humility/pride)

55. Yeshúa says: Whoever does not hate his father and his mother will not be able to become a Disciple to me. And whoever does not hate his brothers and his sisters and does not take up his own cross¹ in my way, will not become worthy of me. (¹anti-Gnostic, manuscript: ☩; =Lk 14:26-27)

56. Yeshúa says: Whoever has recognized the system has found a corpse— and whoever has found a corpse, of him the system is not worthy.

57. Yeshúa says: The Sovereignty of the Father is like a person who has [good] seed. His enemy came by night,¹ he sowed a weed among the good seed. The man did not permit them to pull up the weed,¹ he says to them: Lest perhaps you go forth saying: 'We shall pull up the weed', and you pull up the wheat along with it. For on the day of harvest the weeds will appear— they pull them and burn them. (¹asyndeton; II-Pt 3:15-17?!, =Mt 13:24-30)

58. Yeshúa says: Blest be the person who has suffered— he has found the life. (asyndeton; Mt 5:10-12, Jas 1:12, I-Pt 3:14; thus Victor Hugo, *Les Misérables*: 'To have suffered, how good it is!')

59. Yeshúa says: Behold the Living-One while you are alive, lest you die and seek to perceive him and be unable to see. (Ecc 12:1-8)

60. (They see) a Samaritan^o carrying a lamb, entering Judea. Yeshúa says to them: Why does he (take) the lamb with him? || They say to him: So that he may kill it and eat it. || He says to them: While it is alive he will not eat it, but only after he kills it and it becomes a corpse. || They say: Otherwise he will not be able to do it. || He says to them: You yourselves— seek a place for yourselves in repose, lest you become corpses and be eaten. (Th 1; thus Thomas Mann, *The Magic Mountain*: 'The spiritual possibility of finding salvation in repose')

61a. Yeshúa says: Two will rest on a bed^o— the one shall die, the other shall live. (asyndeton; =Lk 17:34)

61b. Salome^o says: Who are thou, man? As if (sent) by someone, thou laid upon my bed^o and thou ate from my table.¹ || Yeshúa says to her: I-Am he who is from equality. To me have been given from the things of my Father. || (Salome says:) I'm thy Disciple.² || (Yeshúa says to her:) Thus I say that whenever someone equalizes he shall be filled with light, yet whenever he is divisive he shall be filled with darkness. ('S-of-S 1:4; cp. Teresa of Ávila, *The Interior Castle*, VI.4.1: 'All is to desire to enjoy the Husband more,... to be ardent to mate with such a grand Lord and take him as Husband'; ²'thy Disciple': Coptic **tek. indicates a masculine possessive of a feminine noun— see Plumley, *Biblio.#4*, §50)**

62. Yeshúa says: I tell my mysteries to those [who are worthy of] my mysteries. What thy right (hand) shall do, let not thy left (hand) ascertain what it does. (Mk 4:10-12, =Mt 6:3)

63. Yeshúa says: There was a wealthy person who possessed much money, and he said: I shall utilize my money so that I may sow and reap and replant, to fill my storehouses with fruit so that I lack nothing. This is what he thought in his heart— and that night he died. Whoever has ears, let him hear! (=Lk 12:16-21)

64a. Yeshúa says: A person had houseguests, and when he had prepared the banquet he sent his slave to invite the guests. He went to the first, he says to him: My master invites thee. He replied: I have some business with some merchants, they are coming to me in the evening, I shall go to place my orders with them— I beg to be excused from the banquet. He went to another, he says to him: My master has invited thee. He replied to him: I have bought a house and they require me for a day, I shall have no leisure time. He came to another, he says to him: My master invites thee. He replied to him: My comrade is to be married and I must arrange a feast, I shall not be able to come— I beg to be excused from the banquet. He went to another, he says to him: My master invites thee. He replied to him: I have bought a

villa, I go to receive the rent, I shall not be able to come— I beg to be excused. The slave came, he said to his master: Those whom thou have invited to the banquet have excused themselves. The master said to his slave: Go out to the roads, bring those whom thou shall find so that they may feast. (multiple asyndeta; =Lk 14:16-23)

64b. (And he says:) Tradesmen and merchants shall not enter the places of my Father. (Ezek 27-28, Zeph 1:11, Zech 14:21, Jn 2:13-16, Rev/Ap 18:11-20)

65. He says: A kind^o person had a vineyard. He gave it out to tenants so that they would work it and he would receive its fruit from them. He sent his slave so that the tenants would give to him the fruit of the vineyard. They seized his slave, they beat him— a little longer and they would have killed him. The slave went, he told it to his master. His master said: Perhaps [they] did not recognize [him]. He sent another slave— the tenants beat him also. Then the owner sent his son. He said: Perhaps they will respect my son. Since those tenants knew that he was the heir of the vineyard, they seized him, they killed him. Whoever has ears, let him hear! (multiple asyndeta; =Mk 12:1-8)

66. Yeshúa says: Show me the stone which the builders have rejected— it is the cornerstone. (Isa 28:16, =Ps 118:22 → Mt 21:42)

67. Yeshúa says: Whoever knows everything but himself, lacks everything. (Th 3)

68. Yeshúa says: Blest be you when you are hated and persecuted and find no place there where you have been persecuted. (Mt 5:10-12)

69a. Yeshúa says: Blest be those who have been persecuted in their heart— these are they who have recognized the Father in truth. (*ibid.*)

69b. (Yeshúa says:) Blest be the hungry, for the stomach of him who desires shall be filled. (Mt 5:6)

70. Yeshúa says: When you bring forth that which is within you, this that you have shall save you. If you do not have that within you, this which you do not have within you will kill you. (Lk 11:41!)

71. Yeshúa says: I shall destroy [this] house, and no one will be able to [re]build it. (Mk 14:58, Jn 2:19)

72. [Someone says] to him: Tell my brothers to divide the possessions of my father with me. || He says to him: Oh man, who made me a divider? || He turned to his Disciples,¹ he says to them: I'm not a divider, am I? (¹asyndeton; Lk 12:13-14)

- 73. Yeshúa says: The harvest is indeed plentiful, but the workers are few. Yet beseech the Lord that he send workers into the harvest. (=Mt 9:37-38)**
- 74. He says: Lord, there are many around the reservoir, yet no one in the reservoir.**
- 75. Yeshúa says: There are many standing at the door, but the solitary are those who shall enter the Bridal-Chamber°. (Mt 25:10, Th 16, 49)**
- 76. Yeshúa says: The Sovereignty of the Father is like a merchant possessing a fortune, who found a pearl. That merchant was shrewd— he sold the fortune, he bought the one pearl for himself. You yourselves, seek for [the treasure of his face], which perishes not, which endures— the place where no moth comes near to devour nor worm ravages. (multiple asyndeta; Ps 11:7, 17:15, =Mt 6:19-20, =13:44-46, =Lk 12:33)**
- 77. Yeshúa says: I-Am the Light who is above them all, I-Am the All°. All came forth from me and all return to me. Cleave wood,¹there am I. Lift up the stone and there you shall find me. ('asyndeton; Jn 8:12, Th 30 note; thus Victor Hugo, *Les Misérables*: 'All comes from light, and all returns to it')**
- 78. Yeshúa says: Why did you come out to the wilderness— to see a reed shaken by the wind? And to see a person dressed in plush garments? [Behold, your] rulers and your dignitaries are those who are clad in plush garments, and they shall not be able to recognize the truth. (=Mt 11:7-8)**
- 79. A woman from the multitude says to him: Blest be the womb which bore thee, and the breasts which nursed thee! || He says to [her]: Blest be those who have heard the meaning° of the Father and have kept it in truth. For there shall be days when you will say: Blest be the womb which has not conceived and the breasts which have not nursed. (Lk 1:42, 23:29, =11:27-28)**
- 80. Yeshúa says: Whoever has recognized the system has found the body— and whoever has found the body, of him the system is not worthy. (Th 56)**
- 81. Yeshúa says: Let whoever is enriched become sovereign, and let whoever has power renounce it.**
- 82. Yeshúa says: Whoever is close to me is close to the fire, and whoever is far from me is far from the Sovereignty.**
- 83. Yeshúa says: The images are manifest to mankind, and the Light which is within them is hidden. (Th 19) He shall reveal himself in the imagery of the Light of the Father— and (yet) his image is concealed by his Light. (thus Victor Hugo, *Les***

Misérables: 'God is behind all things, but all things hide God'; Ps 104:2!)

84. Yeshúa says: When you see your reflection, you rejoice. Yet when you perceive your images which have come into being in your presence— which neither die nor represent^o— to what extent will they depend upon you? (this is the epistemological [and thus ontological] hinge of the entire text; see Ps 139:16, Prov 20:24, Jn 5:19, Th 19, and 'Angel and Image', below)

85. Yeshúa says: Adam came into existence from a great power and a great wealth, and yet he did not become worthy of you. For if he had been worthy, [he would] not [have tasted] death. (Th 1)

86. Yeshúa says: [The foxes have their dens] and the birds have [their] nests, yet the Son of Mankind has no place to lay his head for rest. (Dan 7:13-14, =Mt 8:20)

87. Yeshúa says: Wretched be the body which depends upon (another) body, and wretched be the soul which depends upon their being together.

88. Yeshúa says: The angels and the oracles shall come to you, and they shall bestow upon you what is yours. And you yourselves, give to them what is in your hands, and say among yourselves: On what day will they come to receive what is theirs? (Rev/Ap 21:17!)

89. Yeshúa says: Why do you wash the outside of the chalice? Do you not mind that He who creates the inside is also He who creates the outside? (Lk 11:39-41)

90. Yeshúa says: Come unto me, for my yoga^o is natural^o and my lordship is gentle— and you shall find repose for yourselves. (Mt 11:28-30, Th 60)

91. They say to him: Tell us who thou are, so that we may believe in thee. || He says to them: You scrutinize the face of the sky and of the earth— yet you do not recognize Him who is facing you, and you do not know to inquire of Him at this moment. (Th 5, 52, 76, 84, =Lk 12:56)

92. Yeshúa says: Seek and you shall find. But those things which you asked me in those days, I did not tell you then. Now I wish to tell them, and you do not inquire about them. (=Mt 7:7-8)

93. (Yeshúa says:) Give not what is sacred to the dogs, lest they throw it on the dungheap. Cast not the pearls to the swine, lest they cause it to become [...]. (=Mt 7:6)

94. Yeshúa [says:] Whoever seeks shall find. [And whoever knocks,] it shall be

opened to him. (=Mt 7:8)

95. [Yeshúa says:] If you have copper-coins,¹ do not lend at interest— but rather give [them] to those from whom you will not be repaid. (Lk 6:30-36; ¹here in the bound codex there is a single sheet blank on both sides)

96. Yeshúa [says]: The Sovereignty of the Father is like [a] woman,¹ she has taken a little yeast,¹ she [has hidden] it in dough,¹ she produced large loaves of it. Whoever has ears, let him hear! (¹asyndeta; =Mt 13:33)

97. Yeshúa says: The Sovereignty of the [Father] is like a woman who was carrying a jar full of grain. While she was walking [on a] distant road, the handle of the jar broke, the grain streamed out behind her onto the road. She did not know it, she had noticed no accident. When she arrived in her house, she set the jar down— she found it empty. (multiple asyndeta)

98. Yeshúa says: The Sovereignty of the Father is like a person who wishes to slay a prominent man. He drew forth his sword in his house,¹ he thrust it into the wall in order to ascertain whether his hand would prevail. Then he slew the prominent man. (¹asyndeton; Rev/Ap 1:16, 2:16!)

99. His Disciples say to him: Thy brethren and thy mother are standing outside. || He says to them: Those here who practice the desires of my Father— these are my Brethren and my Mother. It is they who shall enter the Sovereignty of my Father. (Th 15, =Mt 3:31-35)

100. They show Yeshúa a gold-coin, and they say to him: The agents of Caesar extort tribute from us. || He says to them: Give the things of Caesar to Caesar, give the things of God to God, and give to me what is mine. (Rev/Ap 13:18 ← I-Ki 10:14?!— an extraordinary gematria, indicating 666 as a *monetary* symbol; =Mt 22:16-21, Th 64b)

101. (Yeshúa says:) Whoever does not hate his father and his mother in my way, shall not be able to become a Disciple to me. And whoever does [not] love his [Father] and his Mother in my way, shall not be able to become a Disciple to me. For my mother [bore^o me]¹, yet [my] true² [Mother] gave me the life. (¹the reconstruction of this phrase in the papyrus; ²**m.me** = 'of truth' [if **me** is feminine] or 'of love' [if it is masculine]— here undetermined, as there is no definite article; Jn 2:4, Th 15, 79, 99, =Lk 14:26; see 'The Female Spirit' & 'Theogenesis', below; cp. Odes of St. Solomon 35:6— 'I was carried like a child by its mother')

102. Yeshúa says: Woe unto them, the clergy— for they are like a dog sleeping in the manger of oxen. For neither does he eat, nor does he allow the oxen to eat. (Th

39; *The Fables* of Aesop^o)

103. Yeshúa says: Blest be the person who knows in [which] part the bandits may invade, so that he shall arise and collect his [things] and gird up his loins before they enter. (=Lk 12:35 & 39)

104. They say [to him:] Come, let us pray today and let us fast. || Yeshúa says: Which then is the transgression that I have committed, or in what have I been vanquished? But when the Bridegroom comes forth from the Bridal-Chamber, then let them fast and let them pray. (Mk 2:19-20, Th 14)

105. Yeshúa says: Whoever acknowledges father and mother, shall be called the son of a harlot. (Mt 23:8-9, Lk 14:26, Jn 8:41, Th 101, 'Theogenesis', below)

106. Yeshúa says: When you make the two one¹, you shall become Sons of Mankind²— and when you say to the mountain: Be moved!, it shall be moved. (¹Th 22; ²Dan 7:13-14, Th 86)

107. Yeshúa says: The Sovereignty is like a shepherd who has 100 sheep. One of them went astray, which was the largest. He left the 99, he sought for the one until he found it. Having wearied himself, he said to that sheep: I desire thee more than 99. (Ezek 34:15-16, =Lk 15:3-6)

108. Yeshúa says: Whoever drinks from my mouth shall become like me. I myself shall become him, and the secrets shall be manifest to him. (Lk 6:40, Jn 4:7-15, 7:37)

109. Yeshúa says: The Sovereignty is like a person who has a treasure [hidden] in his field without knowing it. And [after] he died, he bequeathed it to his [son. The] son did not know (about it) , he accepted that field, he sold [it]. And he came who purchased it— he plowed it, [he found] the treasure. He began to lend money at interest to whomever he wishes. (multiple asyndeta; *The Fables* of Aesop, Mt 13:44)

110. Yeshúa says: Whoever has found the system and been enriched, let him renounce the system. (Th 81)

111. Yeshúa says: The sky and the earth shall be rolled up in your presence. And he who lives from within the Living-One shall see neither death [nor fear]— for Yeshúa says: Whoever finds himself, of him the world is not worthy. (Isa 34:4, Lk 21:33, Rev/Ap 6:14)

112. Yeshúa says: Woe to the flesh which depends upon the soul, woe to the soul which depends upon the flesh. (asyndeton; Th 87)

113. His Disciples say to him: When will the Sovereignty come? || (Yeshúa says:) It shall not come by expectation. They will not say: Behold here! or: Behold there! But the Sovereignty of the Father is spread upon the earth, and humans do not perceive it. (Lk 17:20-21, Th 51; thus Henry David Thoreau, *Walden* : 'Heaven is under our feet as well as over our heads')

114. Shimon Kefa says to them: Let Mariam depart from among us, for women are not worthy of the life. || Yeshúa says: Behold, I shall inspire^o her so that I make her male, in order that she herself shall become a living spirit like you males. For every female who becomes male shall enter the Sovereignty of the Heavens. (Gen 3:16, Th 22; thus Clement of Alexandria, *Stromata* VI.12: 'Souls are neither male nor female, when they no longer marry nor are given in marriage [Lk 14:34-36]; and is not woman translated into man, when she is become equally unfeminine, and manly, and perfect?')

The Gospel according to Thomas



Notes to Thomas

Coptic was the final stage of the classical Egyptian language, evolving after the invasion of Alexander the Great (332 BC) and subsequently supplanted by Arabic following the Muslim conquest (640 AD). It has always been the liturgical language of the Egyptian Church; moreover, the ancient Coptic versions of the Old and New Testaments are of great importance in textual Biblical studies. Utilizing many Greek loan words, Coptic also adopted the Greek alphabet (with **s** for Σ , and **w** for Ω), adding these letters: **4 (shai)**, **3 (fai)**, **6 (hori)**, **` (janja)**, **2 (gima)**, **5 (ti)**, and **¯** (syllable or abbreviation indicator). There is now a most useful interlinear Coptic/English edition of Thomas online: www.geocities.com/Athens/9068 (edited by Michael Grondin).

- **Adam** (46,85): Hebrew אָדָם (blood-red, clay)— the original human and/or generic mankind.
- **Aesop** (102,109): crippled Greek slave who flourished in the 6th-century BC and was executed at Delphi for 'impiety', whose *Fables* were well-known thruout the ancient world; the only non-Israelite other than the Delphic Oracle ('Recognize thyself': Th 3) whom Christ is known to have quoted, as also in Lk 4:23 (moral from 'The Quack Frog'), Mt 7:15 ('The Wolf in Sheep's Clothing') and various other allusions.
- **All** (77): see **Totality**.
- **Bear** (101): interpolated Coptic text, **ta.maau gar nta.[s.mise mmo.i | eb]ol:**

my-mother for did-[she-**bear** *accusative*-me | for]th'; image of papyrus, from Biblio.#1; see Crum, Biblio.#5, 184b-185a; also Plumley, Biblio.#4, §202, re II-Perfect tense in subordinate clauses.

- **Bed** (61b, NB as also in 61a): see Crum (Biblio.#4), 408ab & 815a; the Coptic text here is: **a.k.telo** (did-thou[*masc*]-lay) **e`m** (upon) **pa.glog** (my-bed)— this last is *the one and only* Sahidic Coptic word for 'bed'; it does not mean 'sofa', for which there are several terms listed in the English index of Crum under 'couch', e.g. **ma n.nkotk** (place of-reclining, p.225a)— thus in the Sahidic version of Ac 5:15, **glog** is used for **KAINAPION** and **ma n.nkotk** for **KRABBATOS**.
- **Blest** (7,18,19,49,54,58,68,69a,69b,79,103): Greek **ΜΑΚΑΡΙΟΣ**; this Greek word means divine, rather than merely human, beatitude (Mt 5:3 etc.).
- **Bridal-Chamber** (75,104): Coptic **ma n.4eleet** (place of-bride) = Greek **ΝΥΜΦΩΝ** = Hebrew **כְּהֶדֶר** (*kheder*); the bedroom where the marriage is consummated (Ps 19:5, 45:13-15!, S-of-S 1:4, Jn 3:29!, Mt 9:15, 25:1-13)— see Ph 65,71,72,73,82,94,101,108,131,143, **Sacrament** in Ph Notes.
- **Clergy** (39,102): Hebrew 'Pharisee' (separated); religious leaders; Mt 5:20, 23:1-39 etc.
- **Everything** (6,67): see **Totality**.
- **Gnosticism** (5): re the *anti-Gnosticism* of these texts, see **Incarnate** and **Recognition**, Th 5,28,55, Ph 25,72,77,78,98,101,114,132,137, Tr 6,8,10,21,28,29,37— 'Gnosticism' is by definition metaphysically Platonic, maintaining that both the sensory universe and all incarnation are *illusory*; our texts, on the contrary, share the Biblical view that both the perceptual universe and all incarnations are *divinely created*.
- **Heaven** (20,44,114): see **Sky**.
- **Holy Spirit** (44): Hebrew **רוּחַ הַקֹּדֶשׁ** (*ruakh ha-qodesh*, Spirit the-Holy; feminine gender) ≈ Greek **ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ** (neuter gender) ≈ Coptic **pneuma et.ouaab** (masculine gender, as also Latin SPIRITUS SANCTUS); see **Spirit** and 'The Female Spirit', below.
- **Image/Imagery** (22,50,83,84): Greek **EIKON** = Hebrew **צֶלֶם** (*tselem*, Gen 1:26); sensory perceptions and/or mental images, the five senses (Th 19!) together with memory and the imagination; see 'Angel and Image', below.
- **Incarnate** (28): Coptic **6n sarc** ('in flesh'— utilizing the same Greek phrase as Jn 1:14); see **Gnosticism**.
- **Inspire** (114): Coptic **sok**; to blow as the wind or to flow as water, hence to draw or attract.
- **Jacob the Righteous** (12): Hebrew **יַעֲקֹב** (Yakov: heeler, supplanter; Gen 25:26) = Greek 'James'; Christ's human brother (Mk 6:3, Ac 12:17, Epistle of James).
- **John the Baptist** (46,78): John = Hebrew **יְחִזְקִיָּהוּ** (*yokhanan*: Yah is gracious); the

last Hebrew prophet and the Messianic precursor (Lk 1,3,7), see **Oracle**, Ph 73,81,133, **Baptism** in Ph Notes, **Logia** in Tr Notes.

- **Kind** (65): see **Vintage**.
- **Mariam** (21,114): from Hebrew מָרוֹם (*mrom*: exalted; Ex 15:20); five females named Mariam appear in the Gospels: the Virgin, Mariam Magdalene, Mariam of Bethany, Mariam of Cleopas, and Mariam the Lord's human sister (Mc 6:3, Ph 36); the oldest and best manuscripts of e.g. Jn 20 provide the correct transliteration of this (Semitic) name into Greek letters: **ΜΑΡΙΑΜ**— vs.1 [⌘ A], vs.11 [p66^c⌘], vs.16 [⌘ B], vs.18 [p66 ⌘ B].
- **Matthew** (13): Hebrew מַתְּנִיָּה (*mattan-yah*: gift of Yah); the Apostle/Evangelist, also named 'Levi of Alphaeus' (see **Levi** in Ph Notes, Mk 2:14), brother of the Apostle Jacob of Alphaeus; Mt 10:3 etc.
- **Meaning** (79): see **Saying**.
- **Natural** (90): see **Vintage**.
- **Oracle/Prophet** (31,52,88): Greek ΠΡΟΦΗΤΗΣ = Hebrew נְבִיא (*nabi*); a divine spokesperson, not merely predictive; note that there are 24 books in the Hebrew canon of the OT, and also 24 Prophets including John the Baptist (see IV-Ezra 14:45, Rev/Ap 4:4).
- **Origin** (18): Greek ΑΡΧΗ; a term from the pre-Socratic Greek philosophers, meaning not a temporal beginning but rather the primal source or basic substance underlying reality (thus in Gen 1:1 [Septuagint/LXX], Mk 1:1, Jn 1:1).
- **Philosopher** (13): Greek ΦΙΛΟΣΟΦΟΣ (fond of wisdom); this word (coined by the pre-Socratic Pythagoras) has no Hebrew/Aramaic parallel, and thus Matthew himself must have used the Greek term.
- **Prophet** (52): see **Oracle**.
- **Rabbi** (12): Hebrew רַבִּי (my great-one) = Coptic **no2** (great); a spiritual authority; Jn 1:38, 3:26, Mt 23:7.
- **Recognition** (3,5,39,43,51,56,67,69a,78,80,91,105): Coptic **sooun** = Greek ΓΝΩΣΙΣ (gnosis); this important term means direct personal acquaintance rather than mere intellectual knowledge, as in Jn 17:25 and I-Jn 4:7; see Th 5, Ph 116,122,134, Tr 1,4,6 etc., **Incarnate** and **Gnosticism**.
- **Represent** (84): Coptic **ouwn6 ebol** (show forth [in the transitive and non-reflexive sense])— i.e. represent something beyond itself; see 'Angel and Image', below.
- **Rethink** (28): Greek ΜΕΤΑΝΟΕΩ (with-mind, be wholeminded, after-mind, reconsider) = Hebrew שׁוּב (*shub*: return); Ps 7:12, 22:27, Mt 3:1-2, 4:17, Lk 3:2-14; the initial message of both John the Baptist and Christ; this important term 'metanoia' (mindfulness) contrasts with 'paranoia' (beside-mind, mindlessness)— it does not signify a mere feeling of remorse, which is ΜΕΤΑΜΕΛΟΣ (with/after-

sentiment).

- **Sabbath** (27): Hebrew שַׁבָּת (*shabat*: repose); the (7th) day of rest; Ex 21:8-11, Lk 6:1-11, Tr 7, 33— see the pericope Lk 6:4+ in Codex D (05) [Bezae]: 'That same day, he saw someone working on the Sabbath,¹he said to him: Man, if indeed you understand what you are doing, you are blest; if indeed you do not understand, you are accursed and a transgressor of the Torah'; Nestle-Aland, Biblio.#23, textual notes (¹asyndeton).
- **Salome** (61b): Hebrew שְׁלוֹמִית (*shlomit*: peaceful); an early female Disciple (Mk 15:40-41, 16:1); Ph 59 & 79!
- **Samaritan** (60): those Hebrews not deported to Babylon and hence lacking the later OT scriptures (I-Ki 16:24, II-Ki 17), therefore in post-Exilic times considered heretics (as in Lk 10:25-37, Jn 4:1-42).
- **Saying/Meaning** (Prolog, 1,19,38,79): Coptic 4a`e = Greek ΛΟΓΟΣ = Hebrew אָמַר (*amr*) = Aramaic מִמְרָא (*memra*); English 'meaning' derives from Anglo-Saxon 'mænan' = 'concept + expression', the exact sense of both *logos* and *memra*; Jn 1:1 thus reads 'In (the) Origin was the Meaning'; one Greek term for 'word' is PHMA.
- **Shimon Kefa** (13,114): Hebrew שִׁמְעוֹן (*Shimón*) = hearing (Gen 29:33); Aramaic כִּיפָא (*kefa*) = Greek ΠΙΕΤΡΟΣ (*bedrock*)— the chief Apostle, Simon Peter (Mt 10:2, 16:15-19).
- **Sky/Heaven** (3,6,9,11,12,20,44,54,91,111,114): Coptic pe = Greek ΟΥΡΑΝΟΣ = Hebrew שָׁמַיִם (*shamayim*; plural); note that 'sky' = 'heaven' in all three languages.
- **Spirit** (14,29,44,53,60,101,114): Hebrew רוּחַ (*ruakh*: feminine gender!) ≈ Greek ΠΝΕΥΜΑ (*neuter gender!*); in both languages the word for 'spirit' is like 'breath' or 'wind' (Isa 57:16, Jn 3:5-8); see **Holy Spirit**.
- **System** (21,27,56,80,110): see **World** .
- **Theologian** (39): Greek ΓΡΑΜΜΑΤΕΥΣ (*scribe*); an expert on the scriptures; Mt 23:1-39 etc.
- **Thomas** (Prolog, 13, Colophon): Aramaic תְּאוּם (*taom*) = Greek ΔΙΔΥΜΟΣ ; 'duplicate, twin'; the Apostle Thomas, author of this text (Jn 11:16, 20:24-29, 21:2); also note that Hebrew 'Judas' = 'praised' = Arabic 'hammad' as in 'Nag Hammadi' (village of-praise) and 'Mohammad' (great-praise), the Ishmaelite prophet: Gen 16-17, 21:1-21, 25:12-18, Zech 9:6-7!, the Arabic Koran.
- **Totality/Everyone/Everything/the All** (2,6,67,77): Coptic thr.3 (all/every of-him).
- **Transgression** (14,104): Coptic nobe = Greek ΑΜΑΡΤΙΑ = Hebrew חַטָּאת (*khatat*); a violation of the Torah, a sin; see **Torah** and compare **Defilement** in Ph Notes.
- **Transient** (42): Greek ΠΑΡΑΓΕΙΝ (*by-led*); passer-by, itinerant— see

HebrewinPh Notes.

- **Trees** (19): the 'five trees' may refer to the five senses (NB that all emotions can presumably be included in the realm of feeling); see Tr 28 and 'Angel and Image', below; it is noteworthy that the olive tree in particular does not shed its leaves annually.
- **Vintage/Kind/Natural** (47,65,90): Greek **XPHΣTOS** (used), Ph 126; the ancient pagans often confused this common term with the rare **XPIΣTOS**, with reference to the Hebrew Messiah.
- **War** (16): Greek **ΠΟΛΕΜΟΣ**; perhaps it is logical nowadays to interpret 'the stars falling from the sky' (Mk 13:25, Rev/Ap 6:13 & 8:6 ff.) as a nuclear war, since hydrogen bombs are literally small man-made stars; 'this generation' in Mk 13:30 is presumably counted from either May 1948 (the refounding of Israel) or June 1967 (the reconquest of Jerusalem, Lk 21:24), and could range from forty years (Num 14:33, Dt 2:14) to one hundred years (Gen 15:13-16).
- **Wickedness** (45): Greek **ΠΙΟΝΕΠΟΣ**; this term (which also occurs in the canonical Gospels at Mk 7:22-23 etc.) has a root meaning of hard work or laborious drudgery, thus oppressive or exploitative.
- **World/System** (10,16,21,24,27,28,51,56,80,110,111): Greek **ΚΟΣΜΟΣ** (arrangement, order)— originally the pre-Socratic philosopher Pythagoras had used this term to designate the entire natural universe, as in 'cosmos'; but in the Gospel *koinê* (later common Greek) it had also come to signify the conventionality or artificiality of the human social system, as in 'cosmetic'; see Lk 2:1, 4:5-6, 12:30-31.
- **Yeshúa** (Prolog *et passim*): Aramaic **ישוע** = Hebrew **יהושוע** (*Yehóshua*); from **יהוה-ישע** (*YHWH ysha*: He-is Savior); Josh 1:1, **Ezra 5:2 (Aramaic form)**, Mt 1:21, Ph 20a; this name could not be accurately transcribed in Greek, which lacks the SH sound; in the Greek and Coptic uncial manuscripts it was invariably abbreviated **ΙΣ** or **ΙΗΣ** with an overline; see also the second commandment as written *exclusively* in the Decalogue (image): **יהיה** (the grammatically correct form of 'He Is')!
- **Yoga** (90): Coptic **na6b** ('yoke'), here meaning a spiritual discipline (the cognate Sanskrit term 'yoga' conveys this sense quite well); see Ph 79.

