

## **The Gospel Thomas**

### **Introduction**

The Apostles' Creed, parts of which date back to the most ancient times of the Christian community, is designed to combat a number of divergent views. The church says in this confession that there is one God who created heaven and earth. Jesus Christ is His Son who was born as a man and was killed during Pontius Pilate. He has risen just as there will be a resurrection of 'the flesh' and a judgment in the future. This confession emphasizes the unity of God. God created the world and man as such, that is, the flesh, will rise again to be judged at the end of time.

This confession is a response to some widespread conceptions of God and the world that together have been given the name of gnosis (Greek word, meaning: knowledge of the past, present and future). It is an old name that can already be found in the New Testament to indicate a different opinion (1 Tim. 6:20-21).

But in the course of time the word has been used to indicate a large number of religious movements that are difficult to group under one denominator, but nevertheless show some affinity in certain aspects.

In connection with the Jewish image of Jesus, we have established that Jesus was regarded as the 'fulfillment' of existing beliefs and expectations. As the image of Jesus moved further from its origin, this became more and more difficult and the results diverged more and more.

But it is a daring undertaking to paint a general picture of the religious world into which Christianity has entered. In any case, here too there were struggles in all sorts of ways with the question of the relationship between good and evil.

The presence of the two was often explained by means of opposites that could be represented by conflicting powers or divine forms. Evil and transience became visible in the perishable creation. Redemption, therefore, consisted in the deliverance from that which was doomed to destruction.

An infinite number of variations are possible within this theme. In this way it can be investigated how this situation arose in order to find the way in which one can be liberated from it. The way to this can be pointed out by revelation or concretely by a savior who provides the "knowledge" or reveals the rituals to point the way back. However, if this Savior is named Jesus, if the highest God is seen as Israel's and salvation is even accompanied by Christian rituals, then a few presuppositions remain, the main one being that God's creation and the 'meat' were regarded as hostile powers.

### **Sources of gnosis (Gnosis means: knowledge of past, present and future)**

In the last century, the knowledge of gnosis was expanded by the finds of Manichean and Mandeian writings. Mani lived in the third century and his followers were well known from the writings of Augustine, who had once been a follower of his teachings. The origin of the Mandaeans is disputed, but to this day members of the sect still live in swamplands of Mesopotamia. Their name means 'possessors of Gnosis'. The findings of these writings have stimulated research into gnosis, but they have also shown that we can at most speak of a movement whose core idea is difficult to determine. But in any case, so much was clear that it is hardly possible to speak of an 'image' of Jesus because he is only of a very minor significance in these writings.

### **The find at Nag Hammadi**

After the Second World War, thirteen codices, i.e. bindings, containing 48 different scriptures were found at the Egyptian site of Nag Hammadi. They were written in Coptic in the sixth century, but some writings are much older.

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The collection is considered a Gnostic library because it is a collection of all kinds of writings from different places and times. From this it can be concluded that however deviating the content may be, the writings must have had a recognizable character for the collector. In one way or another it is always about a revelation from the upper world to readers in transience. This transmission is possible because man in this world has an organ to receive the message from the other world.

The special thing about these writings is that in many cases the Christian tradition is present. Not only is it quoted from the New Testament, but it is often also attributed to the apostles.

Among these writings there are three that bear the name "gospel": the Gospel of Thomas, which is printed in full hereafter; that of Truth, which we do not find in the modern translations of the Apocrypha; and that of Philip (available in translation at Schneemelcher).

### **The Choice of Two Gnostic Gospels**

In this edition a choice has been made from the Gnostic Gospels. Some are known only by name. The Christian writer Epiphanius of the late fourth century mentions a number of which we know no more than the title. Reference has already been made above to the Gospel of Philip and the Gospel of Truth, which are included in the library of Nag Hammadi, with a content different from the canonical gospels.

But the Gospel of Thomas, in which many passages are similar to what we find in the 5 Gospels, is indispensable in this edition. To this we add a few quotes from the Gospel of the Egyptians. Its content may not be called purely Gnostic, but the relationship with the Gospel of Thomas is unmistakable. In both Gospels we find conversations between Jesus and Salome (logion 61 of the Gospel of Thomas and fragments 1, 2, 3 and 4 of the Gospel of the Egyptians); there is an aversion to the feminine and sexuality (4. 22 and 114 of the 5 of Thomas the Gospel of the Egyptians) and the body is associated with shame that must be taken off like clothes (L 21 and 37 and the Gospel of the Egyptians 4). Finally, the statement about 'the two' that must become 'one' occurs in both Gospels (11 and 23 and Gospel of the Egyptians 4).

Incidentally, there is today a tendency not to simply call writings such as the Gospel of Thomas 'gnostick'. The content lacks conceptions of the origin and redemption of evil that are so striking for gnostic systems. They therefore prefer to be called 'enkratitic'. This word is derived from the Greek concept of 'abstinence'. Epiphanius, in his oft-cited Panarion 47, speaks of a sect of the Encrates who were notable for their sexual abstinence and avoidance of the eating of meat and the use of wine.

### **Encrates : meaning & definition**

By the name Enkratites (abstainers) are designated such Christians who in the second century on principle abstained from animal food, from intoxicating drinks, and from sexual intercourse. It is a tendency found in all religions, and related to the Indian Gymnasophists, the Essenes, etc.

Tatian is mentioned by Eusebius as the founder of this sect, but though they held similar teachings, it is not proved that he is the father of this sect. The Gnostics also had ascetic teachings, but this does not mean that the Encrates were a Gnostic sect. Clement Alexandrinus reports that Julius Cassian also preached encratic teachings, while the Gospel of the Egyptians, which was widely read in their circle, also contained such teachings. Epiphanius, in his History of Heretics, relates that they counted the Acts of Andrew, John, Thomas, and other apocrypha among the sacred books, that they read only parts of the Old Testament, and that they used water instead of wine at the Lord's Supper. We know little about them with regard to accuracy.

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Their direction as well as ascetic teachings have already been condemned as antichrist by the Apostle Paul (1 Tim. 4:3-7).

### **THE GOSPEL OF TOMAS**

The content of the Gospel of Thomas has attracted attention immediately after its discovery." This was especially the case because there are relations between this Gospel and the New Testament. It consists of 114 sayings of Jesus that are usually introduced with the words Jesus said ' or 'He said', as the sayings of Jesus are also introduced in the ancient Christian writings. Furthermore, about half of these statements are in some way similar to those found in the New Testament. Instead, there has always been an assumption that there must have been a collection of sayings of Jesus that both Matthew and Luke must have used when rewriting their Gospels, so that the question is whether this source contains the contents of the Gospel of Thomas Also a recurring question is whether the comparable statements in the Gospel of Thomas are taken directly from the Gospels known to us. or that a common source has been used. Related to this is the question of when the Gospel of Thomas was written. In general, a fairly early date is used. It is thought to be the middle of the second century. It is probably originally a Greek text that may have come from Egypt, although Syria should not be excluded in this context either. Because the work is compiled from various sources, there is uncertainty on this point.

Although there is no consensus, the Gospel shows us that there was once a "gnostic" image of Jesus based on traditions also present in the New Testament.

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### **Text**

These are the secret words that Jesus the Living spoke and Didymus Judas Thomas wrote:

1. And He said: Whoever finds the interpretation of these words shall not taste death.
2. Jesus said: Let him who seeks not cease until he finds, and when he finds, he will be dismayed. When he is dismayed, he will be amazed and he will rule over the All.
3. Jesus said: If those who lead you say to you, Behold, the kingdom is in heaven, the birds of heaven will go before you. If they say to you, It is in the sea, the fish will go before you. But the kingdom is within you and it is outside you. If you know yourselves then you will be known and you will know that you are sons of the Father who lives. But if you do not know yourselves then you are in poverty and you are poverty yourself.
4. Jesus said: An old man will not hesitate to ask a child of seven days about the place of life, and he will live. For many who are first will become last, and they will become loners.
5. Jesus said: Know what is before you, and what is hidden from you it will be revealed to you. For nothing is hidden that will not be revealed.
6. His disciples asked him and said to him, Do you want us to fast? How shall we pray and how shall we give alms and what dietary regulations shall we keep? Jesus said: Do not lie and do not what you hate, for all things are manifest before heaven. For nothing is hidden that will not come to light, and nothing is covered that will not be discovered.
7. Jesus said: Blessed is the lion who shall eat the man so that the lion becomes a man, and cursed is the man who shall eat the lion so that the lion becomes a man.
8. And He said: Man is like a wise fisherman who casts his net into the sea. He pulled it out of the sea, full of small fish. The wise fisherman found a large, good fish among them. He threw all the small fish into the sea and without hesitation chose the big fish. He that has ears to hear, let him hear.
9. Jesus said: Behold, the sower went out, he filled his hand, he sowed. Some of the seed fell on the road. The birds came and gathered it. Another part fell on the rock, and made no root in the ground, and brought forth no ears. And another part fell among the thorns. They choked the seed and the worm ate it. And another part fell on the good soil. And it sprouted and brought forth good fruit. It brought in sixty-fold per measure, and one hundred and twenty-fold per measure.
10. Jesus said: I have cast fire on the world and behold, I keep it till it catches fire.
11. Jesus said: This heaven will pass away, and that which is above it will pass away. And the dead live not and the living shall not die. In the days you ate the dead, you made it alive, When you come to the light, what will you do? The day you were one, you turned two. But when you become two, what will you do?
12. The disciples said to Jesus, We know that you will depart from us. Who is it that will be great among us? Jesus said to them, Wherever you may go, go to James the righteous. Heaven and earth came into being around him.

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13. Jesus said to his disciples: Compare me to someone and tell me whom I am like. Simon Peter said to him, You are like a righteous angel. Matthew said to him, You are like a wise philosopher. Thomas said to him: Master, my mouth is unable to say who you are like. Jesus said: I am not your master, for you have drunk from the welling well which I have measured. And he took him and took him aside and spoke three words to him. When Thomas returned to his companions, they asked him: What did Jesus say to you? Thomas said to them: If I say one of the words he said to me, you will pick up stones and throw them at me. And fire will come from the stones to burn you.

14. Jesus said to them: If you fast, you will bring sin upon you, and if you pray, you will be condemned, and if you give alms, you will harm your spirit. And if you go to some land and travel through the regions, if they receive you, eat what they set before you. Heal the sick among them. For what goes in through your mouth will not defile you, but what goes out of your mouth, that is what will defile you.

15. When you see him who is not born of a woman, cast down on your face and worship him. He is your Father.

16. Jesus said: Men may think that I have come to bring peace to the earth, and they do not know that I have come to cast division on the earth: fire, sword, war. For there shall be five in a house: three against two, and two against three, the father against the son, and the son against the father. And they will stand as loners.

17. Jesus said: I will give you what no eye has seen, and what no ear has heard, and what no hand has touched, and what has not entered the heart of man.

18. The disciples said to Jesus, Tell us what our end will be. Jesus said: Have you then discovered the beginning, so that you ask about the end? For where the beginning is, there will be the end. Blessed is he who shall stand at the beginning and he shall know the end, and he shall not taste death."

19. Jesus said: Blessed is he who was before he was created. If you become my disciples and you listen to my words, these stones will serve you. For you have five trees in paradise that do not change in summer or winter and their leaves do not fall. Whoever knows these will not taste death.

20. The disciples said to Jesus, Tell us what the kingdom of heaven is like. He said to them: It is like a mustard seed, smaller than all the seeds. But when it falls on tilled earth, it brings forth a great branch and becomes a shelter for the birds in the sky.

21. Mary said to Jesus, Who are your disciples like? He said: They are like little children, who dwell in a land that is not theirs. When the possessors of the land come, they will say, Let us have the land. They strip naked before their eyes to leave it to them and give them back the land. Therefore I say: If the lord of the house knows that the thief is coming, he will keep awake before his coming, and will not let him break into the house of his kingdom and have his possessions taken away. Therefore be vigilant in view of the world, gird up your loins with great strength, lest the robbers find a way to come to you, for the reward you count on they will find it. Let there be a wise man among you. When the harvest was ripe, he immediately came with the sickle in his hand to reap it. He who has ears to hear must hear.

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22. Jesus saw children being suckled. He said to his disciples: These children who are being nursed are like those who enter the kingdom. They said to him, Shall we then enter the kingdom as little children? Jesus said to them: When you have made the two one, and when you make the inner as the outer and the outer as the inner and the upper as the lower, and when you make the male and the female into one, so that the male is not male will be and the feminine not feminine; when you make eyes instead of an eye and a hand instead of a hand and a foot instead of a foot; an image instead of an image – then you will enter the kingdom.

23. Jesus said: I will choose you, one out of a thousand and two out of ten thousand, and they will stand alone.

24. His disciples said: Teach us of the place where You are, for it is necessary for us that we seek it. He said to them, He that has ears must hear. There is light in a man of light and he lights up the whole world. If he does not give light, there is darkness.

25. Love your brother as your soul, keep him as the apple of your eye.

26. Jesus said: You see the mote that is in your brother's eye, but you do not see the beam that is in your own eye. When you take the ball out of your own eye, you will be able to see to take the speck out of your brother's eye.

27. Jesus said: Unless you fast for the sake of the world you will not find the kingdom. If you do not keep the Sabbath as a Sabbath, you will not see the Father.

28. Jesus said: I stood in the midst of the world and I appeared to them in the flesh. I found them all drunk; I found none of them thirsty. And my soul was concerned about the sins of the people because they are blind in their hearts and do not see that they have come into the world empty. They try to get out of the world empty again but now they are drunk. When they have put away their wine, they will repent.

29. Jesus said: If the flesh came into existence for the spirit, this is a miracle. But when the mind has arisen around the body, it is a miracle of miracles. But I wonder how this great wealth has come to live in these poverty.

30. Jesus said: Where there are three gods, they are gods. Where there are two or one I am with them.

31. Jesus said: A prophet is not accepted in his village, a doctor does not heal people who know him.

32. Jesus said: A city built and fortified on a high mountain cannot fall, and it cannot remain hidden.

33. What you will hear with one ear and the other proclaim it on your roofs. For no one lights a lamp and puts it under a bushel or in a hidden place, but puts it on a candlestick that everyone who goes in and out may see its light.

34. Jesus said: If a blind man leads a blind man, they both fall into a pit.

35. Jesus said: It is impossible for anyone to enter the house of the strong and overpower it unless he binds his hands. Then he will turn his house upside down.

36. Jesus said: Do not be anxious from morning to night and from evening to morning what you will wear.

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37. His disciples said, When will You be revealed to us, and when will we see You? Jesus said: When you take off your clothes without being ashamed and take your clothes and put them under your feet - like little children - and trample them - then you will see the Son of the Living and you will not be afraid.

38. Jesus said: Many times you have longed to hear these words which I speak to you, and you have no one from whom you can hear them. The days will come when you will look for me and not find me.

39. Jesus said: The Pharisees and the scribes have been given the keys of knowledge and hid them. They did not go in, and they would not allow them to do so." But you must be cunning as serpents and innocent as doves.

40. Jesus said: The vine is planted without the Father, and since it is not established, it will be rooted up and perish.

41. Jesus said: He that has anything in his hand will be given to him, and to him that has not, the little that he has will be taken from him.

42. Jesus said: Become passers-by.

43. His disciples said to him, Who are you that you should say these things to us? Jesus said to them, Do you not know me from what I say to you? But you have become like the Jews for they love the tree; they hate its fruit and they love the fruit; they hate the tree.

44. Jesus said: Whosoever shall blaspheme against the Father, he shall be forgiven, and whosoever shall blaspheme against the Son, he shall be forgiven. But whosoever shall blaspheme against the Holy Ghost, he shall not be forgiven, neither on earth nor in heaven.

45. Jesus said: They do not gather grapes from thorns, nor do they gather figs from thistles. They bear no fruit. For a good man brings forth good things from his treasure; an evil man brings forth evil things out of the evil treasure that is in his heart. He says evil things, for out of the abundance of the heart he brings forth evil things.

46. Jesus said: From Adam to John the Baptist there is none higher among the children of women than John the Baptist, that his eyes... But I have told you that he who will become like a child will have the kingdom will know, and he will be higher than John.

47. Jesus said: It is impossible for a man to mount two horses and draw two bows, and it is not possible for a servant to serve two masters, otherwise he will honor the one and offend the other. No man drinks old wine and immediately desires to drink new wine. And they do not put new wine into old bottles, lest they tear, and they put old wine into new bottles, lest it spoil it. One does not sew an old cloth on a new rug because it could tear.

48. Jesus said: When two make peace with each other in the same house, they will say to the mountain: Move, and it will move.

49. Jesus said: Blessed are the solitary and the elect, for you will find the kingdom. After all, you come from there and you will return there again.

50. Jesus said: If they say to you, Where do you come from? tell them: We have come out of the light, where the Light arose from itself, all alone, and it manifested itself in their image. If they say to you: Who are you? say: We are sons and we are the elect of the living Father. If they ask you, What is the sign of your Father that is in you? say to them, It is a movement and a rest.

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51. His disciples said to him, On what day will the rest of the dead come, and on what day will the new world come? He said to them, That which you expect has come, but you do not know it.

52. His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke in you. He said to them: You have passed before you the Living One who stands before you and you have spoken of the dead.

53. His disciples said to him, Is circumcision profitable or not? He said to them, If it was profitable, their father would produce them circumcised by their mother. But the true circumcision in the Spirit is beneficial in every way.

54. Jesus said: Blessed are the poor for yours is the kingdom of heaven.

55. Jesus said: Whoever does not hate his father and his mother cannot be my disciple, and whoever does not hate his brothers and his sisters and does not bear his cross as I am, shall not be worthy of me.

56. Jesus said: Whoever has known the world has found a corpse, and whoever has found a corpse, the world is not worthy of him.

57. Jesus said: The kingdom of the Father is like unto a man who had good seed. In the night his friend came, he sowed tares among the good seed. The man did not allow anyone to pull the weeds. He said to them, Otherwise you will pull up the tares and the wheat at the same time. For on the day of harvest the weeds will be recognizable. They will be pulled out, they will be burned.

58. Jesus said: Blessed is the man that suffered; he has found life.

59. Jesus said: Look to the Living One while you live, lest you die and seek to see him without success.

60. They saw a Samaritan carrying a lamb on his way to Judea. He said to his disciples, What does this man want with the lamb? They said to him: Kill it and eat it. He said to them, As long as it lives, he will not eat it, but only after he has killed it and it has become a corpse. They said, Otherwise he will not be able to eat it. He said to them: You must also find a place for yourselves to rest, lest you become a corpse and be eaten.

61. Jesus said: Two shall rest in one bed. One will die and the other will live. Salome said: Who are you, man; whose son? You climbed on my bed and you ate from my table. Jesus said to her, I am he who is of him who is like. To me was given of the things of my Father. Salome said, I am Your disciple. Jesus said to her: Therefore I say, When he is equal, he will be full of light, but when he is divided, he will be full of darkness.

62. Jesus said: I tell my mysteries to those who are worthy of my mysteries. That your right hand will do, let not your left hand know what it does.

63. Jesus said: There was a rich man who had much money. He said: I will use my money to sow and reap and plant and fill my storehouses with fruits so that I have need of nothing. This was what he thought in his heart. And in that night he dies. He who has ears, let him hear.



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64. Jesus said: A man had guest friends. And when he had prepared the meal, he sent his servant to invite the guests. This one went to the first, he said to him: My master invites you. He said: I have debts owed to some merchants. They will come to me tonight. I will go and order them. I apologize for the meal. He went to another, he said to him: My master has invited you. He said to him: I have bought a house and I am needed all day. I won't have time. He went again to another, he said to him: My master invites you. He said to him: My friend is getting married and I have to prepare the meal. I will not be able to come. I apologize for the meal. He went to another, he said to him: My master invites you. He said to him: I have bought a farm. I'm going to pick up the lease. I will not be able to come. I apologise. The servant returned and said to his master: Those who invited you to the meal have apologized. The lord said to his servant, Get out of the roads, bring here what you will find, that they may dine. The merchants and the merchants shall not enter my Father's places.

65. He said: A good man had a vineyard. He gave it to tenant farmers that they might cultivate it and he might get its fruit from them. He sent his servant so that the tenants might give him the fruit of the vineyard. They seized his servant, beat him and nearly killed him. The servant went away, he said to his master. The lord said: Perhaps they did not recognize him. He sent another servant. The tenants also beat the other one. Then the lord sent his son. He said: Perhaps they will respect my son. As soon as the tenants knew that he was the heir to the vineyard, they caught him and killed him. He who has ears, let them be heard.

66. Jesus said: Show me the stone which the master builders rejected. It is the cornerstone.

67. Jesus said: Whoever knows the All except himself, misses the All.

68. Jesus said: Blessed are you when they hate you and persecute you, and they will not find a place where they persecuted you.

69. Jesus said: Blessed are they that are persecuted in their hearts. It is they who have truly known the Father. Blessed are those who are hungry, for their stomachs that ask will be filled.

70. Jesus said: When you bring forth what is in you, that which you have will save you. If you don't have that in you, what you don't have in you will make you die.

71. Jesus said: I will destroy this house and no one will be able to rebuild it.

72. Someone said to him: Tell my brothers to share my father's possessions with me. He said to him: O man, who has made me a divider. He turned to his disciples and said to them, Am I a distributor?

73. Jesus said: The harvest is great, but the laborers are few. But pray the Lord that he will send laborers to the harvest.

74. He said: Lord, there are many around the pit but none is in the pit.

75. Jesus said: Many stand at the door, but it is the solitary who will enter the bridal chamber.

76. Jesus said: The kingdom of the Father is like a merchant who had goods and found a pearl. The merchant was wise. He sold the goods, he bought the one pearl for himself. Also look for the treasure that remains and does not disappear, where the moth does not come to eat and the worm does not perish.

77. Jesus said: I am the Light which is above them all. I am the All and the All came forth from me and the All comes to me. Split the wood, I'm there. Lift the stone and you will find me there.

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78. Jesus said: Why did you go out into the wilderness? To see a reed moved by the wind? And to see a man dressed in fine clothes? Behold, it is your kings and your great ones who wear fine clothes, and they will not be able to know the truth.

79. A woman from the multitude said to him, Blessed is the womb that bore you, and the breasts that fed you. He said to her: Blessed are they who have heard the word of the Father in truth and have kept it. For the days will come when you will say, Blessed is the womb that has not conceived, and the breasts that have not nursed.

80. Whoever has known the world has found the body, and whoever has found the body, the world is not worthy of him.

81. Jesus said: Let him who has become rich reign as king, and let him who has power deny it.

82. Jesus said: He who is near to me is near to the fire, and he who is far from me is far from the kingdom.

83. Jesus said: The images are manifest to man, and the light contained therein is hidden in the image of the light of the Father, he will manifest himself, and his image is hidden by his light.

84. Jesus said: When you see your likeness, rejoice. But when you see your images that arose before you - that neither die nor reveal themselves - how much will you endure?

85. Jesus said Adam was born of great power and great wealth, and he was not worthy of you, For had he been worthy of you, he would not have tasted death.

86. Jesus said: The foxes have their dens and the birds have their nests, but the son of man has no place to lay his head and rest.

87. Jesus said: Wretched is the body that depends on the body, and wretched is the soul that depends on these two.

88. Jesus said: The angels will come to you and the prophets and they will give you what is yours. You too, give what is in your hand and say to yourselves: On what day will they come and get what is theirs?

89. Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the outside is the same who made the inside?

90. Jesus said: Come to me for my yoke is easy and my rule is mild and you will find rest for yourselves.

91. They said to him: Tell us who you are, that we may believe in you. He said to them: You search the face of the heavens and the earth, and you have not known him who stands before you, and you cannot determine this moment.

92. Jesus said: Seek and you will find, but what you asked me in those days and I did not say to you then, now I long to say it and you do not ask.

93. Jesus said: Give not the holy things to the dogs, lest they throw it on the dung heap. Throw not pearls to the swine lest they .....

94. Jesus said: He who seeks will find, and to him who knocks it will be opened.

95. Jesus said: If you have money, do not lend it at interest, but give it to him from whom you will not get it back.

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96. Jesus said: The kingdom of the Father is like a woman who took a little leaven and hid it in flour and made great cakes of it. He has ears to hear.

97. Jesus said: The kingdom of the Father is like a woman carrying a jar full of flour. While walking on a distant road, the jug's ear broke. The flour flowed behind her on the She didn't know, she hadn't noticed the accident. When she got to her house, she set the pitcher down and found it empty.

98. Jesus said: The kingdom of the Father is like a man who wanted to kill a mighty man. At home, he drew the sword and slammed it into the wall to see if his hand could handle it. Then he killed the mighty one.

99. The disciples said to him, Your brothers and your mother are outside. He said to them, Those here who do my Father's will are my brothers and my mother. It is they who will enter into my Father's kingdom.

100. They showed Jesus a piece of gold and said to him: Caesar's people demand taxes from us. He said to them, Give to Caesar what is Caesar's, and to God what is God's, and give me what is mine.

101. Jesus said: Whoever does not hate his father and his mother as I do cannot be my disciple, and whoever sees his father and his mother who loves as I do cannot be my disciple.

Because my mother..... But my true mother gave me life.

102. Woe to the Pharisees, for they are like a dog that sleeps on the manger of the oxen. After all, he does not eat and he does not let the oxen eat.

103. Jesus said: Blessed is the man who knows in what part of the night the thieves will come in, so that he will arise and gather his... and gird up his loins before they come in.

104. They said to him: Come and let us pray and fast today, Jesus said: What is the sin that I have committed or in what have I been defeated? But when the groom leaves the bridal chamber, let them fast and pray.

105, Jesus said: Whosoever shall know father and mother shall be called the son of a harlot.

106. Jesus said: When you make the two one, you will become sons of man, and when you say: Mountain, move, he will move.

107. Jesus said: The kingdom is like a shepherd who had a hundred sheep. One of them got lost which was the biggest. He left the ninety-nine, he searched for the one until he found it. After he had made every effort, he said to the sheep: I love you more than the ninety-nine.

108. Jesus said: Whosoever shall drink from my mouth shall become like I am, and I myself shall become what he is, and the secrets shall be revealed to him.

109. Jesus said: The kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died he left it to his son. The son did not know, he accepted the field, he sold it. And he that bought it went and found the treasure while he was plowing. He started lending money to whoever he wanted.

110. Jesus said: He who has found the world and has become rich must deny the world.

111. Jesus said: The heavens and the earth will be rolled up in your presence, and he who lives on the living one will see neither death nor fear, because Jesus says: Whoever finds himself, the world is not worthy of him.

## **The Gospel Thomas**

112. Jesus said: Woe to the flesh that hangs upon the soul. Woe to the soul that depends on the flesh.

113. His disciples said to him, When will the kingdom come? Jesus said: It will not come when you expect it. They will not say, Look here or look there. But the Father's kingdom has spread over the earth, and the people do not see it.

114. Simon Peter said to him, Let Mary depart from us, for women are not worthy of life. Jesus said: Behold, I will guide her so that I may make her male, that she too may become a living spirit like you men. For every woman who becomes a man shall enter into the kingdom of heaven.

## The Gospel Thomas

### THE GOSPEL OF THE EGYPTIANS

The gospel of (sometimes called: to) the Egyptians is only quoted by Clement of Alexandria at the beginning of the third century. This is the same writer who also quotes from the Gospel of the Hebrews. From the few quotes we can gather that neither Gospel has known or used the four known to us. In Egypt, the traditions surrounding Jesus must have been given their own shape in certain places. In this case, the gospel appears to have included dialogues held between Jesus and Salome.

This design made it possible to cover all kinds of subjects. In this way the ignorant man was informed about all kinds of things. It was important for Salome to understand that she had to distance herself from the 'works of women. In the introduction to the Gospel of Thomas, we pointed out that there are parallels between that Gospel and the Gospel of the Egyptians. They are characteristic examples of what can be called enkratitism.

An accurate date is impossible, but the Gospel must have been written in Egypt about AD 200.

1. Those who oppose God's creation... quote the words addressed to Salome. They are, I believe, handed down in the Gospel of the Egyptians. For they say, "The Savior Himself says, 'I have come to put an end to the works of women,' by 'woman' meaning lust and by 'works' birth and decay.
2. As the statement pointed at the end (this relates to the previous quote), Salome rightly says: Until how long shall men die?"...the Lord replied...: "As long as women bear children.
3. Why do they (i.e., those who reject marriage) also not quote the following words spoken to Salome. .... For when she said: 'So I did well not to have children, thinking that it was not lawful to have children', the Lord answered: 'Eat of every crop, but eat not that which is bitter.
4. When Salome asked when it would become known to her, the Lord said: "When you have trampled under your feet the garment of shame, and when the two have become one and the male has become one with the female, so that there is no male or female more'.

Encrates : meaning & definition

By the name Enkratites (abstainers) are designated such Christians who in the second century on principle abstained from animal food, from intoxicating drinks, and from sexual intercourse. It is a tendency found in all religions, and related to the Indian Gymnasophists, the Essenes, etc.

Tatian is mentioned by Eusebius as the founder of this sect, but though they held similar teachings, it is not proved that he is the father of this sect. The Gnostics also had ascetic teachings, but this does not mean that the Encrates were a Gnostic sect. Clement Alexandrinus reports that Julius Cassian also preached encratic teachings, while the Gospel of the Egyptians, which was widely read in their circle, also contained such teachings. Epiphanius, in his History of Heretics, relates that they counted the Acts of Andrew, John, Thomas, and other apocrypha among the sacred books, that they read only parts of the Old Testament, and that they used water instead of wine at the Lord's Supper. We know little about them with regard to accuracy. Their direction itself has already been condemned as antichrist by the Apostle Paul (1 Tim. 4:3-7).

