
ΠΕΥΑΓΓΕΛΙΟΝ ΠΚΑΤΑΘΩΜΑΣ ∞ THE GOSPEL ACCORDING TO THOMAS

INTRODUCTION

The Coptic text of the *Gospel of Thomas* was discovered, along with the other tractates of the *Nag Hammadi Library* (NHL), in 1945. At this time, it became clear that the fragmentary Greek documents found at *Oxyrhynchus* (P. Oxy.) at the end of the 19th Century were fragments of an earlier Greek version of the same text. The book is a collection of 114 Sayings: prophecies, proverbs, and parables of Jesus. It includes no other narrative material: no miracle, no Passion narrative, no stories of any kind, and resembles the *Synoptic Source Q*, believed to have been used by Mark, Matthew, and Luke in writing their Gospels.

The influence of Gnostic theology is clearly present, though it is not possible to ascribe the work to any particular school or sect. The collected Sayings are designated as the ‘Secret Sayings that the Living Jesus spoke’. Thus, the collection intends to be esoteric: the key to understanding is the interpretation or secret meaning of the Sayings, for ‘whoever finds the interpretation of the Sayings will not taste death.’ According to the Gospel of Thomas, the basic religious experience is not only the recognition of one’s divine identity, but more specifically the recognition of one’s origin (‘the light’) and destiny (‘the repose’). In order to return to one’s origin, the disciple is to become separate from the world by ‘stripping off’ the fleshly garment and ‘passing by’ the present, corruptible existences; then, the disciples can experience the new world – the kingdom of light, peace, and life.

Some scholars have maintained that the Sayings of Thomas may be closer to what Jesus actually taught than what we find in the New Testament; others, however, have pointed out that the theology implicit in the more Gnostic teachings cannot be dated with confidence prior to the beginning of the 2nd Century. Thus, while some of these Sayings may be quite old – may, in fact, go back to Jesus himself – the document as a whole probably came to be written sometime after the New Testament Gospels (though perhaps independently of them), perhaps in the early 2nd Century. The numeration of the 114 Sayings is not in the manuscript itself but is followed by most scholars today. The text here presented largely follows that of the *Nag Hammadi Library in English* (3rd Edition), edited by James M. Robinson (NHLE).

AUTHORSHIP AND DATES

The Coptic text was translated from the Greek; in fact, several fragments of the Greek version have been preserved, and can be dated to *circa* 200 CE. Thus, the Greek (or even Syriac or Aramaic) collection was composed before this, possibly as early as the second half of the 1st Century, in Syria, Palestine or Mesopotamia. Its authorship is attributed to Didymos Judas Thomas (that is ‘Judas the Twin’, who was identified as the apostle and brother of Jesus).

ΝΑΕΙ ΝΕ Ν̄ ·ΩΑΧΕ ΕΘΗΠ ΕΝΤΑ·ΙC ΕΤ·ΟΝΖ·ΧΟΟΥ ΑΥΩ
ΑΥ·CΖΑΙCΟΥ Ν̄CΙ·ΔΙΔΥΜΟC ΙΟΥΔΑC ΘΩΜΑC

§ These are the Secret Sayings that the Living Jesus spoke
and that Didymos Judas Thomas wrote down.

¹ ΑΥΩ ΠΕΧΑ·Υ ΧΕ ΠΕΤΑ·ΖΕ Ε·ΘΕΡΜΗΝΕΙΑ Ν̄·ΝΕΕΙ·ΩΑΧΕ
Υ·ΝΑ·ΧΙ·ΤΠΕ ΑΝ Ν̄·Π·ΜΟΥ

¹ And he said this, "Whoever discovers the interpretation of
these Sayings will not taste death."

² ΠΕΧΕ·ΙC ΜΝΤΡΕΥ·Λ·Ο Ν̄CΙ·ΠΕΤ·ΩΙΝΕ ΕΥ·ΩΙΝΕ ΩΑΝΤΕΥ·
CΙΝΕ ΑΥΩ ΖΟΤΑΝ ΕΥ·ΩΑ·Ν·CΙΝΕ Υ·ΝΑ·ΩΤΡ̄ΤΡ̄ ΑΥΩ
ΕΥ·ΩΑΝ·ΩΤΟΡΤΡ̄ Υ·ΝΑ·Ρ̄ · { } ·ΩΠΗΡΕ ΑΥΩ Υ·ΝΑ·Ρ̄·Ρ̄ΡΟ
ΕΧΜ·Π·ΤΗΡ·Υ

² Jesus said, "Let him who seeks continue seeking until he
finds. When he finds, he will become troubled. When he
becomes troubled, he will be astonished, and he will rule
over all."

³ ΠΕΧΕ·ΙC ΧΕ ΕΥ·ΩΑ·ΧΟ·ΟC ΝΗ·ΤΝ ΝCΙ·ΝΕΤ·CΩΚ ΖΗΤ·
ΤΗΥΤΝ ΧΕ ΕΙC·ΖΗΗΤΕ Ε·Τ·ΜΝΤΕΡΟ ΖΗ·Τ·ΠΕ ΕΕΙΕ Ν·ΖΑΛΗΤ
·ΝΑ·Ρ·ΩΟΡΠ ΕΡΩ·ΤΝ ΝΤΕ·Τ·ΠΕ ΕΥ·ΩΑΝ·ΧΟ·ΟC ΝΗ·ΤΝ ΧΕ
C·ΖΗ·ΘΑΛΑCΑ ΕΕΙΕ Ν·ΤΒΤ ·ΝΑ·Ρ·ΩΟΡΠ ΕΡΩ·ΤΝ ΑΛΛΑ
Τ·ΜΝΤΕΡΟ C·Μ·ΠΕΤΝ·ΖΟΥΝ ΑΥΩ C·Μ·ΠΕΤΝ·ΒΑΛ ΖΟΤΑΝ
ΕΤΕΤΝ·ΩΑΝ·CΟΥΩΝ·ΤΗΥΤΝ ΤΟΤΕ CΕ·ΝΑ·CΟΥΩΝ ·ΤΗΝΕ
ΑΥΩ ΤΕΤΝΑ·ΕΙΜΕ ΧΕ Ν·ΤΩ·ΤΝ ΠΕ Ν·ΩΗΡΕ Μ·Π·ΕΙΩΤ
ΕΤ·ΟΝΖ ΕΩΩΠΕ ΔΕ ΤΕΤΝΑ·CΟΥΩΝ·ΤΗΥΤΝ ΑΝ ΕΕΙΕ ΤΕ·ΤΝ·
ΩΟΟΠ ΖΗ·ΟΥ·ΜΝΤ·ΖΗΚΕ ΑΥΩ Ν·ΤΩ·ΤΝ ΠΕ Τ·ΜΝΤ·ΖΗΚΕ

³ Jesus said this, "If those who lead you should say to you,
"See, the Kingdom is in the sky," then the birds of the sky
will precede you. If they should say to you, "It is in the sea,"
then the fish will precede you. Rather, the Kingdom is inside
you and is outside you. When you come to know yourselves,
then you will become known, and you will realise that you
are the sons of the living Father. If, however, you do not
know yourselves, then you dwell in a poverty, and you are
the poverty."

⁴ ΠΕΧΕ·ΙC Υ·ΝΑ·ΧΝΑΥ ΑΝ Ν̄CΙ·Π·ΡΩΜΕ Ν̄·ΖΛΛΟ ΖΝ̄·ΝΕΥ·
ΖΟΟΥ Ε·ΧΝΕ·ΟΥ·ΚΟ·ΥΕΙ Ν̄·ΩΗΡΕ·ΩΗΜ ΕΥ·ΖΝ̄·CΑΩΥ Ν̄·ΖΟΟΥ

⁴ Jesus said, "The man old in days will not hesitate to ask a
small child, seven days old, about the place of life, and he will

§ In place of 'Didymos Judas Thomas', *P. Oxy.* has 'Judas, who is also Thomas' (Ιούδας ὁ καὶ Θωμᾶς).

¹ This Saying could be Jesus' first or it could be a statement from Didymos Judas Thomas, explaining his goal for recording them. *P. Oxy.* is virtually identical: *Καὶ εἶπεν· ὃς ἂν τὴν ἐρμηνείαν τῶν λόγων τούτων εὕρισκῃ θανάτου οὐ μὴ γεύσῃται.* Throughout these Sayings in the Greek, the opening words are in the present tense: 'Jesus (or whoever) says...'

² In the *NHL*, part of a line is blank, where the { } is marked. *P. Oxy.* ends: *καὶ ὅταν εὕρῃ θαμβηθήσεται καὶ θαμβηθεὶς βασιλεύσει καὶ βασιλεύσας ἀναπαύσεται* (...and, when he should find, he will be astonished; and, being astonished, he will reign, and reigning, he will rest).

³ In place of 'in the sea', following the *NHL*, *P. Oxy.* (otherwise virtually identical) has 'under the earth' (ὕπὸ τὴν γῆν).

⁴ *P. Oxy.* is virtually identical: *λέγει Ἰησοῦς· οὐκ ἀποκνήσει ἄνθρωπος παλαιὸς ἡμερῶν ἐπερωτῆσε παιδίον ἑπτὰ ἡμερῶν περὶ τοῦ τόπου τῆς ζωῆς, καὶ*

ΕΤΒΕ·Π·ΤΟΠΟΣ Μ·Π·ΩΝΖ ΑΥΩ Q·ΝΑ·ΩΝΖ ΧΕ ΟΥΝ·ΖΑΖ
Ν·ΩΟΡΠ·ΝΑ·Ρ·ΖΑΕ ΑΥΩ Ν·ΣΕ·ΩΩΠΕ ΟΥΑ ΟΥΩΤ

⁵ ΠΕΧΕ·ΙC COΥΩΝ·ΠΕΤ·Μ·Π·ΜΤΟ Μ·ΠΕΚ·ΖΟ ΕΒΟΛ ΑΥΩ
ΠΕΘΗΠ ΕΡΟ·Κ Q·ΝΑ·CΩΛΠ ΕΒΟΛ ΝΑ·Κ ΜΝ·ΛΑΑΥ ΓΑΡ ΕΦ·ΖΗΠ
ΕΦ·ΝΑ·ΟΥΩΝΖ ΕΒΟΛ ΑΝ ... καὶ τεθαμμένον ὃ οὐκ
ἐψερθήσεται

⁶ ΑΥ·ΧΝΟΥ·Q Ν·ΣΙ·ΝΕΦ·ΜΑΘΗΤΗΣ ΠΕΧΑ·Υ ΝΑ·Q ΧΕΚ·ΟΥΩΩ
ΕΤΡΝ·Ρ·ΝΗCΤΕΥΕ ΑΥΩ ΕΩ ΤΕ ΘΕ ΕΝΑ·ΩΛΗΛ ΕΝΑ·Τ·ΕΛΕ
ΗΜΟCΥΝΗ ΑΥΩ ΕΝΑ· Ρ·ΠΑΡΑΤΗΡΕΙ Ε·ΟΥ Ν·ΣΙ·ΟΥΩΜ
ΠΕΧΕ·ΙC ΧΕ ΜΠΡ·ΧΕ·CΟΛ ΑΥΩ ΠΕΤΕΤΜ·ΜΟCΤΕ Μ·ΜΟ·Q
ΜΠΡ·Α·Q ΧΕ CΕ·CΟΛΠ ΤΗΡ·ΟΥ ΕΒΟΛ Μ·ΠΕ·ΜΤΟ ΕΒΟΛ
Ν·Τ·ΠΕ ΜΝ·ΛΑΑΥ ΓΑΡ ΕΦ·ΖΗΠ ΕΦ·ΝΑ·ΟΥΩΝΖ ΕΒΟΛ ΑΝ ΑΥΩ
ΜΝ·ΛΑΑΥ ΕΦ·ΖΟΒC ΕΥ·ΝΑ·CΩ ΟΥΕΩΝ·CΟΛΠQ

⁷ ΠΕΧΕ·ΙC ΟΥ·ΜΑΚΑΡΙΟC ΠΕ Π·ΜΟΥΕΙ ΠΑΕΙ ΕΤΕ Π·ΡΩΜΕ
·ΝΑ·ΟΥΟΜ·Q ΑΥΩ Ν·ΤΕ·Π·ΜΟΥΕΙ·ΩΩΠΕ Ρ·ΡΩΜΕ ΑΥΩ Q·ΒΗΤ
Ν·ΣΙ·Π·ΡΩΜΕ ΠΑΕΙ ΕΤΕ Π·ΜΟΥΕΙ·ΝΑ·ΟΥΟΜQ ΑΥ Ω
Π·ΜΟΥΕΙ·ΝΑ·ΩΩΠΕ Ρ·ΡΩΜΕ

⁸ ΑΥΩ ΠΕΧΑ·Q ΧΕ Ε·Π·ΡΩΜΕ ·ΤΝΤΩΝ Α·Υ·ΟΥΩΖΕ Ρ·ΡΜ·Ν·-
ΖΗΤ ΠΑΕΙ ΝΤΑΖ·ΝΟΥΧΕ Ν·ΤΕΦ·ΑΒΩ Ε·ΘΑΛΑC·CΑ ΑQ·CΩΚ

live. For, many of the first will be last, and they will come to be a single one."

⁵ Jesus said, "Know what is in front of your face and what is hidden from you will become plain to you. For, there is nothing hidden that won't be revealed ... and nothing buried that won't be raised."

⁶ His disciples questioned him; they said to him, "Do you want us to fast? And what is the way that we should pray? Should we give alms? And what food shall we abstain from?" Jesus said this, "Do not tell lies, and don't do that which you hate, for all things are plain in the sight of heaven. After all, there is nothing hidden that won't be revealed, and nothing covered will remain undisclosed."

⁷ Jesus said, "A blessed one is the lion, the one that becomes a man when consumed by a man; and cursed is the man, he whom the lion will consume, and the lion will still become a man."

⁸ And he said this, "The man compares to a wise fisherman, one who cast his net into the sea and drew it up from the sea

ζήσεται· ὅτι πολλοὶ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι, καὶ εἰς ἓν καταντήσουσιν.

⁵ In this verse, 'you' and 'your' (κ/πεκ, σου/σοι) singular. The last phrase, following *P. Oxy.*, is not in the *NHL*, which is otherwise identical.

⁶ The *P. Oxy.* text of this Saying is subtly different: ἐξετάζουσιν αὐτὸν οἱ μαθηταὶ αὐτοῦ καὶ λέγουσιν· πῶς νηστεύσομεν, καὶ μῶς προσευξόμεθα, καὶ πῶς ἐλεημοσύνην ποιήσομεν καὶ τί παρατηρήσομεν περὶ τῶν βρωμάτων; λέγει Ἰησοῦς· μὴ ψεύδεσθε καὶ ὅτι μισεῖτε, μὴ ποιεῖτε· ὅτι πάντα ἐνώπιον τῆς ἀναφαίνεται. οὐδὲν γάρ ἐστιν ἀποκεκρυμμένον ὃ οὐ φανερόν ἐσται. (His disciples questioned him, saying, "How will we fast and how will we pray, and how will we give alms and how will we carefully observe foods." Jesus said, "Do not lie and do not do what you hate, because all things will appear before the truth, for there is nothing that has been hidden that will not become clear.")

⁷ This Saying is fragmentary in *P. Oxy.*: [ἔσται. μα]κάρι[ός] ἐστιν [...] [...] γ' ἔστ[...] [...] ὃν [...] "[bl]esse[d] is [...] will become [...] that."

⁸ This Saying reflects Mt 13:47-48; for the ending, see Mk 4:9,23, Lk 8:8, 14:35.

ἡ·μό·ς· εἶ·ρη·αι· ῥῆ·θα·λα·σ·σ·α· ἐ·κ·μέ·ζ· ἡ·τῶ·τ· ἡ·κο·ύ·ει· ἡ·ρη·αι·
ἡ·ρη·τ·ο·ύ· ἀ·φ·ρ·ε· ἀ·γ·νό·ς· ἡ·τῶ·τ· ἐ·να·νό·υ·q· ἡ·σι·π·ο·ύ·ω[ρ·ε·
ῥ·ῥ·ῃ·ἡ·ρη·τ· ἀ·φ· ἡ·νό·υ·δε· ἡ·ἡ·κο·ύ·ει· τῆ·ρ·ο·ύ· ἡ·τῶ·τ· ἐ·β·ολ·
ἐ[π·ε]·χ·η·τ· ἐ·θα·λα·σ·σ·α· ἀ·φ·c·ω·τῆ· ἡ·π·νό·ς· ἡ· ἡ·τῶ·τ· ἡ·ω·ρ·ι·c·-
ρ·ι·c·ε· πε·τε·ο·ύ·ῃ·ἡ·μα·α·δε· ἡ·μό· ἡ·q· ἐ·c·ω·τῆ· ἡ·α·ρε·q· ἡ·c·ω·τῆ·

⁹ πε·ξε·ῖ·c· δε· εἰ·c·ρ·η·η·τε· ἀ·φ·εἰ· ἐ·β·ολ· ἡ·σι·π·ε·τ· ἡ·c·ι·τε· ἀ·φ·μέ·ρ·
ἡ·το·ο·τ·q· ἀ·φ·νό·υ·δε· ἀ·ρ·ο·εἰ·νε· με·ν ἡ·ρ·ε· ἐ·χ·ἡ·τ·ε·ρ·η· ἀ·γ·εἰ·
ἡ·σι·ἡ·ρ·α·α·τε· ἀ·γ·κα·τ·q·ο·ύ· ῥῆ·κο·ο·ύ·ε· ἀ·γ·ρ·ε· ἐ·χ·ἡ·τ·π·ε·τ·ρ·α·
ἀ·γ·ω· ἡ·πο·ύ·δε·ἡ·νό·υ·νε· ἐ·π·ε·c·η·τ· ἐ·π·κα·ρ· ἀ·γ·ω· ἡ·πο·ύ·τε·ύ·ε·
ῥ·ῃ·c· εἶ·ρη·αι· ἐ·τ·π·ε· ἀ·γ·ω· ῥῆ·κο·ο·ύ·ε· ἀ·γ·ρ·ε· ἐ·χ·ἡ·ἡ·ω·ν· τε·
ἀ·γ·ω·c·τ· ἡ·π·ε·c·ρ·ο·c· ἀ·γ·ω· ἀ·π·q·ἡ·τ· ο·ύ·ο·ἡ·ο·ύ· ἀ·γ·ω·
ἀ·ρ·ῆ·κο·ο·ύ·ε· ρ·ε· ἐ·χ·ἡ·π·κα·ρ· ἐ·τ·ἡ·α·νό·υ·q· ἀ·γ·ω· ἀ·φ·τ·κα·ρ·π·ο·c·
εἶ·ρη·αι· ἐ·τ·π·ε· ἐ·να·νό·υ·q· ἀ·φ· εἰ· ἡ·c·ε· ἐ·c·ο·τε· ἀ·γ·ω·
ω·ε·x·ο·ύ·ω·τ· ἐ·c·ο·τε·

¹⁰ πε·ξε·ῖ·c· δε· ἀ·εἰ·νό·υ·δε· ἡ·ο·ύ·κ·ω·ρ·ῇ·τ· ἐ·χ·ἡ· ἡ·π·κο·c·μ·ο·c· ἀ·γ·ω·
εἰ·c·ρ·η·η·τε· τ·α·ρε·ζ· ἐ·ρ·ο·q· ω·α·ν·τε·q·δε·ρ·ο·

¹¹ πε·ξε·ῖ·c· δε· τε·εἰ·π·ε· ἡ·α·ῥ·πα·ρα·γε· ἀ·γ·ω· τε·τ·ἡ·τ· π·ε·
ἡ·μό·ς· ἡ·α·ῥ·πα·ρα·γε· ἀ·γ·ω· νε·τ·μ·ο·ο·ύ·τ· c·ε·ο·ἡ·z· ἀ·ἡ· ἀ·γ·ω·
νε·τ·ο·ἡ·z· c·ε·ἡ·α·μ·ο·ύ· ἀ·ἡ· ἡ·ρ·ο·ο·ύ· νε·τε·τ·ἡ·ο·ύ·ω·ἡ· ἡ·π·ε·τ·
μ·ο·ο·ύ·τ· νε·τε·τ·ἡ·εἰ·ρε· ἡ·μό·q· ἡ·π·ε·τ·ο·ἡ·z· ρ·ο·τ·α·ἡ·
ε·τε·τ·ἡ·ω·α·ἡ·ω·π·ε· ῥῆ·π·ο·ύ·ο·εἰ·ν· ο·ύ· π·ε· τε·τ·ἡ·α·q·
ῥῆ·φ·ο·ο·ύ· ε·τε·τ·ἡ· ἡ·ο· ἡ·ο·ύ·α· ἀ·τε·τ·ἡ·εἰ·ρε· ἡ·π·c·ἡ·α·γ· ρ·ο·τ·a·ἡ·
δε· ε·τε·τ·ἡ·ω·α·ἡ·ω·π·ε· ἡ·c·ἡ·α·γ· ο·ύ· π·ε· ε·τε·τ·ἡ·ἡ·α·q·

full of fish, little ones from below. Among them, the wise fisherman fell upon a fine large fish. He threw the little fish, all of them, back (down) into the sea and he chose the large fish without difficulty. Whoever has two good ears to hear, let him hear!"

⁹ Jesus said this, "Behold, the sower went out and took a handful (of seeds); and he scattered them. And some, indeed, fell on the road and the birds came and gathered them up. And others fell on rock, did not send roots (down) into the soil, and did not produce ears rising to the sky. And others fell on thorns; and they choked the seeds and worms ate them. And others fell on the good soil and it produced good fruit; it produced sixty per measure and one hundred and twenty per measure."

¹⁰ Jesus said this, "I have cast fire upon the world, and see, I am guarding it until it blazes."

¹¹ Jesus said this, "This heaven will pass away, and the one above it will pass away. Those who are dead are not alive, and the living will not die. In the days when you ate what is dead, you made it come alive. When you should come to dwell in the light, what will you do? On the day when you were one, you became two. However, when you should become two, what will you do?"

⁹ This well-known parable also occurs in the Synoptic Gospels (Mk 4:2-9, Mt 13:3-9, Lk 8:4-8).

¹⁰ This verse partly reflects Lk 12:49 and, possibly, is suggestive of Mt 3:11.

¹¹ The 1st sentence seems to reflect 1K 8:27.

¹² ΠΕΧΕ·Μ·ΜΑΘΗΤΗΣ Ν·ΙC ΧΕ ΤΝ· 'CΟΟΥΝ ΧΕ Κ·ΝΑ· ΒΩΚ
Ν·ΤΟΟΤ·Ν ΝΙΜ ΠΕ ΕΤ·ΝΑ· Ρ·ΝΟC Ε·ΖΡΑΙ ΕΧΩ·Ν ΠΕΧΕ·ΙC
ΝΑ·Υ ΧΕ Π·ΜΑ ΝΤΑΤΕΤΝ·ΕΙ Μ·ΜΑΥ ΕΤΕΤΝΑ· 'ΒΩΚ ΘΑ·
ΙΑΚΩΒΟC Π·ΔΙΚΑΙΟC ΠΑΕΙ ΝΤΑ· 'Τ·ΠΕ ΜΝ·Π·ΚΑΖ 'ΩΩΠΕ
ΕΤΒΗΤ·Q

¹³ ΠΕΧΕ·ΙC Ν·ΝΕΥ·ΜΑΘΗΤΗΣ ΧΕ 'ΤΝΤΩΝ·Τ ΝΤΕΤΝ· 'ΧΟ·ΟC
ΝΑ·ΕΙ ΧΕ Ε·ΕΙΝΕ Ν·ΝΙΜ ΠΕΧΑ·Q ΝΑ·Q ΝΒΙ·CΙΜΩΝ·ΠΕΤΡΟC ΧΕ
ΕΚ·ΕΙΝΕ Ν·ΟΥ·ΑΓ ΓΕΛΟC Ν·ΔΙΚΑΙΟC ΠΕΧΑ·Q ΝΑ·Q ΝΒΙ·ΜΑΘ
ΘΑΙΟC ΧΕ ΕΚ·ΕΙΝΕ Ν·ΟΥ·ΡΩΜΕ Μ·ΦΙΛΟCΟΦΟC Ν·ΡΜ·Ν·ΖΗΤ
ΠΕΧΑ·Q ΝΑ·Q ΝΒΙ·ΘΩΜΑC ΧΕ Π·CΑΖ ΖΟΛΩC ΤΑ·ΤΑΠΡΟ
'ΝΑ·Q[Q]ΑΠ·Q ΑΝ ΕΤΡΑ·ΧΟ·ΟC ΧΕ ΕΚ·ΕΙΝΕ Ν·ΝΙΜ ΠΕΧΕ·ΙΗC
ΧΕ ΑΝΟ·Κ ΠΕΚ· 'CΑΖ ΑΝ ΕΠΕΙ ΑΚ·CΩ ΑΚ·†·ΖΕ ΕΒΟΛ ΖΝ·Τ·
ΠΗΓΗ ΕΤ·ΒΡΒΡΕ ΤΑΕΙ ΑΝΟ·Κ ΝΤΑΕΙ·ΩΙΤ·C ΑΥΩ ΑQ·ΧΙΤ·Q
ΑQ 'ΑΝΑΧΩ[ΡΕΙ ΑQ·ΧΩ ΝΑ·Q Ν·ΩΟΜΤ Ν·ΩΑΧΕ ΝΤΑΡΕ·
ΘΩΜΑC ΔΕ 'ΕΙ ΘΑ·ΝΕQ 'ΩΒΕΕΡ ΑΥ·ΧΝΟΥ·Q ΧΕ ΝΤΑ·ΙC
'ΧΟ·ΟC ΧΕ ΟΥ ΝΑ·Κ ΠΕΧΑ·Q ΝΑ·Υ ΝΒΙ· 'ΘΩΜΑC ΧΕ ΕΙ·ΩΑΝ·
'ΧΩ ΝΗ·ΤΝ ΟΥΑ ΖΝ·Ν·ΩΑΧΕ ΝΤΑQ·ΧΟ·ΟΥ ΝΑ·ΕΙ ΤΕΤΝΑ·QΙ·
ΩΝΕ ΝΤΕΤΝ· ΝΟΥΧΕ ΕΡΟ·ΕΙ ΑΥΩ ΝΤΕ·ΟΥ·ΚΩΖΤ 'ΕΙ ΕΒΟΛ
ΖΝ·ΝΩΝΕΝC· ΡΩΖΚ Μ·ΜΩ·ΤΝ

¹⁴ ΠΕΧΕ·ΙC ΝΑ·Υ ΧΕ ΕΤΕΤΝ·ΩΑΝ·Ρ·ΝΗCΤΕΥΕ ΤΕΤΝΑ· 'ΧΠΟ
ΝΗ· ΤΝ Ν·ΝΟΥ·ΝΟΒΕ ΑΥΩ ΕΤΕΤΝ·ΩΑ·ΝΩΛΗΛ CΕ·ΝΑ·Ρ·-

¹² The disciples said this to Jesus, "We know that you are going to depart from us. Who will then be our leader?" Jesus said to them, "Wherever you are, you are to go to James the Just, for whose sake heaven and earth came into being."

¹³ Jesus said this to his disciples, "Compare me to something and tell me what I am like." Simon Peter said to him, "You are like a righteous messenger." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Teacher, my mouth is wholly incapable of saying what you are like." Jesus said, "I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have measured out." And he took him and withdrew, and spoke to him three sayings. When Thomas returned to his companions, they asked him, "What did Jesus say to you?" Thomas said to them, "If I were to tell you one of the sayings that he spoke to me, you would pick up stones and throw them at me; and a fire will come out of the stones and burn you up."

¹⁴ Jesus said this to them, "If you should fast, then you will bring sin upon yourselves; and, if you should pray, then

¹² The *NHL* has 'Jacob' (ΙΑΚΩΒΟC) rather than 'James' here. It is possible that this Saying originated with the person James (Jesus' 'brother') while he lived but, after his death, he became more a locus of authority.

¹³ It can be inferred that the 'three words' are 'I-am who I-am' (Jesus referring to himself with the Divine Name, cf. Mk 14:62). On the 'bubbling spring', cf. Jn 4:14. Some have 'angel' in place of 'messenger', here following the *Scholars' Translation*.

¹⁴ After 'fast', 'pray' and 'give alms', there may be an implied 'in public' (cf. Mt 6:1-7, 16-18). The middle portion of this Saying reflects Lk 10:8-9, and the last sentence recalls Mk 7:15.

¹⁸ πεχξε·μ·μαθητης ν̄·τς̄ ξε·χο·ος ερο·ν ξε τν̄·ζαν
εσ·να·ωωπε ν̄··ω ν̄·ρε πεχξε·τς̄ ατετν̄··σωλπ γαρ εβολ

¹⁸ The disciples said this to Jesus, “Tell us in which way our end will come.” Jesus said, “Have you discovered, then, the

¹⁸ On the last sentence, cf. Lk 20:38; on the disciples' question, cf. Ps 39:4.

Ἰ.Τ.ΑΡΧΗ δεκαδς ετετνα·ϣινε ἄσα· ὁαρη δε ῥῃ·π·μα
 ετε τ·αρΧΗ ῃ·μαγ ε· ὁαρη ·να·ϣωπε ῃ·μαγ
 οὔ·μακαριος πετ·να·ωρε ε·ρατ·ῥ ῥῃ·τ·αρΧΗ αὔω
 ϣ·να·σοὔων·ορην αὔω ϣ·να·χι·†πε αν ῃ·μοὔ

¹⁹ քեզէ՛լ՝ քե ոյ՛մακαριος քե ն՛տաջ՝ոյաքե չա՛տ՛ըն
 Եմպադ՛ յոյաքե Ետէտ՛ն՝ոյան՝ոյաքե նա՛ւի մ՛մաԥԻԻԻԥ
 ն՛տէտ՛ն՝ժոտմ ձ՛նա՛ոյաքե նեւի՛ոյն Ենա՛ր՛ԺԻաԿոնի
 նԻ՛տն ոյ՛ն՝տԻ՛տն ցար մ՛մաչ ն՛իոյ ն՛ոյն շմ՛քարա՛
 ժԻԻԻ Ե՛ՇԵ՛ԿԻմ Են ն՛ոյն մ՛քրա ձոյա քարե՛նոյ՛ ժոյե
 չե ԵՅՈԼ քէ՛նա՛ժոյան՝ոյ Գ՛նա՛ձԻ՛քե Են մ՛ոյ

20 πεχε·μ̄·μαθητης ν̄·ις̄ δε ·χο·ος ερο·ν̄ δε τ̄·μ̄ν̄τερο·
 ν̄· μ̄·π̄·ηγε̄ ες· τ̄·ν̄τ̄ων̄ ε·ν̄ιμ̄ πεχα·ϛ̄ να·ϛ̄ δε ες·τ̄·ν̄τ̄ων̄
 α·ϛ̄· βλ̄βιλε ν̄·ωλ̄·ταμ̄ [c]σοβ̄κ̄ παρα·ν̄·ερος̄ τηρ·οϛ̄
 ροταν̄ δε ες·ωα·ν̄· ρε̄ εχ̄μ̄·π̄·καρ̄ ετ̄·οϛ̄·ρ̄·ρ̄ωβ̄ ερο·ϛ̄
 ωαϛ̄· τεϛ̄ο̄ εβολ̄ ν̄·νοϛ̄·νος̄ ν̄·ταρ̄ ν̄·ϛ̄·ωωπε̄ ν̄·σκεπη̄
 ν̄·ρ̄αλατε̄ ν̄·τ̄·πε̄

21 πεχε·μαριζαμ \bar{n} · \bar{i} · \bar{c} χ ε ε·νεκ·μαθητης ε·ινε \bar{n} · \bar{n} · \bar{i} · \bar{m}
 πεχα· \bar{q} χ ε ε· \bar{y} ·ε·ινε \bar{n} · \bar{z} · \bar{n} · \bar{w} · \bar{h} · \bar{r} · \bar{e} · \bar{w} · \bar{h} · \bar{m} ε· \bar{y} ·[\bar{c}]·ε·ι·τ \bar{a} · \bar{y} ·
 \bar{c} · \bar{w} · \bar{y} ·ε· \bar{t} · \bar{w} · \bar{o} · \bar{y} · \bar{a} · \bar{n} · \bar{t} ·ε· \bar{z} · \bar{o} · \bar{t} · \bar{a} · \bar{n} ε· \bar{y} · \bar{w} · \bar{a} ·ε·ι \bar{n} · \bar{b} ·ι· \bar{n} · \bar{x} · \bar{o} ·ε·ι· \bar{c} \bar{n} · \bar{t} ·
 \bar{c} · \bar{w} · \bar{y} ·ε· \bar{c} · \bar{n} · \bar{a} · \bar{x} · \bar{o} · \bar{o} · \bar{c} χ ε \bar{k} ·ε· \bar{t} · \bar{n} · \bar{c} · \bar{w} · \bar{y} ·ε· \bar{b} · \bar{o} · \bar{l} \bar{n} · \bar{a} · \bar{n} \bar{n} · \bar{t} · \bar{o} · \bar{o} · \bar{y}
 \bar{c} ·ε· \bar{k} · \bar{a} · \bar{k} \bar{a} · \bar{z} · \bar{n} · \bar{y} \bar{m} · \bar{p} · \bar{o} · \bar{y} · \bar{m} \bar{t} · \bar{o} · \bar{b} · \bar{o} · \bar{l} ε· \bar{t} · \bar{r} · \bar{o} · \bar{y} · \bar{k} · \bar{a} · \bar{a} · \bar{c} \bar{b} · \bar{o} · \bar{l} \bar{n} · \bar{a} · \bar{y}
 \bar{n} · \bar{c} ·ε· \bar{t} · \bar{t} · \bar{o} · \bar{y} · \bar{c} · \bar{w} · \bar{y} ·ε· \bar{n} · \bar{a} · \bar{y} \bar{d} ·ι· \bar{a} · \bar{t} · \bar{o} · \bar{y} · \bar{t} · \bar{o} · \bar{t} · \bar{o} · \bar{t} · \bar{x} · \bar{w} \bar{m} · \bar{m} · \bar{o} · \bar{c} χ ε ε· \bar{q} ·
 \bar{w} · \bar{a} · ε·ι· \bar{m} ε \bar{n} · \bar{b} ·ι· \bar{p} · \bar{x} ·ε· \bar{c} · \bar{z} · \bar{n} · \bar{h} ·ε·ι χ ε \bar{q} · \bar{n} · \bar{n} · \bar{y} \bar{n} · \bar{b} ·ι· \bar{p} · \bar{r} ·ε· \bar{q} · \bar{x} ·ι· \bar{o} · \bar{y} ·ε
 \bar{q} · \bar{n} · \bar{a} · \bar{r} · \bar{o} ·ε·ι· \bar{c} ε· \bar{m} · \bar{p} · \bar{a} · \bar{t} ·ε· \bar{q} · ε·ι \bar{n} · \bar{q} · \bar{t} · \bar{m} · \bar{k} · \bar{a} · \bar{a} · \bar{q} ε· \bar{w} · \bar{o} · \bar{x} · \bar{t} ε· \bar{z} · \bar{o} · \bar{y} · \bar{n}

beginning, that you are seeking after the end? For where the beginning is, there will the end be. Blessed is he who takes his stand in the beginning; he will know the end and will not take the taste of death."

¹⁹ Jesus said, "Blessed is he who came into being before coming into being. If you become my disciples and listen to my words, these stones will minister to you. For there are five trees for you in Paradise, which remain undisturbed summer and winter, and whose leaves do not fall. Whoever becomes acquainted with them will not taste death.

20 The disciples said this to Jesus, “Tell us what the Kingdom of Heaven is like.” He said to them, “It is like a grain of mustard. It is the smallest of all seeds; however, when it falls on prepared soil, it produces great branches and comes to be a shelter for the birds of the sky.”

21 Mary said this to Jesus, “What are your disciples like?” He said this, “They are like little children who have settled in a field that is not theirs. When the owners of the field come, they will say, “Let us have back our field.” They will take of their clothes in their presence in order to let them have back their field and to give it back to them. For this reason, I say: if the owners of a house know that the thief is coming, they will begin their vigil before he comes and will not let the thief

¹⁹ The '*five trees*' may refer to the five senses.

²⁰ This Saying can also be found in Mk 4:30–32 but, here, it seems to be earlier and less reworked.

²¹ The latter part of this Saying is an elaboration on Mt 24:43–44.

ε'πεφ' ηει ντε'τεφ' 'μντερο ετρεφ'φι ν'νεφ' 'σκεγος
ν'τω'τν δε 'ροεις ζα'τ'εζη μ'π'κοσμος 'μογρ μ'
'μω'τν εχν' νετν'†πε ζν'νογ'νοσ ν'δ'νamic ωινα δε
νε'ν'λhcthc 'ζε ε'ζηη ε'ει ωαρω'τν επει τε'xpeia
εtetn'σωωτ εβολ ζητ'c ce'na'ζε ερο'c μαρεφ'ωωπε
ζν'tetn'μντε ν'σι' ογ'ρωμε ν'επιστημων ν'ταρε'π'-
καρπος 'πωζ αφ'ει ζν' νογ' 'βεπη ε'πεφ'αcζ ζν'τεφ'σιx
αφ'ζαc'q πετε'ογν' μααδε μ'μο'q ε'cωτμ μαρεφ'cωτμ

²² α'ic 'ναγ α'ζν'κογει εγ'χι'ερωτε πεχα'q ν' 'νεφ'
μαθητης δε νεει'κογει ετ'χι'ερωτε εγ'τντων α'νετ'
βηκ εζογν α'τ'μντερο πεχα'γ να'q δε εειε ν'ο ν'κογει
τν' 'να'βωκ εζογν ε'τ'μντερο πεχε'ιηc να'γ δε ζοταν
εtetn' ωα'p'π' 'cnaγ ογα αγω εtetn'ωα'p'π'ca'ν'-
ζογν ν'θε μ'π'ca'ν'βολ αγω π'ca'ν'βολ ν'θε
μ'π'ca'ν'ζογν αγω π'ca' '[n]τ'πε ν'θε μ'π'ca'μ'πι'τν
αγω ωινα εtetna'ειρε μ'φο'ογτ μν'τ'cζιμε μ'πι'ογα
ογωτ δεκαας νε'φοογτ 'p'ζοογτ ντε' 'τ'cζιμε 'p'cζιμε
ζοταν εtetn'ωα'ειρε ν'ζν'βαλ ε'π'μα ν'ογ'βαλ αγω
ογ'σιx ε'π'μα ν'νογ' σιx αγω ογ'ερhte ε'π'μα ν'ογ'
'ερhte ογ'ζικων ε'π'μα ν'ογ'ζικων τοτε tetna'βωκ
εζογν ε'[τ]μν[τερ]ο

²³ πεχε'ic δε †'να'ce[τ]π'τηνε ογα εβολ ζν'ωο αγω
cnaγ εβολ ζν'τβα αγω c[ε]'να'ωζε ε'ρατ'ογ εγ'ο ογα
ογωτ

dig through into their house (their domain), in order to carry
away their possessions. You, then, be on your guard against
the world. Arm yourselves with good strength, lest the
robbers find a way to come to you, for the difficulty that you
expect will materialise. Let there be among you a man of
understanding: When the grain ripened, he came quickly
with his sickle in his hand and reaped it. Whoever has two
good ears, let him listen!"

²² Jesus saw some babies suckling. He said this to his
disciples, "These suckling babies compare to those who
enter the Kingdom." They said this to him, "Shall we then,
as children, enter the Kingdom?" Jesus said this to them,
"When you make the two one, and if you should make
the inside like the outside and the outside like the inside,
and the upper side like the lower side, and when you
make the male and the female one and the same, so that
the male not be male nor the female be female; and if you
should fashion eyes in the place of an eye, and a hand to
the place of a hand, and a foot to the place of a foot, and
a likeness to the place of a likeness, then you will enter the
Kingdom."

²³ Jesus said this, "I shall choose you, one from a thousand,
and two from ten thousand, and they shall stand as a single
one."

²² The first part of this Saying reflects Mt 18:3; the latter part may be reflected in the *Odes of Solomon* (34:5).

²³ Compare the language of this Saying with that of Dt 32:30.

24 πεδε'νεφ'μαθητης δε μα'τσεβο'ν ε'π'τοπος ετ'κ'μ' μαγ επει ταναγκη ερο'ν τε ετρν'ωινε ν̄σω'q πεδα'q να'γ δε πετ'εγν'μααδε μ'μο'q μαρεφ' 'σωτμ̄ ογν' ογοειν 'ωοοπ μ'φογν ν̄'νογ'ρμ'ογοειν αγω q'p'ογοειν ε'π'κοσμος τηρ'q εφ'τμ̄ 'p'ογοειν ογ'κακε πε

25 πεδε'ιc δε 'μερε' 'πεκ'con ν̄'θε ν'τεκ' 'ψγχι επι τηρει μ'μο'q ν̄'θε ν̄'τ'ελογ μ'πεκ' 'βαλ

26 πεδε'ιc δε π'χη ετ'gμ'π'βαλ μ'πεκ' 'con κ'ναγ ερο'q π'coει δε ετ'gμ'πεκ'βαλ κ'ναγ αν ερο'q ροταν εκ'ωαν' νογδε μ'π'coει εβολ gμ'πε' 'κβαλ τοτε κ'να'ναγ εβολ ε'νογδε μ'π'χη εβολ gμ'π'βαλ μ'πεκ'con

27 ετε[τη]τμ̄'ρνηστεγε ε'π'κοσμος τετνα'ζε αν ε'τ' μ̄ντερο ετετν'τμ̄'ειρε μ'π'cαμβατον ν'cαββατον ν̄τετνα'ναγ αν ε'π'ειωτ

28 πεδε'ιc δε δει'ωζε ε'ρατ' gν'τ'μ̄ητε μ'π'κοσμος αγω δει'ογωνg εβολ να'γ gν'cαρz δει'ζε ερο'ογ τηρ'ογ εγ'ταζε μ̄πι'ζε ε'λααγ ν̄'gητ'ογ εφ'οβε αγω α'τα'ψγχι 'τ'κac εχν'ν'ωηρε ν̄'p'ρωμε δε gν'βλλεεγε νε

24 His disciples said to him, "Show us the place where you are, since it is necessary for us to seek it." He said to them, "Whoever has ears, let him hear! There is light within a man of light, and he lights up the whole world. If he does not shine, he is darkness."

25 Jesus said this, "Love you brother like your soul; guard him like the pupil of your eye."

26 Jesus said this, "You see the mote on your brother's eye but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother's eye."

27 "If you do not fast as regards the world, you will not find the Kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the Father."

28 Jesus said this, "I stood on my feet in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. My soul ached for the sons of men, because they are blind in their hearts and do

24 This Saying seems to combine elements from Mt 5:14-16 & Jn 13:36. Only a very small fragment exists in *P. Oxy.*: [...έσ]τιν [...φ]ωτεινῷ [...κ]όσμῳ [...]η [...έ]στιν ([it] is [...l]ight [...w]orld [...i]t is [...]).

25 The opening reflects Jn 13:34-35; compare the language of the ending with that of Dt 32:10 & Ps 17:8.

26 This Saying is also found in Mt 7:3-5 & Lk 6 41-42. The first part (before '...then you will see') is missing in *P. Oxy.*: ... καί τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

27 *P. Oxy.* reads slightly differently: λέγει Ἰησοῦς· ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εὑρήτε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὄψεσθε τὸν πατέρα. (Jesus says, "If you do not fast from the world, you will not find the kingdom of God.")

28 The 1st sentence reflects Jn 1:14. *P. Oxy.* ends at 'sight': λέγει Ἰησοῦς· ἔσταν ἐν μέσῳ τοῦ κόσμου καὶ ἐν σαρκί ὥφθην αὐτοῖς καὶ εὔπον πάντα μεθύοντας καὶ οὐδένα εὔρον διψῶντα ἐν αὐτοῖς καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν καὶ οὐ βλέπουσιν.

ζῆ·ΠΟΥ·ΖΗΤ ΔΥΩ ΣΕ·ΝΑΥ ΕΒΟΛ ΔΝ ΔΕ ΝΤΑΥ·ΕΙ Ε·Π·ΚΟCΜΟC
ΕΥ·ΩΟΥΕΙΤ ΕΥ· ΨΙΝΕ ΟΝ ΕΤΡΟΥ·ΕΙ ΕΒΟΛ Ζῆ·ΠΚΟCΜΟC
ΕΥ·ΩΟΥΕΙΤ ΠΛΗΝ ΤΕΝΟΥ ΣΕ·ΤΟΖΕ ΖΟΤΑΝ ΕΥ·ΩΑΝ·ΝΕΖ·
ΠΟΥ· ΗΡΠ ΤΟΤΕ ΣΕ·ΝΑ·Ρ· ΜΕΤΑΝΟΕΙ

²⁹ ΠΕΔΕ·ΙC ΕΩΔΕ ΝΤΑ·Τ·CΑΡΖ·ΩΩΠΕ ΕΤΒΕ·ΠΝΑ ΟΥ·ΩΠΗΡΕ
ΤΕ ΕΩΔΕ·ΠΝΑ ΔΕ ΕΤΒΕ·Π·CΩΜΑ ΟΥ·ΩΠΗΡΕ Ν·ΩΠΗΡΕ ΠΕ
ΑΛΛΑ ΑΝΟ·Κ †·Ρ·ΩΠΗΡΕ Μ·ΠΑΕΙ ΔΕ ΠΩ[C] Δ·[ΤΕΕΙ·] ΝΟC
Μ·ΜΝΤ·ΡΜ· ΜΑΟ ΔC·ΟΥΩΖ ΖΝ·ΤΕΕΙ·ΜΝΤ·ΖΗΚΕ

³⁰ ΠΕΔΕ·ΙC ΔΕ ΠΜΑ ΕΥΝ·ΩΟΜΤ Ν·ΝΟΥΤΕ Μ·ΜΑΥ ΖΝ· ΝΟΥΤΕ
ΝΕ ΠΜΑ ΕΥΝ·CΝΑΥ Η ΟΥΑ ΑΝΟ·Κ †·ΩΟΠ ΝΜΜΑ·Υ·

³¹ ΠΕΔΕ·ΙC ΜΝ·ΠΡΟΦΗΤΗC ΨΗΠ Ζῆ·ΠΕΥ·†ΜΕ ΜΑ·ΡΕ·CΟΕΙΝ
·ΡΘΕ ΡΑΠΕΥΕ Ν·ΝΕΤ· ·CΟΟΥΝ Μ·ΜΟ·Υ·

³² ΠΕΔΕ·ΙC ΔΕ ΟΥ·ΠΟΛΙC ΕΥ·ΚΩΤ Μ·ΜΟ·C ΖΙΧΝ·ΟΥ·ΤΟΟΥ ΕΥ·
ΧΟCΕ ΕC·ΤΑΧΡΗΥ ΜΝ·CΟΜ ΝC·ΖΕ ΟΥΔΕ C·ΝΑΩ·ΖΩΠ ΔΝ

³³ ΠΕΔΕ·ΙC ΠΕΤ· ·Κ·ΝΑ· ·CΩΤΜ ΕΡΟ·Υ Ζῆ·ΠΕΚ· ΜΑΔΔΕ
Ζῆ·Π·ΚΕ· ΜΑΔΔΕ ΤΑΩΕ·ΟΕΙΩ Μ·ΜΟ·Υ ΖΙΧΝ·ΝΕΤΝ·-

not have sight; for empty they came into this world, and empty too they seek to leave the world. However, for the moment, they are intoxicated. When they shake off their wine, then they will repent."

²⁹ Jesus said, "If the flesh came into being because of the spirit, it is a marvel, but if spirit came into being because of the body, it is a marvel of marvels. Yet, I marvel at how this great wealth has made its home in this poverty."

³⁰ Jesus said this, "Where there are three deities, they are divine. Where there are two or one, I am with that one."

³¹ Jesus said, "No prophet is accepted in his own village; no physician heals those who know him."

³² Jesus said this, "A city being built on a high mountain and fortified cannot fall, nor can it be hidden."

³³ Jesus said, "Preach from your house-tops that which you will hear in your ear, (and) in the other ear. For, nobody (...)

²⁹ The *P. Oxy.* text of this Saying is very fragmentary: "[...he dwells in th]i[s] poverty."

³⁰ The *P. Oxy.* text of this Saying (to which is appended the 2nd part of S. 77) is rather different: λέγει Ἰησοῦς· ὅπου ἐὰν ὦσιν τρεῖς εἰσὶν ἄθεοι· καὶ ὅπου εἷς ἐστὶν ὁ μόνος λέγω ἐγὼ εἰμι μετ' αὐτοῦ. (Jesus said this, "Where there are three, they are without God and where there is one alone, I say, I am with him.") The Coptic form may provide an interesting window into the theological speculations of the community that produced that version of the Gospel, sometime during the latter part of the 3rd Century CE. In a Christian environment, it would not be unusual to find speculation on the emerging doctrinal formulation of the Trinity and the affirmation of the divine status of each of its aspects.

³¹ *P. Oxy.* is virtually identical: λέγει Ἰησοῦς· οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γειώσκοντας αὐτόν.

³² This Saying expands Mt 5:14. *P. Oxy.* is virtually identical: λέγει Ἰησοῦς· πόλις οἰκοδομημένη ἐπ' ἄκρον ὄρους ὑψηλοῦς καὶ ἐστηριγμένη οὐψὲ πεσεῖν δύναται οὔτε κρυβῆναι.

³³ The latter part of this Saying occurs also in Mt 5:15 & Mk 4:21. The phrase, 'in the other ear', is a dittography, literally repeating 'in your ear' (Ζῆ·ΠΕΚ· ΜΑΔΔΕ); the ellipsis in the text represents the word ραρ, here not translated. The literal translation of 'a bushel' is 'ear'. Only a fragment of this verse exists in *P. Oxy.*: λέγει Ἰησοῦς· ὁ ἀκούεις τὸ ἐν ὠτίον σου. (Says Jesus, "What you hear in your one ear...")

ΧΕΝΕΠΩΡ ΜΑ'ΡΕ'ΛΑΑΥ ΓΑΡ 'ΧΕΡΕ'ΖΗΒ̄C̄ N̄Q' 'ΚΑΑ'Q ΖΑ'-
ΜΑΑΔΕ ΟΥΔΕ ΜΑQ'ΚΑΑ'Q ΖM'ΜΑ ΕQ'ΖΗΠ ΑΛΛΑ Ε'ΩΑΡΕQ'-
ΚΑΑ'Q ΖΙΔN'Τ'Λ ΥΧΝΙΑ ΔΕΚΑΔC ΟΥΟΝ 'NIM ΕΤ'ΒΗΚ ΕΖΟΥΝ
ΑΥΩ ΕΤ'N̄NHΥ ΕΒΟΛ ΕΥ'ΝΑ'ΝΑΥ Δ'ΠΕQ'ΟΥ ΟΕΙΝ

³⁴ ΠΕΧΕ'IC̄ ΔΕ ΟΥ'ΒΛΛΕ ΕQ'ΩΑΝ' 'CΩΚ ΖΗΤ'Q N̄'ΝΟΥ'ΒΛΛΕ
ΩΑΥ'ΖΕ M̄'ΠΕ'CNAΥ Ε'Π'ΕCHT Ε'Υ'ΖΙΕIT

³⁵ ΠΕΧΕ'IC̄ MN' COM N̄TE'ΟΥΑ 'ΒΩΚ ΕΖΟΥΝ Ε'Π'ΗΕI M̄'Π'
ΔΩΩΡΕ N̄Q'ΧIT'Q N̄'ΧΝΑ'Ζ ΕΙΜΗΤI N̄Q'ΜΟΥΡ N̄'NEQ'CIX
ΤΟΤΕ Q'ΝΑ' 'ΠΩΩΝΕ ΕΒΟΛ M̄'ΠΕQ'ΗΕI

³⁶ ΠΕΧΕ'IC̄ MN'QI'ΡΟΟΥΩ ΧΙN' 'ΖΤΟΟΥΕ ΩΑ'ΡΟΥΖΕ ΑΥΩ
ΧΙΝ'ΖI' 'ΡΟΥΖΕ ΩΑ'ΖΤΟΟΥΕ ΔΕ ΟΥ ΠΕ[Τ]ΕΤ'ΝΑ'ΤΑΑ'Q
ΖΙΩΤ' ΤΗΥΤN̄'

³⁷ ΠΕΧΕ'NEQ'ΜΑΘΗΤHC ΔΕ ΑΩ N̄' 'ΖΟΥ ΕΚ'ΝΑ'ΟΥΩΝΖ
ΕΒΟΛ ΝΑ'N ΑΥΩ ΑΩ N̄'ΖΟΥ ΕΝΑ'ΝΑΥ ΕΡΟ'Κ ΠΕΧΕ'IC̄ ΔΕ
ΖΟΤΑΝ ΕΤΕΤN'ΩΑ'ΚΕΚ'ΤΗΥΤN̄ Ε'ΖΗΥ M̄ΠΕΤN̄'ΩΠΕ ΑΥΩ
N̄TEΤN̄' QI' N̄'NEΤN̄'ΩΤΗN N̄TEΤN̄'ΚΑΑ'Υ ΖΑ'Π'ΕCHT N̄'-
NEΤN̄' ΟΥΕΡΗΤΕ N̄'ΘΕ N̄'NI'ΚΟΥΕI N̄'ΩΗΡΕ'ΩΗM N̄TEΤN̄'-
ΧΟΠΧN̄ N̄'ΜΟ'ΟΥ ΤΟΤΕ [ΤΕΤ]ΝΑ'ΝΑΥ Ε'Π'ΩΗΡΕ M̄'ΠΕΤ'ΟΝΖ
ΑΥΩ ΤΕΤΝΑ'P̄' 'ΖΟΤΕ ΔN

lights a lamp and puts it under a bushel. Nor does he put it
in a hidden place. Rather, does he put it upon a lampstand,
so that everyone who goes in and who comes out, they may
look upon its light."

³⁴ Jesus said this, "If a blind man leads a blind man, they will
both fall into a pit."

³⁵ Jesus said, "It is not possible for anyone to enter the house
of a strong man and take it by force unless he binds his hands;
then he can ransack his house."

³⁶ Jesus said, "Do not worry from morning until evening and
from evening until morning for what you will have
yourselves."

³⁷ His disciples said this, "When will you become revealed
to us and when shall we see you?" Jesus said this, "When
you disrobe without being ashamed and you take
up your garments and place them under your feet
like little children and trample on them, then you will
look upon the son of the living one, and you will not be
afraid."

³⁴ This Saying parallels Mt 15:14 and Lk 6:39.

³⁵ This Saying almost exactly parallels Mk 3:27.

³⁶ The *P. Oxy.* text of this Saying (with parallels in Mt 6:28 & Lk 27-29) lacks the opening and is rather longer: ... ἀπὸ πρωὶ ἕως ὁψέ μήτε ἀφ' ἑσπέρας ἕως πρωὶ μήτε τῇ τροφῇ ὑμῶν τί φάγητε μήτε τῇ στολῇ ὑμῶν τί ἐνδύσθησθε πολλῶ κρείσσονές ἐστε τῶν κρίνων ἅτινα οὐ ξαίνει οὐδέ νήθει. μηδὲν ἔχοντες ἔνδυμα τί ἐνδύεσθε καὶ ὑμεῖς. τίς ἂν προσθεῖη ἐπὶ τὴν ἡλικίαν ὑμῶν; αὐτὸς δώσει ὑμῖν τὸ ἔνδυμα ὑμῶν. ("... from early until late or from evening until morning about your food: what you are going to eat or what you will wear. You are much better than the lilies, which neither card nor spin. When you have no garment, what are you going to wear? Who could add to your lifespan? He will give you your garment.")

³⁷ This Saying alludes to the paradise of Eden (Gn 2:25, 3:7). The *P. Oxy.* text of this verse ends at 'being ashamed': λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· πότε ἡμῖν ἐμφανὴς ἔσει, καὶ πότε σε ὀψόμεθα; λέγει· ὅταν ἐκδύσθησθε καὶ μὴ αἰσχύνθητε.

38 πεδεῖτ' ἄγε ὅτι ἡ κοινὴ ἀτετὴν· ῥ' ἐπιθυμεῖ ἐκὼτ' ἡ
ἀνεει' ὡς ἄγε ναι εἴ· ἄω ἡ μο' οὐκ ἡν· τὴν ἄγω ἡν· τὴν·
τὴν· κ' ἐοῦσα ἐκὼτ' οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·

39 πεδεῖτ' ἄγε ἡ φαρισαῖος ἡν· ἡ γραμματεὺς ἄγ'· ἄγ'· ἄγ'·
ὡς ἄγ'· ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·

40 πεδεῖτ' ἄγε οὐκ ἐν· ἐλθοῦσα ἄγ'· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·

41 πεδεῖτ' ἄγε πετ' ἐν· τὰ· ἄγ'· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·

42 πεδεῖτ' ἄγε ὡς ἄγε ἐτετὴν· ῥ' παραγε

43 πεδεῖτ' ἄγε ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·
ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν· τὸ οὐκ ἡν·

38 Jesus said this, "Many times have you desired to hear these words that I am saying to you, and you have no one else to hear them from. There will be days when you will look for me and will not find me."

39 Jesus said this, "The Pharisees and the scribes have taken the keys of Knowledge and have hidden them. They themselves have not entered, nor have they allowed those who wish to enter to do so. You, however, be as wise as serpents and as innocent as doves."

40 Jesus said, "A vine was planted outside of the Father but, being weak, it will be pulled up by its roots and destroyed."

41 Jesus said, "Whoever has something in his hand will receive, and whoever has nothing will be deprived of the little he has."

42 Jesus said this, "Become passers-by."

43 His disciples said this to him, "Who are you, that you should say these things to us?" "You do not realise who I am

38 The last sentence reflects Lk 17:22 (& cf. Pr 1:28).

39 This Saying reflects the messages of Mt 5:20, (23:1–39) & Lk 11:52, and cf. Mt 10:16 for the last sentence. *P. Oxy.* is virtually identical: λέγει Ἰησοῦς· οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς ἔλαβον τὰς κλεῖδας τῆς γνώσεως, αὐτοὶ ἔκρυψαν αὐτάς. οὔτε εἰσῆλθον, οὔτε τοὺς εἰσερχομένους ἀφήκαν εἰσελθεῖν. ὑμεῖς δὲ γίνεσθε φρόνιμοι ὡς ὄφεις καὶ ἀκέπαιοι ὡς περιστεραί.

40 This Saying echoes Mt 15:13.

41 This Saying reflects Mt 13:12, 25:29, Mk 4:25, Lk 8:16 & 19:26

42 This very short Saying develops the theology of freedom. Freedom involves not simply being detached from worldly concerns (see Saying 36), but also the more general detachment from the world constructed as something by which the seeker passes.

43 This Saying partly reflects Mt 12:33 & Jn 4:22.

XE ANO·K NIM ALLA N·TΩ·TḢ ATETḢ·ΩΩΠE N· ΘE N·
·NI·IOYΔAIOS XE CE·ME M·Π·ΩHN CE·MOSTE M·ΠEΦ· KAPΠOC
AYΩ CE·ME M·Π·KAPΠOC CE·MOSTE M·Π·ΩHN

⁴⁴ ΠEXE·IC XE ΠETA·XE· OYΑ A·Π·EIΩT CE·NA·KΩ EBOL
NA·Q AYΩ ΠETA·XE·OYΑ E·Π·ΩHP E CE·NA·KΩ EBOL NA·Q
ΠETA·XE·OYΑ ΔE A·Π·ΠNΔ ET·OYAA B CE·NA·KΩ AN EBOL
NA·Q OYTE ZḢ·Π·KAZ OYTE ZN·T·ΠE

⁴⁵ ΠEXE·IC MAY·XE·E·E·LOOLE EBOL ZḢ·ΩONT E OYTE
MAY·KΩTQ· KḢTE EBOL ZḢ·CḢ·SAMOYL MAY·T·KAPΠOC
[ΓAP OY·AΓA]ΘOC P·POME WAG·EINE N· OY·AΓAΘON EBOL
Z[M·]ΠEΦ·EZO OY· KAK[OC] P·POME WAG·EINE N·ZḢ·
ΠONHPON EBOL ZḢ·ΠEΦ·EZO EΘOOY ET·ZḢ·ΠEΦ·ZHT AYΩ
N·Q XΩ N·ZḢ·ΠONHPON EBOL ΓAP ZḢ· ΦOY O M·ΦHT WAG·
·EINE EBOL N·ZḢ·ΠONHPON

⁴⁶ ΠEXE·IC XE XIN· AΔAM W·IΩZANḢHC Π·BAPTICTHC
ZḢ·N·XΠO N·N·ZIOME MḢ·ΠET·XOC E A·IΩZANḢHC
Π·BAPTICTHC WINA XE N·OYΩBΠ N·I·NEΦ·BAL ΔEI·XO·OC
ΔE XE ΠET·NA·ΩΩΠE ZḢ·THYTḢ EΦ·O N·KOY EI Q·NA·
COYΩN·T·MḢTEPO AYΩ Q·NA·XICE A·IΩZANḢHC

⁴⁷ ΠEXE·IC XE MḢ·BOM NTE·OY·POME T·E·LO A·ZTO CNA Y
NQ·XΩLK M·ΠITE CḢTE AYΩ MḢ· BOM NTE·OY·ZḢ·XAL
·WḢ·E· XOEIC CNA Y H Q·NA·P·TIMA M·Π·OYΑ AYΩ

from what I say to you. Rather, you have become like the
Judaeans, for they love the tree but hate its fruit, or they love
the fruit but hate the tree.”

⁴⁴ Jesus said this, “Whoever blasphemes against the Father
will be forgiven and whoever blasphemes against the Son
will be forgiven; but whoever blasphemes against the Holy
Spirit will not be forgiven either on earth or in heaven.”

⁴⁵ Jesus said, “Grapes are not harvested from thorns, nor
are figs gathered from thistles; for, they do not produce
fruit. A good man brings forth good from his store-
house; and an evil man brings forth evil things from his evil
storehouse, which is in his heart, and he says evil things. For,
out of the abundance of the heart, he brings forth the evil
things.”

⁴⁶ Jesus said this, “Among those born of women, from Adam
to John the Baptist, there is no one so superior to John the
Baptist that his eyes should not be averted. Yet I have said
that whoever of you comes to be a child will be acquainted
with the Kingdom and will become superior to John.”

⁴⁷ Jesus said this, “It is impossible for a man to mount
two horses or to stretch two bows. And it is impossible for
a servant to serve two masters; otherwise, he will honour

⁴⁴ This Saying has parallels in the Synoptic Gospels (Mk 3:28–29, Mt 12:31–32, Lk 12:10) but these passages have only two elements. The fully developed Trinitarian reference seems to indicate a later development of the Saying.

⁴⁵ This Saying reflects Mt 7:16 & 12:34–35.

⁴⁶ Compare this Saying with Mt 11:11 & Lk 7:28.

⁴⁷ Compare with Mt 6:24, Lk 16:13 (for the ‘two masters’) and Mt 9:17, Mk 2:22, Lk 5:37–39 (for the ‘new/old wine’).

⁵¹ πεχα'γ να'q ἄβι'νεq'μαθητης χε αω ἄβ'ροογ
ε'τ'αναπαυσic ἄβ' 'νετ'μοογτ 'να'ωωπε δγω αω

⁵¹ His disciples said this to him, “When will the repose of the dead come about, and when will the new world come?” He

⁵¹ Here, as often in the canonical gospels, the disciples' questions indicate that they do not understand.

said this to them, "What you look forward to has already come, but you do not recognise it."

52 His disciples said this to him, "Twenty-four prophets spoke in Israel, and all of them spoke in you." He said this to them, "You have omitted the one living in your presence and have spoken only of the dead."

⁵³ His disciples said this to him, "Is circumcision beneficial or not?" He said this to them, "If it were beneficial, their Father would beget them circumcised from their mother. Rather, the true circumcision in spirit is completely profitable."

⁵⁴ Jesus said this, “Blessed are the poor, for yours is the Kingdom of Heaven.”

⁵⁵ Jesus said this, “Whoever does not hate his father and his mother cannot become a disciple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me.”

⁵⁶ Jesus said this, “Whoever has known the world has found a corpse and whoever has found a corpse is superior to the world.”

⁵³ This Saying reflects Paul's teaching on the value of circumcision (see especially Rm 2:25–26).

⁵⁵ This Saying parallels Lk 14:26-27.

⁵⁶ The world is a carcass – and anyone who recognises the world for what it is recognises it as dead and decaying.

57 πεχεῖτς̄ δε τῷ μῆτερο ἡ πείωτ ἐστῆτων ἀγῶμε
 ἐγῆτα·q ἡ μάχ ἡ νογῶ· σροσ̄ ἐν[ἀνο]γῶ ἀπεφῶαδε
 ·ει ἡ τῶ οὔωη ἀφῶτε ἡ οὔ·ζιζανι[ο]ν ἐχῆ·πε· σρο[σ̄
 ε]τῆ·νανογῶ ἡ πε·πῶμε·κοοῦ·εῖωλε [μ]π·ζιζανιον
 πεχα·q να·γ δε μῆπωσ̄ ἡ τετῆ·βωκ δε ἐνα· ζωλε
 ἡ π·ζιζανιο[ν] ἡ τετῆ·ζωλε ἡ π·σογο ἡ μα·q ῖμ· φοογ
 γαρ ἡ πῶωτς̄ ἡ·ζιζανιον·να·οὔωη εἰωλ·σε·ζολ· οὔ
 ἡ σε·ροκζ·οὔ

58 πεχεῖτς̄ δε οὔ·μακαριος πε πῶμε ἡ ταζ··ζις̄ [α]ζε
 ἀ·πῶωη

59 πεχεῖτς̄ δε··σῶωτ ἡ σα·πετῶωη ζῶς̄ ἐτετῆ·ωη ζινα
 δε νετῆ·μογ ἀγῶ ἡ τετῆ· ωῆε ἐ·ναγ ἐρῶ·q ἀγῶ
 τετῆ·ω··σῆ··σῶμ ἀν ἐναγ

60 [α]φναγ] ἀγῶ·σαμαρειτης ἐφῶι ἡ··νογῶ·ζις̄ ἐφῶηκ
 ἐζοῦν ἐ·τῶ·δαδα πεχα·q ἡ·νεφ··μαθητης δε πῆ ἡ π·
 κῶτε ἡ·πε·ζις̄ πεχα·γ να·q δεκαας ἐφῶ··μοογτῶ· q
 ἡ φῶομ·q πεχα·q να·γ ζῶς̄ ἐφῶη q·να·οὔωη·q ἀν
 ἀλλα ἐφῶ··μοογτῶ·q ἡ φῶωπε ἡ·οὔ·πῶωμα πεχα·γ δε
 ἡ· κε·σῶτ q·να·ω·α·c ἀν πεχα·q να·γ δε ἡ·τῶ·τῆ ζῶτῶ·
 ·τηγτῆ· ωῆε ἡ σα·οὔ··τοπος ἡ·τῆ ἐζοῦν ἐ·γῶ
 ἀναπαγς̄ις̄ δεκαας ἡ·νετῆ·ωωπε ἡ·πῶωμα ἡ·σε··οὔωμ·
 ·τηγτῆ·

57 Jesus said this, "The Kingdom of the Father is like a man who has good seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, "I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them." For, on the day of the harvest, the weeds will be plainly visible, and they will be pulled up and burned."

58 Jesus said this, "Blessed is the man who has suffered and found life."

59 Jesus said this, "Take heed of the living one while you are alive, lest you die and you seek to see him and be unable to see him."

60 They saw a Samaritan carrying a lamb on his way to Judaea. He said to his disciples, "Why does that man carry about the lamb." They said to him, "So that he may kill it and eat it." He said to them, "While it is alive, he will not eat it, but only when he has killed it and it has become a corpse." They said to him, "He cannot do so otherwise." He said to them, "You, too, look for a place for yourselves within repose, lest you become a corpse and be eaten."

57 This Saying reflects Mt 13:24–30). The first occurrence of ‘good’, restored following the NHLE, is not present in the NHL.

58 This short Saying summarises Mt 5:10–12.

59 Loosely, this Saying reflects Qo 12:1–8.

60 There is a scribal problem in Jesus’ question, corrected here: the NHL has, “That man is round about the lamb.”

⁶¹ πεδε'ιτ' ογν'cναγ 'να'μ'τον μ'μαγ ρι'ογ' σ'λοσ π'ογα
'να'μογ π'ογα 'να'ωνρ πεδε'cαλωμη ν'τα'κ nim
π'ρωμε ρωc εβολ ρν'ογα ακ'τελο εχμ' 'πα' σ'λοσ αγω
ακ' 'ογωμ εβολ ρν'τα' 'τραπεζα πεδε'ιτ' να'c δε ανο'κ
πε πετ' ωοοπ εβολ ρμ'πετ' 'ωηω αγ'† να'ει εβολ
ρν'να'πα'ειωτ ανο'κ τεκ' 'μαθητης ετβε'παει †'χω
μ'μο'c δε ροταν εφ'ωα'ωωπε εφ'ωη[ω] q'να'μογρ
ογοειν ροταν δε εφ' ωαν'ωωπε εφ' 'πηω q'να'μογρ
ν'κακε

⁶² πεδε'ιτ' δε ει' 'χω ν'να'μγcτηριον ν'νε[τ' μπωα]
ν[να']μγcτηριον πε[τ]ε'τεκ' 'ογναμ 'να'α'q μντρε'-
τεκ'ρβογρ 'ειμε δε εc'p'ογ

⁶³ πεδε'ιτ' δε νεγν'ογ'ρωμε μ'πλογcιοc εγν'τα'q μ'
'μαγ ν'ραρ ν'Χρημα πεχα'q δε †'να'p'Χρω ν'να'-
Χρημα δεκααc ε'ει'να'χο ν'τα'ωcρ ν'τα'τωσε ν'τα'-
μογρ ν'να' ερωρ ν'καρποc ωινα δε ν'ι'p'ρωρ λ'λααγ
ναει νε νεq'μεεγε ερω'ογ ρμ'πεq'ρητ αγω ρν' 'τ'ογωη
ετ'μ'μαγ αq'μογ πετ'εγν'μαδε μ'μο'q μαρεq' 'cωτμ

⁶⁴ πεδε'ιτ' δε ογ'ρωμε νεγν'τα'q'ρν'ωμμο αγω
ν'ταρεq' cοβτε μ'π'διπνον αq'χοογ μ'πεq'ρμ'ρλ ωινα

⁶¹ Jesus said, "Two will rest on a bed: the one will die and the other will live." Salome said, "Who are you, man, that you have come up on my couch and have eaten from my table as a stranger?" Jesus said to her, "I am he who exists from the undivided; I was given some of the things of my Father." Salome said, "I am your disciple." Jesus said to her, "Therefore, I say, if he is destroyed, he will be filled with light, but if he is divided, he will be filled with darkness."

⁶² Jesus said this, "It is to those (who are worthy of my mysteries) that I tell my mysteries. Do not let your left hand know what your right hand is doing."

⁶³ Jesus said this, "There was a wealthy man, who had much money. He said this, "I shall make use of my riches, so that I might sow, reap, plant and fill my storehouse with produce, with the result that I shall lack nothing." Such were his intentions, but that same night he died. He who has ears – let him listen!"

⁶⁴ Jesus said, "A man had guests and, when he had prepared the dinner, he sent his servant to call the guests. He

⁶¹ The 1st part of this Saying parallels Lk 17:34. The phrase 'as a stranger' translates the literally from the Coptic, 'as if from someone'; this may itself be a mistranslation of a Greek text. In place of the 2nd 'Salome said', the NHLE has an ellipsis, as with the 2nd 'Jesus said to her'.

⁶² 'Who are worthy of my', restored following the NHLE, is not in the NHL. The 1st part of this Saying reflects Mk 4:11; the latter parallels Mt 6:3.

⁶³ Sayings 63–65 (cf. Lk 12:16–21) register a serious attack on the commercial aspects of the mundane world. This Saying, relating the fate of a rich farmer who intended to invest in order to produce even greater wealth, criticises his investment in the world – the wealth he seeks will outlast him, rendering worldly wealth more durable than the one who accumulates it.

⁶⁴ This parable echoes that of Lk 14:16–23. On the last sentence, cf. Zp 1:11, Zc 14:21, Mt 21:12–13 & Rv 18:11–20.

εἰς τὴν πρώτην καὶ εἰς τὴν δευτέραν πᾶσι τοῖς
 ἄνθρωποις τῆς πόλεως καὶ τοῖς ἑσπερίαις
 ἔρχονται αὐτὸς ὁ κύριος καὶ οἱ ἄγγελοι
 αὐτοῦ καὶ κατασφραγίσουσιν τοὺς πόρ-
 τας καὶ οὐδεὶς ἐξ ἐκεῖθεν ἐξέλket
 καὶ οὐδεὶς εἰσέλket. καὶ οἱ ἄγγελοι
 αὐτοῦ ἔσονται ἐκτὸς τῆς πόλεως καὶ
 οὐδεὶς ἐξ ἐκεῖθεν ἐξέλket καὶ οὐδεὶς
 εἰσέλket. καὶ οἱ ἄγγελοι αὐτοῦ
 ἔσονται ἐκτὸς τῆς πόλεως καὶ οὐδεὶς
 ἐξ ἐκεῖθεν ἐξέλket καὶ οὐδεὶς εἰσέλket.
 καὶ οἱ ἄγγελοι αὐτοῦ ἔσονται ἐκτὸς
 τῆς πόλεως καὶ οὐδεὶς ἐξ ἐκεῖθεν
 ἐξέλket καὶ οὐδεὶς εἰσέλket. καὶ οἱ
 ἄγγελοι αὐτοῦ ἔσονται ἐκτὸς τῆς
 πόλεως καὶ οὐδεὶς ἐξ ἐκεῖθεν ἐξέλket
 καὶ οὐδεὶς εἰσέλket. καὶ οἱ ἄγγελοι
 αὐτοῦ ἔσονται ἐκτὸς τῆς πόλεως καὶ
 οὐδεὶς ἐξ ἐκεῖθεν ἐξέλket καὶ οὐδεὶς
 εἰσέλket. καὶ οἱ ἄγγελοι αὐτοῦ ἔ-
 σονται ἐκτὸς τῆς πόλεως καὶ οὐδεὶς
 ἐξ ἐκεῖθεν ἐξέλket καὶ οὐδεὶς εἰσέλket.

⁶⁵ καὶ εἰς τὴν τρίτην καὶ εἰς τὴν τέταρ-
 τήν καὶ εἰς τὴν πέμπτην καὶ εἰς τὴν
 ἕκτην καὶ εἰς τὴν ἑβδόμη καὶ εἰς τὴν
 ὀγδοὴν καὶ εἰς τὴν ἐνάτην καὶ εἰς τὴν
 δέκατην καὶ εἰς τὴν ἑκάστην καὶ εἰς τὴν
 ὀγδοήκοντην καὶ εἰς τὴν ἑξήκοντην καὶ
 εἰς τὴν ἑβδομήκοντην καὶ εἰς τὴν ὀγδοή-
 κοντην καὶ εἰς τὴν ἑξήκοντην καὶ εἰς τὴν
 ὀγδοήκοντην καὶ εἰς τὴν ἑξήκοντην καὶ
 εἰς τὴν ὀγδοήκοντην καὶ εἰς τὴν ἑξή-
 κοντην καὶ εἰς τὴν ὀγδοήκοντην καὶ εἰς
 τὴν ἑξήκοντην καὶ εἰς τὴν ὀγδοήκοντην

went to the first and said to him, "My lord invites you."
 He said, "I have claims against some merchants; they are
 coming to me this evening; I must go and place my orders,
 so I ask to be excused from the dinner." He went to another
 and said to him, "My lord has invited you." He said to
 him, "I have just bought a house and am needed for the day;
 I shall have no rest." He went to another and said to
 him, "My lord invites you." He said to him, "My friend is
 getting married and I must arrange a feast; I shall not be able
 to come, so I ask to be excused from the dinner." He went to
 another and said to him, "My lord invites you." He said to
 him, "I have bought a farm and go to collect the rent; I shall
 not be able to come, so I ask to be excused." The servant
 returned and said to his lord, "Those you invited to the
 dinner have excused themselves." The lord said to his
 servant, "Go to the streets and bring back those you find, so
 that they may dine." Tradesmen and merchants will not
 enter the places of my Father."

⁶⁵ He said this, "There was a good man who owned a
 vineyard. He leased it to some tenant farmers so that they
 might work it and he might collect the produce from them.
 He sent his servant so that the tenants might give him the

⁶⁵ There is a convention (*nomina sacra*) wherein divine names and holy places were abbreviated with their first and last letters with a line drawn over the abbreviation (as *ic* for 'Jesus'). The word for 'servant' here (*δούλος*) has a stroke over the last three letters indicating that, at least to the scribe, the servants are metaphors for divine figures (or possibly Prophets) and that the killing of the 'son' shows the necessary death of Jesus at the hands of religious leaders. In the Synoptic Gospels (Mk 12:1-12, Mt 21:36-46, Lk 20:9-19), this parable shows that the religious privilege of these who preceded Jesus will be taken away from them and given to others (i.e. the Christians).

ἡ·π·καρπος ᾠ· π·μα ᾠε· λοολε ἀγ·εμαρτε ἡ·πεφ·ρμζαλ
 ἀγ·ριογε ερο·q νε·κε· κογει πε ᾠσε·μοογτ·q ἀ·π·ρμζαλ
 ·βωκ ἀq·xο·oc ε·πεφ· xοεις πεξε·πεφ·xοεις xε μεωακ
 ᾠπεφ··coγων·oγ ἀq· xοογ ν·κε·ρμζαλ ἀ·ν·oγoειε ριογε
 ε·π·κε·oγa τοτε ἀ· π·xοεις ·xοογ ᾠ· πεφ·ωηρε πεxα·q
 xε μεωακ ce·na· ωπιε ρητ·q ᾠ·πα·ωηρε ἀ·ν· oγoειε
 ετ·ᾠ·μαγ επει ce· cooγν xε ᾠ·το·q πε πε·κληρονομoc
 ᾠ·π·μα ᾠ·ελοολε ἀγ·oπ·q ἀγ·μοογτ·q πετ·εγᾠ·μααxε
 ἡ·μο·q μαρεφ· ·cωτᾠ

⁶⁶ πεξε·ic xε μα·τceβο·ει ε·π·ωνε παει ᾠταγ· ·cto·q
 εβολ ᾠδιν·ετ· ·κωτ ᾠ·το·q πε π·ωωνε ᾠ·κωρ

⁶⁷ πεξε·ic xε πετ·cooγν ᾠ·π·τηρ·q εφ·p·oρωρ oγaa-
 [·q]·p· oρωρ ᾠ·π·μα τηρ·q

⁶⁸ πεξε·ic xε ᾠ·τω·τᾠ ᾠ·μακαριoc ρoταν εγ·ωαν·
 μεcτε· ·τηγτᾠ νεce·p·διωκε ᾠ· ·μωτᾠ αγω ce·na·ρε an
 ε·τοποc ρᾠ·π·μα ενταγ·διωκε ᾠ·μω·τᾠ ρραι ᾠ·ρητ·q

⁶⁹ πεξε·ic ᾠ·μακαριoc νε naει ᾠταγ·διωκε ᾠ·μο·oγ
 ρραι ρᾠ·πογ·ρητ νετ·ᾠ·μαγ νεnταρ·coγων·π·ειωτ ρᾠ·
 oγ·me ρᾠ·μακαριoc νετ·ρκαειτ ωina εγ·na· ·tcio ᾠ·oρη
 ᾠ· πετ·oγωω

⁷⁰ πεξε·ic ρoταν ετετᾠ·ωα·xπε·πᾠ ρᾠ·τηγτᾠ πα
 ετ·εγᾠ· ·τη·τᾠ·q q·na·τογxε·τηγτᾠ εωωπε mn·τη·

produce of the vineyard. They seized his servant, and beat
 him, and very nearly killed him, and the servant went back
 and told his master. The master said this, "Perhaps he did not
 recognise them." He sent another servant. The tenants beat
 this one as well. Then the owner sent his son and said this,
 "perhaps they will show some respect to my son." Because
 the tenants knew that it was he who was the heir to the
 vineyard, they seized him and killed him. Let him who has
 ears hear!"

⁶⁶ Jesus said this, "Show me the stone that the builders have
 rejected. That one is the cornerstone."

⁶⁷ Jesus said this, "If one who knows all still feels a personal
 deficiency, he is completely deficient."

⁶⁸ Jesus said this, "Blessed are you when you are hated and
 persecuted. Wherever you have been persecuted, they will
 find no place."

⁶⁹ Jesus said, "Blessed are they who are persecuted in their
 mind; they have truly come to know the Father. Blessed
 are those who go hungry to satisfy the belly of him who
 desires."

⁷⁰ Jesus said, "That which you have will save you if you
 bring it forth from yourselves. That which you do not

⁶⁶ This Saying (based on Ps 118:22) parallels Mk 12:10-11, Mt 21:42 & Lk 20:17.

⁶⁷ This Saying suggests those who perceive themselves as being deficient, even though they are knowledgeable, become entirely deficient.

⁶⁸ This Saying parallels Mt 5:10-12.

⁶⁹ This Saying reflects Mt 5:11 & 5:6.

⁷⁰ There is a possible connexion between this Saying and Lk 11:41.

τῆ·πῆ·ζῆ·τ[η]γῆ·παι·ετε·μὴ·τῆ·τῆ·ῆ·ζῆ·τῆ·νε
q[·να·]μογῆ·τῆ·νε

⁷¹ πε·ξε·ῆ·δε·†·να·ωορ[ωρ·μ·πεε]·ι·ηει·α·γω·μ·να·α·γ
·να·ω·κοτ·q [·αν·ῆ·κε·κοπ·]

⁷² [πε]·ξε·ο·γ·ρ[ωμ]·ε·να·q·δε·χ·ο·ο·c·ῆ·να·c·νη·γ·ω·ι·α·ε·γ·
να·π·ω·ω·ε·ῆ·ῆ·ζ·να·α·γ·μ·πα·ει·ω·τ·ῆ·μα·ει·πε·χα·q·να·q
δε·ω·π·ρ·ω·με·ῆ·μ·πε·ῆ·τα·ζ·α·α·τ·ῆ·ρε·q·π·ω·ω·ε·α·q·κοτ·ῆ·
α··νε·q·μα·θη·της·πε·χα·q·να·γ·δε·μ·η·ε·ει··ω·ο·ο·π·ῆ·ρε·q·
·π·ω·ω·ε

⁷³ πε·ξε·ῆ·δε·π·ω·ζ·c·με·ν··να·ω·ω·q·ῆ·ε·ργ·α·της·δε·c·ο·b·k
·c·ο·π·c·δε·ῆ·π·χ·ο·ει·c·ω·ι·a·ε·q··na··ne·x··ε·ργ·α·της·ε·β·o·l
ε·π·ω·ζ·c

⁷⁴ πε·χα·q·δε·π·χ·ο·ει·c·ο·γ·ῆ··ζ·α·ζ·μ·π·κ·ω·τε·ῆ·τ·χ·ω·τε
μ·na·a·γ·δε·ζῆ··τ·ω·ω[τ]·ε

⁷⁵ πε·ξε·ῆ·δε·ο·γ·ῆ·ζ·α·ζ·α·ζ·ε·ρα·τ·ο·γ·ζ·ι·ρ·μ·π·ρο·α·l·l·a·μ·-
mo·na·x·o·c·ne·t·na··b·o·k·e·zo·γ·n·ε·π·ma·ῆ·ω·e·le·e·t

⁷⁶ πε·ξε·ῆ·δε·τ·m·n·τε·ρο·μ·π·ει·ω·τ·ε·c·τῆ·τῆ·ω·n·α·γ·ρ·ω·me
ῆ··ε·ω·ω·ω·τ·ε·γ·ῆ·τ·α·q·μ·ma·γ·ῆ·ο·γ·φ·ο·ρ·t·i·o·n·ε·a·q·ze·α·γ·
ma·p·ra··p·i·th·c·π·ε·ω·ω·τ·ε·τ·m·ma·γ·ο·γ·c·a·b·e·πε·α·q·†·π·e·
φ·ο·r·t·i·o·n·ε·β·o·l·α·q·t·o·o·γ·na·q·m·π·i·ma·p·ra·p·i·th·c·ο·γ·ω·t
ῆ·τ·ω·τῆ·ζ·ω·τ··τῆ·γῆ··ω·i·ne·ῆ·c·a·π·e·q·e·zo·ε·ma·q·ω·x·ῆ

have within you will kill you if you do not have it within you."

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

⁷² A man said to him, "Tell my brothers to divide 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, "I am not a divider, am I?"

⁷³ Jesus said this, "The harvest is great but the labourers are few. Pray to the Lord, then, to send out labourers to the harvest."

⁷⁴ He said this, "O Lord, there are many around the fountain, but there is nothing in the cistern."

⁷⁵ Jesus said, "Many are standing at the door, but those who are alone will enter the bridal chamber."

⁷⁶ Jesus said this, "The Kingdom of the Father is like a merchant who had a consignment of merchandise and who came across a pearl. That merchant was a shrewd one. He sold the merchandise and he bought the pearl alone for himself. You, too, seek his unfailing and never-ending

⁷¹ The text of this verse is fragmentary (especially at the end): the NHLE has 'build' rather than 'rebuild' and ends the verse with an ellipsis.

⁷² This Saying parallels Lk 12:13–14. The words 'man said', restored following the NHLE, are not present in the NHL.

⁷³ This Saying reflects Mt 9:37–38 & Lk 10:2.

⁷⁴ This Saying may be quoted by Origen: *Contra Celsum* 8.16, "How is it that many are around the well and no one goes into it?"

⁷⁵ This Saying gives encourages the few by identifying them as the solitaires (mona<oc) who will enter the 'bridal chamber' (cf. Mt 9:15, 25:10).

⁷⁶ This Saying parallels Mt 13:44–46 and, in part, Lk 12:33.

εϕ'μην εβολ π'μα ε'μα'ρε 'χοολες 'τ'ζνο ε'ζογν ε'μαγ
ε'ογωμ ογδε μα'ρεϕ'q̄nt 'τακο

⁷⁷ πεξε'ic̄ δε ανο'κ πε π'ογοειν παει ετ'ζιχ'ογ τηρ'-
ογ ανο'κ πε π'τηρ'q̄ n̄τα' π'τηρ'q̄ 'ει εβολ n̄'ζητ' αγω
n̄τα' π'τηρ'q̄ 'πωζ ωαρο'ει 'πωζ n̄'νογ'ωε ανο'κ†'-
m̄'μαγ 'qi m̄' π'ωνε ε'ζραϊ αγω τετνα' 'ζε ερο'ει m̄'μαγ

⁷⁸ πεξε'ic̄ δε ετβε'ογ ατετn̄'ει εβολ ε'τ'c̄ωωε ε'ναγ
ε'γ'καω εϕ'kim ε[βολ] ζιτm̄'π'τηγ αγω ε'ναγε'γ'ρωμ[ε
ε]γn̄'ωτην εγ'σh̄n ζιω'ωb̄n[θ'ε n̄'net]n̄'pp̄ωoy m̄n̄'-
netm̄' 'μεγιστανος ναει ε'n[ε] 'ωτην ε[τ'] 'σh̄n ζιω'ογ
αγω σε' n̄[α]ω'c̄coyn' 'τ'με αν

⁷⁹ πεξε'ογ'c̄zim[ε] na'q̄ ζm̄' π'μh̄ωε δε νεειατ'c̄
[n̄] 'οζη n̄ταζ'qi ζαρο'κ αγω n̄'ki[b]ε ενταζ' 'canoγ'ω'κ
πεχα'q̄ na[c̄] δε νεειατ'ογ n̄'nentαζ'c̄ωtm̄' α'
π'λογος m̄'π' ειωτ αγ'αρεζ ερο'q̄ ζn̄'ογ'με ογn̄'ζn̄'ζοoy
γαρ 'να'ωωπε n̄tetn̄'χο'ος δε νεειατ'c̄ n̄'οζη ταει ετε
m̄nc̄'ω αγω n̄'kibe ναει ε'μπογ' '†'ερωτε

⁸⁰ πεξε'ic̄ δε πενταζ'coγων' π'κοc̄μοc̄ αq̄'ζε ε'π'c̄ωμα
πενταζ'ζε δε ε'π'c̄ωμα π'κοc̄μοc̄ 'μπωα m̄'μο'q̄ αν

⁸¹ πεξε'ic̄ δε πενταζ'p̄'p̄m̄'μαo μαρεϕ'p̄'ppo αγω
πετ'εγn̄' 'τα'q̄ n̄'ογ'Δγναμис μαρεϕ'αρνα

treasure, out there where no moth comes near to devour and
no worm destroys."

⁷⁷ Jesus said this, "I am the light that is above all things. I
am all: from me all came forth, and unto all extends. Split
a piece of wood, and I am there. Lift up the stone, and
you will find me there."

⁷⁸ Jesus said this, "Why have you come out into the desert?
To look at a reed being shaken by the wind and to see a man
clothed in fine garments like your kings and your powerful
men? Upon them are the fine garments, and they are unable
to discern the truth."

⁷⁹ A woman from the crowd said to him, "Blessed are the
womb that bore you and the breasts that nourished you." He
said to her, "Blessed are those who have heard the word of
the Father and have truly kept it. For there are days when
you will say, "Blessed are the womb that has not conceived
and the breasts that have not given milk."

⁸⁰ Jesus said this, "He who has known the world has found
the body but he who has found the body is above the world."

⁸¹ Jesus said this, "Let him who has grown rich be king, and
let him who possesses power renounce it."

⁷⁷ The 1st part of this Saying reflects Jn 8:12; the 2nd part is attached to S. 30 in *P. Oxy.*: ἔγειρον τὸν λίθον κάκει εὐρήσεις με· οχίσον τὸ ξύλον καὶ γὰρ ἐκεῖ εἰμι. ("Lift the stone and there you will find me; split the wood and I am there.")

⁷⁸ This Saying parallels Mt 11:7–8. The words 'like your', included here following the *NHLE*, are not present in the *NHL*.

⁷⁹ This Saying reflects fragments of Luke's Gospel (Lk 1:42, 11:27–29, 23:28–29). The phrase, 'you will say' is in the plural form.

⁸⁰ This Saying repeats S. 56, with the substitution of 'body' (c̄ωμα) for 'corpse' (π̄τωμα). The Greek word σωμα can mean 'corpse', 'carcass' or 'body', so that these may simply be translations of the same Greek text with two alternative Coptic renditions.

⁸¹ This Saying seems to have no parallel in the Canonical Gospels.

⁸² πεδε̅ι̅τ̅ς δε̅ πετ̅·ζη̅ν { } ε̅ρο̅·ει̅ ε̅φ̅·ζη̅ν ε̅·τ̅·κα̅τε̅ α̅γω̅
πετ̅·ο̅υ̅η̅γ̅ μ̅·μο̅·ει̅ ϑ̅·ο̅υ̅η̅γ̅ ν̅·τ̅·μ̅ν̅τε̅ρο̅

⁸³ πεδε̅ι̅τ̅ς δε̅ ν̅·ζ̅ικ̅ων̅ σε̅·ο̅υ̅ον̅ζ̅ ε̅βο̅λ̅ μ̅·π̅·ρ̅ω̅με̅ α̅γω̅
π̅·ο̅υ̅ο̅ει̅ν̅ ε̅τ̅·ν̅·ζη̅τ̅·ο̅υ̅ ϑ̅·ζη̅π̅ ζ̅ν̅·θ̅ικ̅ων̅ μ̅·π̅·ο̅υ̅ο̅ει̅ν̅ μ̅·
π̅·ει̅ω̅τ̅ ϑ̅·να̅· ὅ̅ω̅λ̅π̅ ε̅βο̅λ̅ α̅γω̅ τε̅ϑ̅·ζ̅ικ̅ων̅ ὅ̅ζη̅π̅ ε̅βο̅λ̅
ζ̅ιτ̅ν̅·πε̅ϑ̅· ὅ̅υ̅ο̅ει̅ν̅

⁸⁴ πεδε̅ι̅τ̅ς ν̅·ζ̅ο̅ο̅υ̅ ε̅τε̅τ̅ν̅·να̅γ̅ ε̅·πε̅τ̅ν̅·ει̅νε̅ ψ̅α̅ρε̅τ̅ν̅·
ῥ̅α̅ω̅ε̅ ζ̅ο̅τ̅αν̅ δε̅ ε̅τε̅τ̅ν̅·ψ̅α̅ν̅·να̅γ̅ α̅·νε̅τ̅ν̅·ζ̅ικ̅ων̅ ν̅·τα̅ζ̅·
ψ̅ω̅πε̅ ζ̅ι·τε̅τ̅ν̅·ε̅ζη̅ ο̅υ̅τε̅ μα̅γ̅·μο̅υ̅ ο̅υ̅τε̅ μα̅γ̅·ο̅υ̅ω̅ν̅ζ̅
ε̅βο̅λ̅ τε̅τ̅να̅·ϑ̅ι̅ ζ̅α̅·ο̅υ̅η̅ρ̅

⁸⁵ πεδε̅ι̅τ̅ς δε̅ ν̅·τα̅·α̅δα̅μ̅ ὅ̅ω̅πε̅ ε̅βο̅λ̅ ζ̅ν̅·νο̅υ̅·νο̅ς̅
ν̅·α̅γ̅να̅μ̅ι̅ς̅ μ̅ν̅·ο̅υ̅·νο̅ς̅ μ̅·μ̅ν̅τ̅·ρ̅μ̅·μα̅ο̅ α̅γω̅ μ̅·πε̅ϑ̅·ψ̅ω̅πε̅
ε̅[ϑ̅·μ̅]π̅ω̅α̅ μ̅·μ̅ω̅· ὅ̅τ̅ν̅ νε̅·γ̅·α̅ζ̅ι̅ο̅ς̅ γ̅αρ̅ πε̅ [νε̅ϑ̅·να̅·
χι̅]†π̅[ε̅] α̅ν̅ μ̅·π̅·μο̅υ̅

⁸⁶ πεδε̅ι̅τ̅ς δε̅ [ν̅·βα̅ω̅ρ̅ ο̅υ̅ν̅·τ̅]α̅·γ̅ νο̅υ̅·[β̅]η̅β̅ α̅γω̅ ν̅·
ζ̅α̅λα̅τε̅ ο̅υ̅ν̅·τα̅·γ̅ μ̅·μα̅γ̅ μ̅·πε̅γ̅·μα̅ζ̅ π̅ω̅η̅ρε̅ δε̅ μ̅·π̅·
ρ̅ω̅με̅ μ̅ν̅·τα̅·ϑ̅ ν̅·ν̅[ο̅]γ̅·μα̅ ε̅·ρ̅ι̅κε̅ ν̅·τε̅ϑ̅· ὅ̅α̅πε̅ ν̅·ϑ̅· μ̅·τον̅
μ̅μ̅[ο̅]·ϑ̅

⁸² Jesus said this, “He who is near me is near the fire, and he who is far from me is far from the Kingdom.”

⁸³ Jesus said this, “The images are manifest to man, but the light in them remains concealed in the image of the light of the Father. He will become manifest, but his image will remain concealed by his light.”

⁸⁴ Jesus said, “When you see your likeness, you rejoice, but when you see your images, which came into being before you, and which neither die nor become manifest, how much you will have to bear!”

⁸⁵ Jesus said this, “Adam came into being from a great power and a great wealth, but he did not become worthy of you. For, had he been worthy, he would not have tasted Death.”

⁸⁶ Jesus said this, “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.”

⁸² The meaning of this Saying remains obscure because the reference to ‘fire’ eludes specific definition (possibly, a tautology with ‘Kingdom’).

⁸³ Images, or *icons* (ζ̅ικ̅ων̅ is loaned from the Greek *εικον*), present the physical representation to the observer; the ‘light’ makes that possible, as well as making the icon visible. But this theology does not apply to the Father, who must be made visible directly, without a representation.

⁸⁴ This Saying connects with the previous one because of their shared use of the word ‘image’ (hikwn) (cf. Ps 139:16, Jn 5:19).

⁸⁵ The words ‘he would’ and ‘have tasted’, here following the NHLE, are not present in the NHL.

⁸⁶ The words, ‘foxes have’, included here following the NHLE (& cf. Mt 8:20), are not present in the NHL. The phrase, π̅ω̅η̅ρε̅ δε̅ μ̅·π̅·ρ̅ω̅με̅, here translated literally as ‘the son of man’, is understood as a (possibly Semitic) circumlocution for ‘everyone’ or ‘people’ (many translators use ‘human beings’ instead). At some point, probably in the middle of the 1st Century CE and certainly fully developed by the 3rd Century, the term ‘Son of Man’ became an official title for Jesus (cf. Lk 9:58).

⁸⁷ πεχα·q̄ n̄oi·ic̄ xe oy·tallaiwpon p[ε] p·cōma
et·awē n̄·oy·cōma aγw oy·t[α]llaiwpos te t· ὕχh
et·awē n̄· naei m̄·p·cnaγ

⁸⁸ πεχε·ic̄ xe n̄·aggelos· n̄hγ wapo·tñ mñ·n̄·prophēthc
aγw ce· na·† nh·tñ n̄·net·eγn̄·th·tñ·ce aγw n̄·tō·tñ
zōt· thγtñ net·n̄·tot· thne· ta·a·γ na·γ ntetn̄·xo·
oc nh·tñ xe aγw n̄· zooy pet·oy·n̄nhγ n̄ce·xi·pete·
pō·oy

⁸⁹ πεχε·ic̄ xe etbe·oy tetn̄·eiwē m̄·p·ca·n̄· vol m̄·p·
·pothrion tetn̄·p̄·noei an xe pentaz·tamio m̄·p·ca·n̄·
zoyn n̄·to·q̄ on pentaq·tamio m̄·p·ca·n̄·vol

⁹⁰ πεχε·ihc̄ xe am̄heitñ wapo·ei xe oy·Xrhctoc pe pa·
nazb aγw ta·mnt·xoēic oy·p̄m̄· paγw te aγw tetna·ze
a· γ·anaγpacic nh· tñ

⁹¹ πεχα·γ na·q̄ xe xo·oc epō·n xe n̄tk·nim wina
ena·p̄·picteγe epō·k πεχα·q̄ na·γ xe tetn̄·p̄·pira·ze m̄·p·
zo n̄·t·pe mñ·p·ka·z aγw pet·n̄·petn̄·mto ebol m̄·petn̄·
·coγwn·q̄ aγw peei·kairoc tetn̄·cooy·n an n̄·p̄· pira·ze
m̄·mo·q̄

⁹² πεχε· ic̄ xe wine aγw tetna· sine alla net·atetn̄·
xnoy· ei epō·oy n̄·ni·zooy ē·m̄pi· xo·oy nh·tñ m̄·fooγ

⁸⁷ Jesus said this, "Wretched is the body that is dependent upon a body, and wretched is the soul that is dependent on these two."

⁸⁸ Jesus said this, "The angels and the prophets will come to you and give to you those things that you already have; and you, too, will give them those things that you have and say to yourselves, "When will they come and take what is theirs?""

⁸⁹ Jesus said this, "Why do you wash the outside of the cup? Do you not realise that he who made the inside is the same one who made the outside?"

⁹⁰ Jesus said this, "Come unto me, for my burden is easy and my lordship is gentle, and you will find a repose for yourself."

⁹¹ They said this to him, "Tell us who you are, so that we may believe in you." He said this to them, "You read the face of the sky and of the earth, but you have not recognised the one who is before you, and you do not know how to read this moment."

⁹² Jesus said this, "Seek and you will find. Yet, those things that you asked of me in former times and which I did not tell

⁸⁷ This Saying has no parallel in the Canonical Gospels.

⁸⁸ Others translate 'the angels' (n̄·aggelos) as 'the messengers'.

⁸⁹ This Saying reflects, in part, Mt 23:25-26 & Lk 11:29-30.

⁹⁰ This Saying parallels Mt 11:28-30.

⁹¹ The 2nd part of this Saying reflects Lk 12:56. Others translate 'read' (pira·ze) as 'examine'.

⁹² The first part of this Saying reflects Mt 7:7.

ΕΤ̄Μ̄ΜΑΥ ΤΕΝΟΥ Ε̄ΖΝᾹῙ Ε̄ΔΟ̄ΟΥ ΑΥΩ ΤΕΤ̄Ν̄ΩΙΝΕ ΑΝ
Ν̄CΩ̄ ·ΟΥ

⁹³ Μ̄Π̄Ρ̄·† ΠΕΤ̄ΟΥΑΑΒ Ν̄·Ν̄ΟΥΖΟΟΡ ΔΕΚΑΣ ΝΟΥ·ΝΟΧ̄·ΟΥ Ε̄Τ̄
ΚΟΠΡΙΑ Μ̄Π̄Ρ̄·ΝΟΥΧΕ Ν̄·Μ̄ ·ΜΑΡΓΑΡΙΤΗ[C Ν̄]Ν̄·ΕΩΔΥ ΩΙΝΑ
ΔΕ ΝΟΥ·Ᾱ·ΑΥ ΝΛΑ [...]Λ[...]

⁹⁴ [ΠΕΧ̄]Ε̄ΙC ΠΕΤ̄ΩΙΝΕ Φ̄·ΝᾹ· ΣΙΝΕ [ΑΥΩ ΠΕΤ̄·ΤΩΖΗ Ε̄]
ΖΟΥΝ CΕ·ΝᾹ·ΟΥΩΝ ΝᾹ·Φ

⁹⁵ ΕΩΩΠΕ ΟῩΝ̄·ΤΗ·Τ̄Ν̄·ΖΟΜΤ { } Μ̄Π̄Ρ̄·† Ε̄·Τ̄·ΜΗCΕ ΑΛΛΑ †
[Μ̄ΜΟΦ] Μ̄·ΠΕΤ[Ε] ΤΝᾹ·ΧΙΤ̄·ΟΥ ΑΝ Ν̄·ΤΟΟΤ̄·Φ

⁹⁶ Π[ΕΧ̄]Ε̄ΙC ΔΕ Τ̄·Μ̄Ν̄ΤΕΡΟ Μ̄·Π̄·ΕΙΩΤ ΕC·Τ̄Ν̄ΤΩ[Ν Ᾱ·Ῡ]
CΖΙΜΕ ΑC·ΧΙ Ν̄·ΟΥ·ΚΟΥΕΙ Ν̄·CΑΕΙΡ Α[C·Ζ]ΟΠ̄·Φ Ζ̄Ν̄ ·ΟῩ·ΩΩΤΕ
ΑC·Ᾱ· ΑΥ Ν̄·Ζ̄Ν̄·ΝΟ[C Ν̄]Ν̄·ΟΕΙΚ ΠΕΤ̄·ΕῩΜ̄·ΜΑΔΔΕ Μ̄·ΜΟ̄·Φ
ΜΑ[ΡΕ]Φ̄· CΩΤ̄Μ̄

⁹⁷ ΠΕΧ̄Ε̄ΙC ΔΕ Τ̄·Μ̄Ν̄ΤΕΡΟ Μ̄·Π̄·Ε[ΙΩΤ Ε]C·Τ̄Ν̄ ΤΩΝ Ᾱ·Ῡ·CΖΙΜΕ
ΕC·ΦΙ ΖᾹ·ΟῩ·CΛ̄[ΜΕΕΙ] ΕΦ̄· ΜΕΖ̄ Ν̄·ΝΟΕΙΤ ΕC·ΜΟΟΩΕ Ζ[ῙΟῩ]
ΖΙΗ ΕC·ΟΥΗΟΥ Ᾱ·Π̄·ΜΑΔΔΕ Μ̄·Π̄·CΛ̄Μ[Ε]ΕΙ ·ΟΥΩCΠ Ᾱ·Π̄·
ΝΟΕΙΤ ·ΩΟΥΟ Ν̄CΩ̄·C [Ζ]Ῑ·ΤΕ·ΖΙΗ ΝΕ·C·CΟΟΥΝ ΑΝ ΠΕ ΝΕ·
Μ̄ΠΕC·ΕΙΜΕ Ε̄·ΖΙCΕ Ν̄ΤΑΡΕC·ΠΩΖ ΕΖΟΥΝ Ε̄·ΠΕC·ΗΕΙ ΑC·ΚᾹ·Π̄·
CΛ̄ΜΕΕΙ Ᾱ·Π̄· ΕCΗΤ ΑC·ΖΕ ΕΡΟ̄·Φ ΕΦ̄· ·ΩΟΥΕΙΤ

⁹⁸ ΠΕΧ̄Ε̄ΙC Τ̄·Μ̄Ν̄ΤΕΡΟ Μ̄·Π̄·ΕΙΩΤ ΕC·Τ̄Ν̄ΤΩΝ Ε̄·Ῡ·ΡΩΜΕ
ΕΦ̄·ΟΥΩΩ Ε̄·ΜΟΥΤ̄ ·ΟῩ·ΡΩΜΕ Μ̄·ΜΕΓΙCΤΑΝΟC ΑΦ̄·ΩΩΛΗ

you, now I do desire to tell, but you do not inquire after
them.”

⁹³ “Do not give what is holy to dogs, lest they throw them on
the dung heap. Do not throw the pearls to swine, or they
might (grind) it (to bits).”

⁹⁴ Jesus said, “He who seeks will find, and (he who knocks)
will be let in.”

⁹⁵ “If you have money, do not lend it at interest, but give it to
one from whom you will not get it back.”

⁹⁶ Jesus said this, “The Kingdom of the Father is like a woman
who took a little leaven, and put it in some dough, and then
made it into large loaves. Let him who has two good ears
hear!”

⁹⁷ Jesus said this, “The Kingdom of the Father is like a woman
who was carrying a jar full of meal. While she was walking
on a distant road, the handle of the jar broke and the meal
emptied out behind her on the road. She did not realise it; she
had noticed no accident. When she reached her house, she set
the jar down and found it empty.”

⁹⁸ Jesus said, “The Kingdom of the Father is like a man who
wanted to kill a powerful man. In his own house, he drew his

⁹³ A few letters prevent certain completion but enough survives to give its basic meaning: ‘grind’ & ‘to bits’ are speculative; the *NHLE* has ellipses.

⁹⁴ This Saying reflects Mt 7:7–8, Lk 11:9. The phrase, ‘he who knocks’, included here following the *NHLE*, is not present in the *NHL*.

⁹⁵ This Saying echoes Lk 6:34. The { } indicates a point in the bound codex where there is a single sheet, blank on both sides.

⁹⁶ This Saying parallels Mt 13:33.

⁹⁷ This Saying has several ‘close analogues’ in the Synoptic Gospels (cf. Mt 25:1–10).

⁹⁸ This Saying seems to have no parallel in the Canonical Gospels.

ἄνθρωπος ὁ αὐτὸς ἐκείνου ὁ αὐτὸς ἐκείνου
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου

⁹⁹ περὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν

¹⁰⁰ αὐτοὶ δὲ ἐκείνῳ ἔδειξαν χρυσὸν κοίνην καὶ
εἶπεν αὐτοῖς ὁ ἰησοῦς ὅτι ὁ καθ' ἑαυτὸν
καὶ ὁ καθ' ἑαυτὸν καὶ ὁ καθ' ἑαυτὸν καὶ ὁ καθ' ἑαυτὸν
καὶ ὁ καθ' ἑαυτὸν καὶ ὁ καθ' ἑαυτὸν καὶ ὁ καθ' ἑαυτὸν

¹⁰¹ περὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν

¹⁰² περὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν

¹⁰³ περὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν
αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν ἀδελφῶν

sword and thrust it into the wall, in order to discover whether his hand could carry through. Then he killed the powerful man."

⁹⁹ The disciples said this to him, "Your brothers and your mother are standing outside." He said to them, "Those here who do the will of my Father are my brothers and my mother. It is they who will enter the Kingdom of my Father."

¹⁰⁰ They showed Jesus a gold coin and said to him, "Caesar's men demand taxes from us." He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine."

¹⁰¹ Whoever does not hate his father and his mother as I do cannot become a disciple to me. And whoever does not love his father and his mother as I do cannot become a disciple to me. For, my mother gave me falsehood but my true mother gave me life."

¹⁰² Jesus said, "Woe to the Pharisees, for they are like a dog sleeping in the cattle manger: neither does he eat nor let the oxen eat."

¹⁰³ Jesus said this, "Fortunate is the man who knows just where the brigands will enter, so that he may get up, muster

⁹⁹ This Saying loosely reflects Mk 3:31–35.

¹⁰⁰ The majority of this Saying has parallels in the Synoptic Gospels (Mk 12:13–17, Mt 22:15–22, Lk 20:20–26).

¹⁰¹ The 2 occurrences of 'father', following the NHLE, are not in the NHL. 'Gave me falsehood' is a speculative addition; the NHLE has just an ellipsis.

¹⁰² This Saying, which invokes one of Aesop's fables, likens the Pharisees to a 'dog sleeping in the cattle manger'.

¹⁰³ This Saying reflects Lk 12:39. For 'muster his domain ... from the beginning', the NHLE has 'collect their imperial resources and be prepared'.

ΝΑ·ΤΩΟΥΝ ΝΑ·CΩΟΥΖ Ν·ΤΕΥ· ΜΝΤΕ[ΡΟ] ΑΥΩ ΝΑ·ΜΟΥΡ Μ·
ΜΟ·Υ ΕΧΝ·ΤΕΥ· ·†ΠΕ Ζ[Α]·Τ·ΕΖΗ ΕΜΠΑΤΟΥ·ΕΙ ΕΖΟΥΝ

¹⁰⁴ ΠΕΧΑ·Υ Ν[·ΙC] ΔΕ ·ΑΜΟΥ ΝΤΝ·ΩΛΗΛ Μ·ΠΟΥ ΑΥΩ
ΝΤΝ·Ρ·ΝΗCΤΕΥΕ ΠΕΧΕ·ΙC ΔΕ ΟΥ ΓΑΡ ΠΕ Π·ΝΟΒΕ ΝΤΑΕΙ·Α·ΑΥ
Η ΝΤΑΥ·ΧΡΟ ΕΡΟ·ΕΙ ΖΝ·ΟΥ ΑΛΛΑ ΖΟΤΑΝ ΕΡΩΑΝ·
Π·ΝΥΜΦΙΟΣ ·ΕΙ ΕΒΟΛ ΖΜ·Π·ΝΥΜΦΩΝ ΤΟΤΕ ΜΑΡΟΥ·ΝΗ CΤΕΥΕ
ΑΥΩ ΜΑΡΟΥ·ΩΛΗΛ

¹⁰⁵ ΠΕΧΕ·ΙC ΔΕ ΠΕΤ·ΝΑ·CΟΥΩΝ·Π·ΕΙΩΤ ΜΝ·Τ·ΜΑΔΥ
CΕ·ΝΑ·ΜΟΥΤΕ ΕΡΟ·Υ ΔΕ Π·ΩΗΡΕ Μ·ΠΟΡΝΗ

¹⁰⁶ ΠΕΧΕ·ΙC ΔΕ ΖΟΤΑΝ ΕΤΕΤΝ·ΩΑ·Ρ·Π·CΝΑΥ ΟΥΑ ΤΕΤΝΑ·
ΩΩΠΕ Ν·ΩΗΡΕ Μ·Π·ΡΩΜΕ ΑΥΩ ΕΤΕΤΝ·ΩΑΝ· ·ΧΟ·ΟC ΔΕ
Π·ΤΟΥ·ΠΩΩΝΕ ΕΒΟΛ Υ·ΝΑ· ΠΩΩΝΕ

¹⁰⁷ ΠΕΧΕ·ΙC ΔΕ Τ·ΜΝΤΕΡΟ ΕC·ΤΝΤΩΝ Ε·Υ·ΡΩΜΕ Ν·ΩΩC
ΕΥΝ·ΤΑ·Υ Μ·ΜΑΥ Ν·ΩΕ Ν· ·ΕCΟΥ Α·ΟΥΑ Ν·ΖΗΤ·ΟΥ ·CΩΡΜ
Ε·Π·ΝΟC ΠΕ ΑΥ·ΚΩ Μ·ΠCΤΕ·ΨΙΤ ΑΥ·ΩΙΝΕ ΝCΑ·ΠΙ·ΟΥΑ
ΩΑΝΤΕΥ·ΖΕ ΕΡΟ·Υ ΝΤΑΡΕΥ·ΖΙCΕ ΠΕΧΑ·Υ Μ·Π·ΕCΟΥ ΔΕ
†·ΟΥΟΩ·Κ ΠΑΡΑ·ΠCΤΕ·ΨΙΤ

¹⁰⁸ ΠΕΧΕ·ΙC ΔΕ ΠΕΤΑ·CΩ ΕΒΟΛ ΖΝ·ΤΑ·ΤΑΠΡΟ Υ·ΝΑ· ΩΩΠΕ
Ν·ΤΑ·ΖΕ ΑΝΟ·Κ ΖΩ· †·ΝΑ·ΩΩΠΕ Ε·ΝΤΟ·Υ ΠΕ ΑΥΩ ΝΕΘΗΠ
·ΝΑ·ΟΥΩΝΖ ΕΡΟ·Υ

his domain and arm himself (to his loins from the beginning)
before they come in.”

¹⁰⁴ They said this to Jesus, “Come, let us pray today and let
us fast.” Jesus said this, “What is the sin that I have
committed, or wherein have I been defeated? But, when the
bridegroom leaves the bridal chamber, then let them fast and
pray.”

¹⁰⁵ Jesus said this, “He who knows the father and the mother
will be called the son of a harlot.”

¹⁰⁶ Jesus said this, “When you make the two one, you will
become the sons of man, and when you say, “Mountain,
move away,” it will move away.”

¹⁰⁷ Jesus said this, “The Kingdom is like a shepherd who has
a hundred sheep. One of them, the largest, went astray. He
left ninety-nine and looked for that one until he found it.
When he had gone to such trouble, he said to the sheep, “I
care for you more than the ninety-nine.””

¹⁰⁸ Jesus said this, “He who will drink from my mouth will
become like me. I myself shall become he, and the things that
are hidden will be revealed to him.”

¹⁰⁴ This Saying closely resembles Mk 2:19–20.

¹⁰⁵ This Saying possibly has the same message as Lk 14:26.

¹⁰⁶ Compare the language of this Saying with Dn 7:13–14.

¹⁰⁷ This Saying parallels Lk 15:3–6.

¹⁰⁸ To an extent, this Saying reflects Jn 4:7–15 (& cf. Jn 7:37).

¹⁰⁹ πεδεῖτς δε τῷντερο ἐς τῷντων ἐγῶμε ἐγῶντα·
[μ]μαγ ῥῶντε· ὥδε νῶν· ἐρο ἐγῶν[π ἐ]ο νῶν
σοογν ἐρο· αὐω μ[μνῆσα·τ]ρεγ·μογ αὐκαα· μῶν
[ωνρε νε]πωνρε ὥοογν ἀν αὐ· ὥδε ἐτῶνμαγ
αὐταα·ς [εβο]λ αὐω πε[ν]ταγ·τοογ·ς αὐ· ἐγ·καει
α[ο· ρ]ε ἀπ· ἐρο αὐ· ἀρχει ν·τ·ζομτ ἐτῶνμε ν[νε]τ·
ογ·ω·ογ

¹¹⁰ πεδεῖτς δε πενταγ· σινε [μ·]π·κοσμ·ος νῶν·ρῶν·μαο
μαρεγ· ἀρνα μῶν·κοσμ·ος

¹¹¹ πεδεῖτς δε μῶν·πνγε·να·ὥλ αὐω π·καρ μῶν·πετῶν·μτο
εβολ αὐω πετῶν·εβολ ῥῶν· πετῶν·ε γ·να·ναγ ἀν ἐ·μογ
ογ·ζοτι ἐ·τς ὥδε μῶν·μο·ς δε πετα·γε ἐρο· οὐαα·
π·κοσμ·ος μῶν·πωα μῶν·ο·γ ἀν

¹¹² πεδεῖτς δε οὐοει νῶν·τ·σαρζ· ταει ἐτῶδε νῶν·τ·ψχ·η
οὐοει νῶν·τ·ψχ·η ταει ἐτῶδε νῶν·τ·σαρζ·

¹¹³ πεδα·γ· να·ο· νῶν·νεγ·μαθητς δε τῷντερο
ἐς·νῆν·γ νῶν·αω νῶν·ροογ ἐς·νῆν·γ ἀν ῥῶν·ογ· ὥδε
ἐγ·να· ὥδε ἀν δε εἰς·ζηητε μῶν·π·α· η εἰς·ζηητε τῇ
ἀλλα τῷντερο μῶν·π·ειωτ ἐς·πορω εβολ ριχ·μ·π·καρ
αὐω ρῶν·με·ναγ ἀν ἐρο·ς

¹⁰⁹ Jesus said, "The [Father's] Kingdom is like the man who had a treasure hidden in his field but did not know about it. After he died, he left it to his son. The son did not know either (about the treasure). He inherited the field and sold it. The one who bought it went ploughing and discovered the treasure. He began to lend money at interest to anyone he wished."

¹¹⁰ Jesus said this, "Whoever finds the world and becomes rich, let him renounce the world."

¹¹¹ Jesus said this, "The heavens and the earth will be rolled up in your presence, and the one who lives from the living will not see death." Because did not Jesus say this, "Whoever finds himself is superior to the world?"

¹¹² Jesus said, "Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh."

¹¹³ His disciples said this to him, "When will the Kingdom come?" "It will not come by waiting for it; it will not be a matter of saying, 'here it is,' or, 'there it is.' Rather, the Kingdom of the Father is spread out upon the earth, and men do not see it."

¹⁰⁹ This Saying elaborates Mt 13:44. The word 'Father's' (in brackets) is included from the Scholar's Translation, which includes many other words in this verse in such brackets.

¹¹⁰ This Saying reiterates S. 81; similarly, it has no parallel in the Canonical Gospels.

¹¹¹ The first part of this Saying reflects Lk 21:33 (& cf. Rv 6:14).

¹¹² This Saying condemns the problematic relationship of flesh on soul and soul on flesh.

¹¹³ Apart from the addressees (therein, the Pharisees), this Saying parallels Lk 17:20-21.

114 πεχε·σιμων·πετρος να·γ̅δε μαρε·μαριζαμ̅·ει εβολ
ν̅·ζητ̅·ν̅δε ν̅·ζηομε̅·μπωα αν̅·π̅·ωνη πεχε·ις̅δε εις·
ζηητε ανο·κ̅†·να·σωκ̅·μ̅·μο·ς̅δεκαας̅·ει·να·α·ς̅·ν̅·
ροογ̅τ̅ωινα [ε]·να·ωωπε̅·ζω·ως̅·ν̅·ογ̅·π̅·να̅·εφ̅·ονη̅·εφ̅·
εινε̅·μ̅··μω·τ̅·ν̅·ροογ̅τ̅δε ζηομε̅··νιμ̅·εσ·να·α·ς̅·ν̅·ροογ̅τ̅
ς̅·να·βωκ̅·εζογ̅ν̅·ε·τ̅·μ̅·ν̅·τερο̅··ν̅·μ̅·πηγε̅

π·εγαγγελιον π·κατα·θωμας

114 Simon Peter said this to them, "Let Mary leave us, for women are not worthy of (the) Life." Jesus said this, "Behold, I myself shall lead her in order that I might make her male, so that she too may become a living spirit resembling you males. For, every woman who will make herself male will go into the Kingdom of Heaven."

¶ The Gospel According to Thomas.

¹¹⁴ The presence of Peter here has often been interpreted as symbolic of the emerging Catholic Church but such a symbolic reading need not provide the starting point.

¶ This Title, customarily placed at the end of such tractates, contrasts with the Prologue, which describes the genre of the work as 'secret sayings'.