

**51** His disciples said to him, “When will the rest for the dead take place and when will the new world come?”

<sup>2</sup>He said to them, “What you are looking forward to has come, but you don’t know it.”

**52** His disciples said to him, “Twenty-four prophets have spoken in Israel, and they all spoke of you.”

<sup>2</sup>He said to them, “You have disregarded the living one who is in your presence, and have spoken of the dead.”

**53** His disciples said to him, “Is circumcision useful or not?”

<sup>2</sup>He said to them, “If it were useful, their father would produce ⟨children⟩ already circumcised from their mother. <sup>3</sup>Rather, the true circumcision in spirit has become profitable in every way.”

**54** Jesus said, “Congratulations to the poor, for the empire of Heaven belongs to you.”

**55** Jesus said, “Whoever does not hate father and mother cannot be my disciple, <sup>2</sup>and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.”

**56** Jesus said, “Whoever has come to know the world has discovered a corpse, <sup>2</sup>and whoever has discovered a corpse, of that person the world is not worthy.”

**57** Jesus said,

The Father’s empire is like someone who had [good] seed. <sup>2</sup>His enemy came during the night and sowed weeds among the good seed. <sup>3</sup>The man did not let the ⟨workers⟩ pull up the weeds, but said to them, “Don’t, or else you might go to pull up the weeds and pull up the wheat along with them.” <sup>4</sup>For on the day of the harvest the weeds will be conspicuous, and will be pulled up and burned.

**51:1**

Ⓣ Th 50:3; 60:6; 90; Mt 11:28–29; DSav 25; Ⓞ Sir 51:26–27, 6:23–31

**51:2**

Ⓣ Th 3, 113; Lk 17:20–21; Mk 9:12–13; Mt 17:11; 2 Tim 2:17–18

**52**

Ⓣ EgerG 1:2–6, 3:2; Jn 5:39–40

**53**

Ⓣ Rom 2:29, Phil 3:3, 1 Cor 7:19, Gal 6:15, Col 2:11–12

**54**

//Q 6:20b, Mt 5:3, Lk 6:20b

**55**

//Q 14:26–27, Mt 10:37–38, Lk 14:26–27; Ⓣ Th 101

**56**

Ⓣ Th 80

**57**

//Mt 13:24–30

**51:1** *rest*: Since “rest” is not a state achieved in death but in life (see Thom 2 and 50), it is possible that a mistake has occurred here, and a scribe has written “rest” instead of “resurrection,” perhaps because “rest” is mentioned in Thom 50. SV retains the Coptic text as it stands, but the original might have asked about the “resurrection of the dead.”

**51:1** *rest*: On this term see the note on 2:4.

**52:1** *twenty-four*: The number twenty-four is intriguing. It is the number of books in the Hebrew scriptures (see 2 Esd 14:45). See also Rev 4:4, as well as ancient magical texts, where twenty-four elders appear.

*of you*: literally, “in you.”

**53:2** *Their father* is ambiguous; it could refer either to God or to human males.

*children*: The Coptic text reads simply “them;” SV supplies the noun object ⟨children⟩ for clarity’s sake.

**57:3** *workers*: The Coptic text simply reads “them;” SV supplies the noun object ⟨workers⟩ for clarity’s sake.

**58** Jesus said, “Congratulations to those who have struggled and found life.”

**59** Jesus said, “Look to the Living One as long as you live, or else you might die and then try to see the Living One, and you won’t be able to see.”

**60** <He saw> a Samaritan carrying a lamb and going to Judea. <sup>2</sup>He said to his disciples, “That person is holding tight to the lamb.”

<sup>3</sup>They said to him, “So that he can kill it and eat it.”

<sup>4</sup>He said to them, “He will not eat it while it is alive, but only after he has killed it and it has become a carcass.”

<sup>5</sup>They said, “Otherwise he can’t do it.”

<sup>6</sup>He said to them, “So also with you: seek for yourselves a place for rest, or you might become a carcass and be eaten.”

**61** Jesus said, “Two will recline on a couch; one will die, one will live.”

<sup>2</sup>Salome said, “Who are you, mister? You have climbed onto my couch and eaten from my table as a stranger.”

<sup>3</sup>Jesus said to her, “I am the one who comes from the one who is unwavering. I have been given some of the things of my Father.”

<sup>4</sup>“I am your disciple.”

<sup>5</sup>“For this reason I say, if anyone becomes unwavering, they will be filled with light, but if anyone becomes divided, they will be filled with darkness.”

**62** Jesus said, “I disclose my mysteries to those [who are worthy] of [my] mysteries. <sup>2</sup>Don’t let your left hand know what your right hand is doing.”

**63** Jesus said,

There was a rich man who had a great deal of money. <sup>2</sup>He said, “I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that

**58**

Cf. Q 6:22–23,  
Mt 5:10–13,  
Lk 6:22–23,  
Mt 11:28–30;  
Ⓣ Jas 1:12;  
1 Pet 3:14a,  
4:13–14;  
Ⓞ Sir 51:26–27

**59**

Cf. Th 38:2,  
Jn 7:33–36

**60**

Ⓣ Th 7, 11:3

**60:6**

Ⓣ Th 50:3; 51:1;  
90; Mt 11:28–29;  
DSav25;  
Ⓞ Sir 51:26–27,  
6:23–31

**61:1**

//Q 17:34–35,  
Mt 24:40–41,  
Lk 17:34–35

**61:3b**

//Q 10:22,  
Mt 11:27, Lk 10:22;  
cf. Jn 3:35, 13:3–4

**62:1**

Ⓣ Mk 4:10–11,  
Mt 13:10–11,  
Lk 8:9–10

**62:2**

//Mt 6:3

**63**

//Lk 12:16–21;  
Ⓞ Sir 11:18–19

**60:1** <He saw>: Or, “They saw.” Neither phrase occurs in the manuscript. SV has emended the text on the assumption that the ancient scribe erred in omitting it.

**60:2** Scribal error has created a defective text here. Perhaps it once read: “<Why does> that person <carry> around the lamb?” It may also be read literally: “That person is around the lamb,” but it is unclear what such a statement would mean.

**61:5** if anyone becomes unwavering: SV has emended the text here. Without the emendation the text reads: “if one is desolate.”

**59** Living One: Perhaps Jesus (see the Prologue).

**60:6** rest: On this term see the note on 2:4.

**61:2** Salome: In the NT Salome appears only in Mark (15:40; 16:1). Elsewhere in early Christian literature she is to be found in the Infancy Gospel of James, the Mystical

Gospel of Mark, the Gospel of the Egyptians, as well as several Gnostic works (*Pistis Sophia*, *First Apocalypse of James*, *Manichaean Psalm Book*).

as a stranger: The meaning of the Coptic is unclear. It could also mean “as someone special.”

**74** He said, “Master, there are many around the drinking trough, but there is nothing in the well.”

**75** Jesus said, “There are many standing at the door, but those who are solitary will enter the wedding hall.”

**76** Jesus said,

The Father’s empire is like a merchant who had a supply of merchandise and then found a pearl. <sup>2</sup>That merchant was prudent; he sold the merchandise and bought the single pearl for himself.

<sup>3</sup>“So also with you: seek his treasure that is unfailing and enduring, where no moth comes to eat and no worm destroys.”

**77** Jesus said, “I am the light that is over all things. I am all: from me all came forth, and to me all attained. <sup>2</sup>Split a piece of wood; I’m there. <sup>3</sup>Lift up the stone, and you’ll find me there.”

**78** Jesus said, “Why have you come out to the countryside? To see a reed shaken by the wind? <sup>2</sup>And to see a person dressed in soft clothes, [like your] rulers and your powerful ones? <sup>3</sup>They are dressed in soft clothes and they cannot understand truth.”

**79** A woman in the crowd said to him, “Congratulations to the womb that carried you and the breasts that fed you.”

<sup>2</sup>He said to [her], “Congratulations to those who’ve heard the word of the Father and have truly kept it. <sup>3</sup>For there will be days when you will say, ‘Congratulations to the womb that has not conceived and the breasts that have not given milk.’”

**80** Jesus said, “Whoever has come to know the world has discovered the body, <sup>2</sup>and whoever has discovered the body, of that one the world is not worthy.”

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**77:2–3** The Greek version of this saying is preceded by the words: [Jesus says], “Where there are [three, they are without] God, and where there is only [one], I say, I am with that one.” In the Coptic version these words are found in Thom 30:1–2.

**75**  
Ⓣ Th 16:4, 49:1;  
DSav 19:7

**76:1–2**  
//Mt 13:44–46

**76:3**  
//Q 12:33–34,  
Mt 6:19–21,  
Lk 12:33–34

**77:1a**  
Cf. Jn 8:12;  
ⓄWis 7:24–30

**77:1b**  
Ⓣ Rom 11:36,  
1 Cor 8:6

**78**  
//Q 7:24–26,  
Mt 11:7–9,  
Lk 7:24–26

**79:1–2**  
//Lk 11:27–28;  
cf. Jn 13:17

**79:3**  
//Lk 23:28–29

**80**  
Ⓣ Th 56

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**74 He:** Curiously, the saying is not explicitly attributed to Jesus. It may be that Saying 74 forms a dialogue together with Saying 73 and/or 75.

**75 solitary:** For the significance of this term in Thomas see the note on “alone” in Thom 16:4.

**78:3 They:** The Coptic here is ambiguous. This could also

be the relative pronoun “who,” the antecedent for which would be “rulers and your powerful ones.”

**80** In the ancient world the body was first of all part of the body politic. The connection between one’s body and the world means that to withdraw from the world one must first understand one’s body. See Thom 56.

**81** Jesus said, “Whoever has become wealthy should rule, <sup>2</sup>and whoever has power should renounce <it>.”

**82** Jesus said, “Whoever is near me is near the fire, <sup>2</sup>and whoever is far from me is far from the <Father’s> empire.”

**83** Jesus said, “Images are visible to people, but the light within them is hidden in the image. <sup>2</sup>The Father’s light will be revealed, but his image is hidden by his light.”

**84** Jesus said, “When you see your likeness, you’re happy. <sup>2</sup>But when you see your images that came into being before you and that neither die nor become visible, how much you will have to bear!”

**85** Jesus said, “Adam came from great power and great wealth, but he was not worthy of you. <sup>2</sup>For had he been worthy, [he would] not [have tasted] death.”

**86** Jesus said, “[Foxes have] their dens and birds have their nests, <sup>2</sup>but the human being has no place to lie down and rest.”

**81**  
//Th 110;  
Ⓣ Mk 10:23,  
Mt 19:23, Lk 18:24,  
1 Cor 4:8

**81:2**  
Cf. DSav 11

**82**  
//GSav 12:9

**86**  
//Q 9:58, Mt 8:20,  
Lk 9:58

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**83:1–2** As in most ancient manuscripts, the Coptic Gospel of Thomas lacks punctuation. In this saying “the Father’s light” might be attached as a modifier to the word “image” in 83:1 (so, “the image of the Father’s light”), or be used in 83:2 as the subject (assuming a slight error in transcription). SV assumes the latter.

**82** This saying, known also from Origen, among others, may be based loosely upon a proverb of Aesop: “Whoever is near to Zeus is near the thunderbolt.” The gist of the saying is the risk that comes with enjoying the god’s favor. Likewise, in our saying the risks of discipleship are explored. Fire is also an image associated with the beatific vision in Jewish mysticism.

**83** Our understanding of the saying is hampered by textual problems. The original SV had: “the light within them is hidden within the Father’s light. He will be disclosed, but . . .” But now it seems more likely that a small error in transcription has obscured the original, which the current translation now reflects.

The term *image* is probably used here in its Platonic sense, referring to material things (as opposed to ideas). Thus, the saying speaks on the one hand of the light dwelling undetected within each person (83:1), their light hidden within their image. But with the Father it is different. His image is overwhelmed by his light, so that all one sees

is his light. This may be a comment on mystical experiences, in which the beatific vision is often experienced as overwhelming light.

**84** Like Thom 83, the saying features the term *image*. But here, it is set in contrast to *likeness*, which seems to refer to the material nature, the substance of a person. *Image* here then has a different meaning than in 83. It seems to derive from the notion in Hellenistic Judaism and contemporary Platonism that each person is endowed with a piece of the divine, the “image of God” imparted at creation. To discover this image of God is apparently an overwhelming experience.

**86:2** *human being*: The Coptic here reads literally “son of man.” Elsewhere in SV where this term is a title for Jesus it is translated as “the Human One.” But here the term is not intended as a title for Jesus, but is rather the Semitic idiom meaning simply “human being.” Occasionally, however, the phrase may be used self-referentially as a circumlocution for “I.”

**87** Jesus said, “How miserable is the body that depends on a body, <sup>2</sup>and how miserable is the soul that depends on these two.”

**88** Jesus said, “The messengers and the prophets will come to you and give you what belongs to you. <sup>2</sup>You in turn, give them what you have, and say to yourselves, ‘When will they come and take what belongs to them?’”

**89** Jesus said, “Why do you wash the outside of the cup? <sup>2</sup>Don’t you understand that the one who made the inside is also the one who made the outside?”

**90** Jesus said, “Come to me, for my yoke is comfortable and my authority is gentle, <sup>2</sup>and you will find rest for yourselves.”

**91** They said to him, “Tell us who you are so that we can believe in you.”  
<sup>2</sup>He said to them, “You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you don’t know how to examine the present moment.”

**92** Jesus said, “Seek and you will find. <sup>2</sup>In the past, however, I didn’t tell you the things about which you asked me then. Now I’m willing to tell them, but you’re not seeking them.”

**93** “Don’t give what is sacred to dogs, or else they might throw them on the manure pile. <sup>2</sup>Don’t throw pearls [to] pigs, or they might . . . it [ . . . ].”

**94** Jesus [said], “One who seeks will find, <sup>2</sup>and for [one who knocks] it will be opened.”

**95** [Jesus said], “If you have money, don’t lend it at interest. <sup>2</sup>Instead, give [it] to someone from whom you won’t get it back.”

**87**  
 ⓓ Th 112;  
 Ⓣ Th 29,  
 Gal 5:16–18

**89**  
 //Q 11:39–40,  
 Mt 23:25–26,  
 Lk 11:39–40;  
 Ⓣ GOxy 840 2:8

**90**  
 //Mt 11:28–30;  
 Ⓢ Sir 51:26–27,  
 6:23–31

**91:2**  
 //Mt 16:1–3,  
 Lk 12:54–56

**92:1**  
 ⓓ Th 2:1; 94;  
 //Q 11:9–10;  
 Mt 7:7–8;  
 Lk 11:9–10;  
 DSav 7:2, 11:5;  
 Mary 4:7;  
 cf. GHeb 6b

**92:2**  
 Ⓣ Th 38, Jn 16:4–5

**93**  
 //Mt 7:6

**94**  
 ⓓ Th 2:1, 92:1;  
 //Q 11:9–10;  
 Mt 7:7–8;  
 Lk 11:9–10;  
 DSav 7:2, 11:5;  
 Mary 4:7;  
 cf. GHeb 6b

**95**  
 //Q 6:30, 34–35;  
 Mt 5:42;  
 Lk 6:30, 34–35

**93:2** The text is deficient here. Among proposals for its restoration are the following: “bring it [to naught]” and “grind it [to bits].”

**87** This obscure saying seems to comment on two levels of depravity, one in which one becomes mired in corporeal existence, and yet another in which even the soul fails to realize its freedom over against the body. In contemporary Platonic thinking, the human being contained body, soul, and mind (or spirit). Body and soul were both mortal, the mind (or spirit) immortal. Still, in some early Christian theologians the soul could rise above the body, if properly oriented to wisdom. This saying may warn against the soul’s

demise when dragged down by the body.

**88:1** *messengers*: The Coptic here could also mean “angels” in the sense of heavenly messengers (see Mark 8:38). But as in Greek, it may simply mean messengers in the ordinary sense as well (see Luke 9:51–52). Here it has been rendered in the latter sense because it is paired with *prophets*, an early Christian title for its itinerant preachers (see Didache 11:36).

**90** *rest*: On this term see the note on 2:4.

**102** Jesus said, “Damn the Pharisees! They are like a dog sleeping in the cattle’s feeding trough: the dog neither eats nor [lets] the cattle eat.”

**103** Jesus said, “Congratulations to the one who knows where the brigands are going to attack. [He] can take action, mobilize his kingdom, and be prepared before the brigands invade.”

**104** They said to Jesus, “Come on, let’s pray today, and let’s fast.”  
<sup>2</sup>Jesus said, “What sin have I committed, or how have I been undone? <sup>3</sup>Rather, when the groom leaves the wedding hall, then let people fast and pray.”

**105** Jesus said, “Whoever knows the father and the mother will be called the child of a whore.”

**106** Jesus said, “When you make the two into one, you will become children of Adam, <sup>2</sup>and when you say, ‘Mountain, move from here!’ it will move.”

**107** Jesus said,  
 The <Father’s> empire is like a shepherd who had a hundred sheep. <sup>2</sup>One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. <sup>3</sup>After he had struggled, he said to the sheep, “I love you more than the ninety-nine.”

**108** Jesus said, “Whoever drinks from my mouth will become like me; <sup>2</sup>I myself shall become that person, <sup>3</sup>and the hidden things will be revealed to him.”

**109** Jesus said,  
 The <Father’s> empire is like a man who had a treasure in his field but didn’t know it. <sup>2</sup>And [when] he died he left it to his [son]. The son [did] not know

**102**

Cf. Th 39:1–2,  
 Q 11:52, Mt 23:13,  
 Lk 11:52

**103**

Ⓣ Th 21:5–7,  
 Q 12:39–40,  
 Mt 24:42–44,  
 Lk 12:39–40

**104:3**

//Mk 2:19–20,  
 Mt 9:15,  
 Lk 5:34–35;  
 Ⓣ Th 6:1; 14:1; 27

**106**

Ⓣ Th 48

**106:1a**

Ⓣ Th 22:4

**106:2**

//Mk 11:22–23;  
 Mt 17:19–20, 21:21;  
 cf. Lk 17:5–6;  
 Ⓣ 1 Cor 13:2

**107**

//Q 15:4–7,  
 Mt 18:12–14,  
 Lk 15:4–7

**108:1**

Ⓣ Th 13:5;  
 Jn 4:13–14,  
 7:37–39;  
 †Sir 24:21

**109**

//Mt 13:44

**105** *child of a whore*: The saying is obscure. Of possible relevance may be the charge, common in early Jewish-Christian debate, that Jesus was the illegitimate child of Mary and a certain Roman soldier.

**106:1** *children of Adam*: The Coptic reads literally “sons of men.” If *make the two one* has to do with the return to some primordial state of non-differentiated perfection (androgyny), the expression may have originally read “sons of the Anthropos,” meaning the original human being, Adam. Some early Christians believed that Adam was androgynous before the fall; a return to the perfection of the created order

would then involve a return to androgyny, hence “sons of Adam.” As it is, the expression is difficult.

**108:1** Comparing revelation to water, from which the recipient drinks to satisfaction is common in wisdom and Gnostic texts. The reference here to Jesus’ *mouth* as the source of this satisfying drink is no doubt related to Thomas’ presentation of Jesus as one who speaks words of revelation. In principle, the concept is the same as that presupposed in John 4:13–14.

**109:1** Wisdom is sometimes likened to hidden *treasure* (Prov 2:1–5; Sir 20:30–31).

⟨about it either⟩. He took over the field and sold it. <sup>3</sup>The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished.

**110** Jesus said, “Whoever has found the world, and has become wealthy, should renounce the world.”

**111** Jesus said, “The heavens and the earth will roll up in your presence, <sup>2</sup>and whoever is living from the Living One will not see death.”

<sup>3</sup>Does not Jesus say, “Those who have found themselves, of them the world is not worthy”?

**112** Jesus said, “Damn the flesh that depends on the soul! <sup>2</sup>Damn the soul that depends on the flesh!”

**113** His disciples said to him, “When will the ⟨Father’s⟩ empire come?”

<sup>2</sup>“It won’t come by watching for it. <sup>3</sup>It won’t be said, ‘Look, here!’ or ‘Look, there!’ <sup>4</sup>Rather, the Father’s empire is spread out upon the earth, and people don’t see it.”

**114** Simon Peter said to them, “Make Mary leave us, for females are not worthy of life.”

<sup>2</sup>Jesus said, “Look, I will guide her to make her male, so that she too may become a living male spirit, like you. <sup>3</sup>For every female who makes herself male will enter the empire of Heaven.”

**110**

//Th 81;

Ⓣ Mk 10:23,

Mt 19:23, Lk 18:24,

DSav 11:4

**111**

Ⓣ Th 11:1–2

**111:1**

Ⓣ Mk 13:30–31;

Mt 5:18, 24:34–35;

Lk 16:17, 21:32–33;

ⓄIs 34:4,

Ps 102:25–27

**111:3**

Ⓣ Th 56, 80

**112**

Ⓣ Th 87;

Ⓣ Th 29, Jn 3:6,

Gal 5:16–18

**113**

//Lk 17:20–21;

cf. Th 3:1–3,

Mary 4:4–5;

Ⓣ Th 51,

Mk 13:21,

Mt 24:23, Lk 17:23

**114:2–3**

Ⓣ Th 22:5,

Mary 5:8

**113:3** *It won't be said:* or, “They will not say.”

**114:1** The Petrine tradition is not notably kind to women. In the NT the Petrine epistles place women in a subordinate role (1 Pet 3:1–6). In the extra-canonical tradition Peter is portrayed as critical of Mary in particular (e.g., in the Gospel of Mary and the *Pistis Sophia*). While some Gnostic groups were egalitarian with respect to gender, many were somewhat misogynist, identifying the origin of evil and sin in the world with the feminine.

**114:2–3** The theological rationale for Jesus' reply is similar,

but not identical to the notion elsewhere in Thomas that salvation consists in returning to the state of primordial, androgynous perfection (Thom 4:3; 22:5). Here, of course, the ideal is not to become androgynous, but to “become male.” In other texts dealing with ideas from Gnosticism or speculative wisdom the transition from male to female is used as a metaphor for translation from earthly to heavenly existence, from mortality to immortality. There may also be a practical side to the saying, as women philosophers often disguised themselves as men.