

ΟΙ ΤΟΙΟΙ ΟΙ ΛΟΓΟΙ ΟΙ ΑΠΟΚΡΥΦΟΙ ΟΥΣ  
ΕΛΑΛΗΣΕΝ ΙΗΣΟΥΣ Ο ΖΩΝ ΚΑΙ ΕΓΡΑΨΕΝ  
ΙΟΥΔΑΣ Ο ΚΑΙ ΘΩΜΑ ΚΑΙ ΕΙΠΕΝ ΟΣ ΑΝ ΤΗΝ  
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ΘΑΜΒΗΘΗΣΕΤΑΙ ΚΑΙ ΘΑΜΒΗΘΕΙΣ ΒΑΣΙΛΕΥΣΗ  
ΚΑΙ ΒΑΣΙΛΕΥΣΑΣ ΑΝΑΠΑΗΣΕΤΑΙ > ΛΕΓΕΙ  
ΙΗΣΟΥΣ ΟΥΝ ΕΑΝ ΟΙ ΕΛΚΟΝΤΕΣ ΗΜΑΣ ΕΙΠΩΣΙΝ  
ΥΜΙΝ ΙΔΟΥ Η ΒΑΣΙΛΕΙΑ ΕΝ ΟΥΡΑΝΩ ΥΜΑΣ  
ΦΘΗΣΕΤΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΕΑΝ  
ΔΕ ΕΙΠΩΣΙΝ ΟΤΙ ὙΠΟ ΤΗΝ ΓΗΝ ΕΣΤΙΝ

A Hebrew Demonstration of the Gospel of Thomas  
via Papyrus Oxyrhynchus 654  
Retrotranslated into Hebrew and Syriac with Interlinear Key

by Joseph G. Gebhardt-Klein, M.A. Philosophy  
2025

Based on:  
Papyrus Oxyrhynchus 654  
Bernard P. Grenfell and Arthur S. Hunt, eds., *The Oxyrhynchus Papyri*, Vol. 4 (London:  
The Egypt Exploration Fund, 1898), PLATE I.

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## Table of Contents

|                 |    |
|-----------------|----|
| Preface.....    | ii |
| Texts.....      | 1  |
| Appendix.....   | 9  |
| References..... | 18 |

## Preface

### A Fragment of Mystery

After uploading a few earlier articles to [academia.edu](https://academia.edu), arguing for a Hebrew original behind the Coptic Gospel of Thomas,<sup>1</sup> it was asked, “But what about the Greek?” This text will address the Greek of Papyrus Oxyrhynchus 654, covering logia 1–7 with lacuna, to show that its readings not only agree with a Hebrew vorlage hypothesis, but that it provides independent papyrological support for a first-century Simonian syncretic eisegesis. This short presentation demonstrates three lines of the reconstructed fragment to be dubious by criteria of line length and letter count (line 9 anomalously being the shortest reconstructed line with no more than 18 characters, line 23 lacking a word of the Coptic but with comfortable room for inclusion, and line 26 as potentially longest with a total of 34 characters), theoretical liabilities which have previously gone unnoticed. It is followed by a complete retrotranslation of the Greek and Coptic into Hebrew and Syriac with parallel interlinear key to show just how negligibly small the differences between the Greek and Coptic are when viewed from the standpoint of a Hebrew original. The result is as close to the Hebrew vorlage and the original Greek of the papyrus as hitherto seen, a proof by equitable resolution of the texts themselves.<sup>2</sup>

The accompanying facsimile of the papyrus is from Grenfell and Hunt’s *The Oxyrhynchus Papyri*, Vol. 4, published for London’s Egypt Exploration Fund in 1898. My own overlaid reconstructions have been added working backward from the Coptic, followed by highlighted green text where reconstructions uniquely differ from those of

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<sup>1</sup> See J. Gebhardt-Klein, *Proof for a Hebrew Vorlage behind the Gospel of Thomas, Its Priority to the Synoptics, and the Simonian Distortion of the Text* (self-pub., [academia.edu](https://academia.edu), 2024); and, *Evidence for a Semitic-Language (Hebrew or Aramaic) Original behind the Coptic Gospel of Thomas* (self-pub., [academia.edu](https://academia.edu), 2022).

<sup>2</sup> Thanks go to Michael W. Grondin, Ruairidh MacMhanainn Bóid, and Mohammed al-Rasheed for providing valuable feedback to an earlier draft of this paper.

Grenfell and Hunt, Bernhard, and Attridge (among others). The text overlay is only a schematic approximation due to the following reasons: (1) horizontal line deviation and differential spacing, (2) inclining left slant on the missing upper-right and bottom-left margins, (3) typographical variation including size, shape, and ligatures, and (4) warping of text across holes in papyrus. It should be noted that the above factors as well as the variable logia-separators<sup>3</sup> introduce an uncertain margin of error and should be carefully experimented with rather than jumping to conclusions.<sup>4</sup> Of course, nothing really beats a good visual presentation though, which does have the benefit of immediately showing the plausibility of these reconstructed readings independent of rational argument, the argument immediately following.

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<sup>3</sup> There are six logia-separators ( ⤵ ) on lines 5, 9, 21, 27, 31, and 36 which have disproportionate spacing. Because it is likely there were logia-separators on lines 21 and 31 above the logia-breaks for 22 and 32, these have been included in the reconstruction. It is possible there are other logia-separators. The scribe has marked logia-breaks with a supralinear stroke of about 3-letters length above words on the lefthand margin, marking transitions to logia 2, 3, 4, 5, and 6; the last of which is partially obscured. Unfortunately, the two shortest lines on the fragment, lines 5 and 9 (which could use some extra characters), already have logia-separators in them, which makes it not so likely that any more would fit in their context. All logia-separators and logia-breaks (extant and reconstructed) are marginally noted in the following schematic.

<sup>4</sup> The logia-separators are non-standard to contemporary manuscripts, written here as the Greek letter Upsilon tipped sideways -90° onto a left-to-right asymmetrical linear trajectory, a unique feature of the papyrus fragment. The significance can only be speculated about; however, Υ Upsilon was held to be the Samian letter, having special import to Pythagoras of Samos' mystical school of numerological philosophy, signifying life's crossroads of moral accountability between youth and old age, a dilemma of two paths, vice and virtue, symbolized by the Upsilon's upper branches, the latter inclining more steeply and of greater difficulty to climb. See Ebenezer C. Brewer, *The Reader's Handbook of Famous Names in Fiction, Allusions...*, Vol. 2 (Philadelphia: Lippincott, 1899), 956.





Papyrus Oxyrhynchus 654

| Line |   | # Characters         |
|------|---|----------------------|
| 1    | ΟΙ ΤΟΙ ΟΙ ΟΙ ΛΟΓΟΙ ΟΙ [ΑΠΟΚΡΥΦΟΙ ΟΥΣ ΕΛΑ]                   | 31                   |
| 2    | ΛΗCΕΝ ΙΗC̄ Ο ΖΩΝ Κ[ΑΙ ΕΓΡΑΨΕΝ ΙΟΥΔΑΣ Ο]                     | 29                   |
| 3    | ΚΑΙ ΘΩ ΜΑΚ ΑΙ ΕΙ Π Ε[Ν ΟC ΑΝ ΤΗΝ ΕΡΜΗΝΕΙ]                   | 29                   |
| 4    | Α Ν ΤΩ Ν ΛΟΓΩ Ν ΤΟΥΤ[ΩΝ ΕΥΡΙCΚΗ ΘΑΝΑΤΟΥ]                    | 30                   |
| 5    | ΟΥ ΜΗ ΓΕΥCΗ ΤΑΙ > [ΛΕΓΕΙ ΙΗC]                               | 21 (logia-separator) |
| 6    | Μ Η Π ΑΥCΑC Θ Ω Ο Ζ Η[ΤΩΝ ΤΟΥ ΖΗΤΕΙΝ ΕΩC ΑΝ]                | 30 (logia-break)     |
| 7    | ΕΥΡΗ Κ ΑΙ ΟΤΑΝ ΕΥ Ρ[Η ΘΑΜΒΗΘΗCΕΤΑΙ ΚΑΙ ΘΑΜ]                 | 33                   |
| 8    | Β Η ΘΕΙC ΒΑCΙΛΕΥCΗ Κ[ΑΙ ΒΑCΙΛΕΥCΑC ΑΝΑΠΑ]                   | 33                   |
| 9    | ΗCΕΤΑΙ > ΛΕΓΕΙ Ι[ΗC ΟΥΝ ΕΑΝ]                                | 21 (logia-separator) |
| 10   | ΟΙ ΕΞΚΟΝΤΕC Η Μ ΑC[ΕΙΠΩCΙΝ ΥΜΙΝ ΙΔΟΥ]                       | 29 (logia-break)     |
| 11   | Η ΒΑCΙΛΕΙΑ ΕΝ ΟΥΡΑ[ΝΩ ΥΜΑC ΦΘΗCΕΤΑΙ]                        | 29                   |
| 12   | ΤΑ Π ΕΤΕΙΝ Α ΤΟ ΥΟΥΡ[ΑΝΟΥ ΕΑΝ Δ ΕΙΠΩCΙΝ Ο]                  | 31                   |
| 13   | ΤΙ ΨΠΟΤΗ Ν Γ Η Ν ΕCΤ[ΙΝ ΕΙCΕΛΕΥCΟΝΤΑΙ]                      | 29                   |
| 14   | ΟΙ Ϊ Χ Θ Υ ΕCΤΗC ΘΑΛΑ[CCHC ΠΡΟΦΘΑCΑΝ]                       | 28                   |
| 15   | ΤΕC Υ Μ ΑC Κ ΑΙ Η ΒΑC[ΙΛΕΙΑ ΤΟΥ ΘΕΟΥ]                       | 26                   |
| 16   | ΕΝ ΤΟC Υ Μ ΩΝ[ΕC]ΤΙ[ΚΑΚΤΟC ΟC ΑΝ ΕΑΥΤΟΝ]                    | 29                   |
| 17   | Γ Ν Ω ΤΑΥΤΗ Ν ΕΥΡΗ [CΕΙ ΚΑΙ ΟΤΕ ΥΜΕΙC]                      | 26                   |
| 18   | ΕΑΥΤΟΥC Γ Ν Ω CΕCΘΑ [ΕΙCΕCΘΕ ΟΤΙ ΥΙΟΙ]                      | 29                   |
| 19   | ΕCΤΕ ΤΟΥ Π Α ΤΡΟCΤΟΥ[ΖΩΝΤΟC ΕΙ ΔΕ ΜΗ]                       | 28 (+5 supralinear)  |
| 20   | Γ Ν Ω CΘΕ ΕΑΥΤΟΥC ΕΝ[ΤΗ ΠΤΩΧΕΙΑ ΕCΤΕ]                       | 28                   |
| 21   | ΚΑΙ Ψ Μ ΕΙC ΕCΤΕ Η Π Τ [ΩΧΕΙΑ > ΛΕΓΕΙ ΙΗC]                  | 29 (logia-separator) |
| 22   | ΟΥΚ ΑΠΟΚ Ν ΗCΕΙ Α Ν Θ[ΡΩΠΟC ΠΑΛΑΙΟC ΗΜΕ]                    | 30 (logia-break)     |
| 23   | Ρ Ω Ν ΕΠΕΡ Ω Τ Η C Ε Π Α[ΙΔΙΟΝ ΜΙΚΡΟΝ ΕΠΤΑ ΗΜΕ]             | 32                   |
| 24   | Ρ Ω Ν ΠΕΡΙ ΤΟΥΤΟ ΠΟΥΤΗ[C ΖΩΗC ΚΑΙ ΖΗ]                       | 27                   |
| 25   | CΕΤΕ <sup>ΟΤΙ</sup> ΠΟΛΛΟΙ ΕCΟΝΤΑΙ Π[ΡΩΤΟΙ ΕCΧΑΤΟΙ ΚΑΙ]     | 33 (+3)              |
| 26   | ΟΙ ΕCΧΑΤΟΙ Π Ρ Ω ΤΟΙ ΚΑΙ [ΑΛΛΗΛΟΥC ΓΙΝΟΥ]                   | 31                   |
| 27   | CΙΝ Λ Ε Γ Ε Ι ΙΗC̄ > [ΓΝΩΘΙ ΤΟΝ ΕΜΠΡΟC]                     | 26 (logia-separator) |
| 28   | Θ Ε Ν Τ Η C Ο Ψ Ε Ω C C Ο Υ ΚΑΙ[ΤΟ ΚΕΚΑΛΥΜΜΕΝΟΝ]            | 31 (logia-break)     |
| 29   | Α Π Ο CΟΥ Α Π Ο Κ Α Λ Υ Φ Η C Ε Τ[ΑΙ CΟΙ ΟΥ Γ Α Ρ ΕC]       | 30                   |
| 30   | Τ Ι Ν Κ Ρ Υ Π Τ Ο Ν Ο Ο Υ Φ Α Ν[ΕΡΟΝ ΓΕΝΗCΕΤΑΙ]             | 29                   |
| 31   | Κ ΑΙ Θ Ε Θ Α Μ Μ Ε Ν Ο Ν Ο Ο[ΥΚ ΕΓΕΡΘΗCΕΤΑΙ > ]             | 29 (logia-separator) |
| 32   | [ΕΞ]ΕΤΑΖΟΥCΙΝ ΑΥΤΟΝ Ο[Ι ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΚΑΙ]                  | 33 (logia-break)     |
| 33   | [ΛΕ]ΓΟΥCΙ Ν Π Ω C Ν ΗCΤΕΥ[CΟΜΕΝ ΚΑΙ ΠΩC ΠΡΟC]               | 33                   |
| 34   | [ΕΥΞΟΜ] ΕΘΑ ΚΑΙ Π Ω C [ΕΛΕΗΜΟCΥΝΗΝ ΠΟΙΗC]                   | 30                   |
| 35   | [ΟΜΕΝ ΚΑ]Ι ΤΙ Π Α Ρ Α Τ Η Ρ Η[CΟΜΕΝ ΠΕΡΙ ΤΩΝ ΒΡ]            | 31                   |
| 36   | [ΩΜΑΤΩ] Ν > ΛΕΓΕΙ ΙΗC̄ [ΜΗ ΨΕΥΔΕCΘΕ ΚΑΙ]                    | 28 (logia-separator) |
| 37   | [ΟΤΙ ΜΙCΕ]ΙΤΑΙ Μ Η Π Ο Ι ΕΙ[ΤΕ ΟΤΙ ΠΑΝΤΑ ΕΝ]                | 30 (logia-break)     |
| 38   | [ΩΠΙΟΝ Τ]ΗCΑ Λ Η Θ[Ε]Ι ΑCΑΝ[ΑΦΑΙΝΕΤΑΙ ΟΥ]                   | 29                   |
| 39   | [ΔΕΝ ΓΑΡ ΕCΤΙ] Ν Α[Π]Ο Κ Ε Κ Ρ Υ Μ Μ Ε Ν Ο Ν Ο Ο Υ Φ Α Ν Ε[ | 32                   |
| 40   | [ΡΟΝ ΕCΤΑΙ ΜΑΚ]ΑΡΙ[ΟC] ΕCΤ ΙΝ [ΤΟΝ ΛΕΟΝΤΑ]                  | 30                   |
| 41   | [...]Ω ΕCΤ[ΙΝ ...]  | (6+?)                |
| 42   | [... ΕCΤ]Ι Ν [...]  | (5+?)                |



Of the above 42 surviving lines on the fragment, the final two, 41–42, have such great lacuna that they cannot be reconstructed except only partially. There are two marginal readings above lines 19 and 25 which contribute nothing to estimating the length of those lines, and not counting the three lines questioned by this paper (lines 9, 23, and 26), there are 37 lines which have enough plausibly reconstructed text to use as reliable data points (totalling 1,089 characters). The following are some basic statistics for their character counts (to compare with the lines in question):<sup>5</sup>

|                      |   |
|----------------------|---|
| Data set:            | 31, 29, 29, 30, 21, 30,                               |
| (Original order:     | 33, 33, 29, 29, 31, 29,                               |
| Top to bottom lines) | 28, 26, 29, 26, 29, 28,                               |
|                      | 28, 29, 30, 27, 33, 26,                               |
|                      | 31, 30, 29, 29, 33, 33,                               |
|                      | 30, 31, 28, 30, 29, 32,                               |
|                      | 30  |
| Sorted data set:     | <u>LOW</u> 21 (× 1) → <u>21</u> , 26, 26, 26, 27, 28, |
| (Low to high)        | <u>MODE</u> 29   28, 28, 28, 29, 29, 29,              |
|                      | (× 11)   29, 29, 29, 29, 29, 29,                      |
|                      | <u>MEDIAN</u> 29   → <u>29</u> , 29, 30, 30, 30, 30,  |
|                      | 30, 30, 30, 31, 31, 31,                               |
|                      | 31, 32, <u>33, 33, 33, 33</u> ,                       |
|                      | <u>HIGH</u> 33 (× 5) → <u>33</u>                      |

<sup>5</sup> The logia-separators (⋈) on lines 5, 21, 27, 31, and 36 are here counted as 1 character each; however, they carry a disproportionate spacing, which leaves an uncertain margin of error. They have been noted in the schematic should the reader wish to apply a different variable to them to account for artificial deflation. Values added to increase character counts may affect probabilistic reconstructions. Note: line 9 (and its logia-separator) should not be included in the data set if it is one of the reconstructed lines in question (as in this argument): see above, “not counting the three lines questioned by this paper (lines 9, 23, and 26), there are 37 lines...”

Stats continued:

|                                 |           |                    |
|---------------------------------|-----------|--------------------|
| Mean:                           | 29.405    | (= 1088/37)        |
| Median:                         | 29        | (middle number)    |
| Mode:                           | 29 (x 11) | (most common)      |
| Minimum:                        | 21 (x 1)  | (line 5)           |
| Maximum:                        | 33 (x 5)  | (7, 8, 25, 32, 33) |
| Average of minimum and maximum: | 27 (x 1)  |                    |

Looking at the number of letters for each line (pp. iv–v), it can immediately be noticed that line 9, without the extra word “οὐ̃ν,” would be the shortest (at most only 18 letters),<sup>6</sup> making it a genuine outlier. However, this saying finds some parallel in Mt 24:26 which there includes “So” (οὐ̃ν) before “if” (ἐὰν), a rhetorical flourish of minor import, but whose inclusion would make it not such an anomalously short line (18 → 21), rather than just one of a few shorter lines. The fragment likely included this extra word which, though of little consequence (typically not even translated from Greek into Coptic, Hebrew, or Syriac), would bring the Greek reconstruction into a more harmonious distribution with the other lines. It also has obvious synoptic parallel, so any presented reconstruction without its inclusion is dubious on two counts.

Secondly, line 23 without the extra word “small” (μικρὸν) would be at variance with the Coptic’s “a small child” (ΟΥΚΟΥΕΙ ΝΩΗΡΕ ΩΗΜ)<sup>7</sup> due to a lacuna of the Greek, but it clearly fits on that line and would even out the number of letters (26 → 32) to better align (by 2.595 vs 3) with the mean (29.405); the median (29) and mode (29)

<sup>6</sup> Cf. Bernard P. Grenfell and Arthur S. Hunt, eds., *The Oxyrhynchus Papyri*, vol. 4 (London: The Egypt Exploration Fund, 1898): 6. Harold W. Attridge, “Gospel of Thomas Appendix: The Greek Fragments,” in *Nag Hammadi Codex II, 2–7*, ed. B. Layton (NHS 20; Leiden: Brill, 1989), 95–128. Andrew Bernhard, “The Gospel of Thomas: An Interlinear Translation of P. Oxy. 654, 1, 655,” on Michael W. Grondin’s website, *Gospel of Thomas Resources*, accessed September 20, 2024, <http://www.gospel-thomas.net/Bernhard/index2.htm>.

<sup>7</sup> Though it might be objected that the Greek also lacks the Coptic’s “young” (ΩΗΜ), the expression ΝΩΗΡΕ ΩΗΜ is normally used for the Greek παιδίον, Hebrew נַעַר, and Syriac ܠܕܝܐ: e.g. Is 11:6.

here equidistant and equally plausible. Also, conservative reconstructions of this line should agree with the Coptic unless sufficient reason can be given otherwise, since a false impression of intertextual disagreement is a bad precedent for any reconstruction.

Some reconstructions would stretch line 26 to a full 34 characters,<sup>8</sup> making it the longest of the fragment. This is the very logion which my previous papers have argued<sup>9</sup> to be merely an abbreviated form of its synoptic parallel that has been garbled through overly literal translation (the presumed Sahidic “single one,” **OYA NOYWT** is also used reflexively for “one another:” e.g. John 5:44, Romans 15:5), despite that Eusebian testimony to heterodox corruption by the Simonians<sup>10</sup> is not implausible and should not be dismissed out-of-hand, rather than admitted as evidence for the text’s early syncretic philosophical eisegesis. This reconstruction brings the letter count to 31 characters in closer accord with the other lines, highlighting the independent support offered by the Greek fragment for a Hebrew vorlage hypothesis.

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<sup>8</sup> Cf. A. Bernhard, “The Gospel of Thomas: An Interlinear Translation of P. Oxy. 654, 1, 655,” on M. W. Grondin’s website, *Gospel of Thomas Resources*, accessed September 20, 2024, <http://www.gospel-thomas.net/Bernhard/index2.htm>.

<sup>9</sup> See J. Gebhardt-Klein, *Evidence for a Semitic-Language (Hebrew or Aramaic) Original behind the Coptic Gospel of Thomas* (Self-published, [academia.edu](http://academia.edu), 2022); also, *Proof for a Hebrew Vorlage behind the Gospel of Thomas, Its Priority to the Synoptics, and the Simonian Distortion of the Text* (Self-published, [academia.edu](http://academia.edu), 2024).

<sup>10</sup> Eusebius, *Ecclesiastical History* 2.13.7.

## Texts

Greek, Coptic, Syriac, Hebrew, and English

[Εὐαγγέλιον κατὰ Θωμᾶς]  
[ΠΕΥΑΓΓΕΛΙΟΝ ΠΚΑΤΑ ΘΩΜΑΣ]  
ספר אבא שאול  
הַבְּשׁוּרָה עַל־פִּי תְּאוֹמָא:  
[The Gospel according to Te'oma:]

## Prologue 1

Οἱ τοῖτοι οἱ<sup>11</sup> λόγοι οἱ [ἀπόκρυφοι οὓς ἐλά]λησεν ἡς ὁ ζῶν κ[αὶ  
ἔγραψεν ἰούδας ὁ] καὶ θωμᾶ.<sup>12</sup>

ΝΑΕΙ ΝΕ ΝΨΑΧΕ ΕΘΗΠ' ΕΝΤΑΙ̅C ΕΤΟΝΖ ΧΟΟΥ ΑΥΩ ΑΥCΖΑΙCΟΥ Ν̅ΒΙ  
 ΔΙΔΥΜΟC ΙΟΥΔΑC ΘΩΜΑC

אֵיךְ מְלִיץ מְלֶכֶּךָ בְּחֻקֵּי הָאֱמוּנָה שֶׁהָאֱלֹהִים מְחַלֵּם עָלֵינוּ וְהַאֲמָרָה  
כִּי אֵלֶּה הַדְּבָרִים הַנִּסְתָּרִים אֲשֶׁר דִּבֶּר יֵשׁוּעַ הַחַי וְכֹתֵב יְהוּדָה שְׁנֵם הוּא תֹאמָא:

Like so are the hidden words which the living Yeshua (Jesus) spoke and Yehudah (Judas) wrote down, who is even Te'oma (Thomas, i.e. the Twin).<sup>13</sup>

<sup>11</sup> While  $\text{Οἱ τοῖοι οἱ}$  is syntactically jarring in Greek, it is semantically meaningful and finds proper correspondence in Hebrew  $\text{הַכֵּלֵּלִים}$ , the first of evidence for an unambitious Greek translation of a Hebrew original.

<sup>12</sup> Transcription by author from facsimiles of Coptic MS, Nag Hammadi Codex II: James M. Robinson, ed., *The Facsimile Edition of the Nag Hammadi Codices, Codex II* (Leiden: E.J. Brill, 1974).

<sup>13</sup> The Coptic's loanword of Greek *διδυμος*, omitted in retrotranslation due to lacuna and semantic redundancy with Te'oma, actually means "twin-brother" in Aramaic: i.e. Jude was also one of Jesus' brothers, as mentioned in the Epistle of Jude, James is called his brother (Jude 1:1).

καὶ εἶπε[ν· ὅς ἂν τὴν ἐρμηνεί]αν τῶν λόγων τούτ[ων εὕρισκη,  
θανάτου] οὐ μὴ γεύσηται. >

אָמַרְתָּ חֵן וְחֶסֶד אֲנִי מְבַקֵּשׁ לְפָנֶיךָ ה' אֱלֹהֵינוּ  
וְעַתָּה יִשְׂרָאֵל בְּכָל הַיּוֹם שֶׁנִּזְכָּר שֶׁנִּתְּנוּ לָנוּ

And he said: "Whosoever will find the interpretation of these words shall not taste death."

[λέγει ἰησ·] μὴ παυσάσθω ὁ ζη[τῶν τοῦ ζητεῖν ἕως ἄν] εὕρῃ, καὶ ὅταν  
εὕρῃ, θαμβηθήσεται καὶ θαμ]βηθεὶς βασιλεύσῃ κ[αὶ βασιλεύσας  
ἀναπα]λήσεται. >

ΠΕΧΕ ΙϚ ΜΝΤΡΕΥΛΟ ΝΒΙ ΠΕΤ΄ΩΙΝΕ ΕΥ΄ΩΙΝΕ ΨΑΝΤΕΥ΄ΘΙΝΕ ΔΥΩ ΖΟΤΑΝ΄  
 ΕΨΩΑΝΘΙΝΕ ΥΝΑΨΤΨΤΨ ΔΥΩ ΕΨΩΑΝ΄ΨΤΟΡΤΨ ΥΝΑΨ ΨΠΗΡΕ ΔΥΩ ΥΝΑΨ ΨΡΟ  
 ΕΧΜ ΠΤΗΡΥ

אָמַרְוּ עַם־לֵב לֹא־נִשְׁמָא מִן־הַכֹּהֵן לַחֲזֹל מִן־כַּהֲנָאֵל דְּהִימָא דְּהַמְצִיבָא חֲבֵד  
עַבְדֵּי טַעְמָא אִין טַעְמָא טַעְמִיו אַנְשָׁא מְלֵא בִלְ חֵלָא אַטְלַסְקֵי  
וַיֹּאמֶר יֵשׁוּעַ הָאִישׁ הַמְּבַקֵּשׁ אֶל־יִסּוּר מִבְּקוּשׁוֹ עַד שְׂיִמְצָא וּבְמִצָּאוֹ יִתְמָה וְאִם  
יִתְמָה יִתְפַּלֵּא וְיִהְיֶה מֶלֶךְ עַל כָּל וִינָחֵם:

And<sup>14</sup> Yeshua said, “Let no one who searches cease from his search until he finds, and when he finds, he will be disturbed, and if he will be disturbed,<sup>15</sup> he will marvel and become king over everything,<sup>16</sup> and he shall be consoled.”

### Logion 3

<sup>14</sup> Vav-conversive is typically not replicated in Coptic and Greek (but not Syriac) due to implicit verbal form.

<sup>15</sup> Cf. EH 2.13.7 “So that whoever hears them first from the writings they have shall be astonished and marvel.” See Norman McLean, and William Wright, eds., *The Ecclesiastical History of Eusebius in Syriac* (Cambridge: University Press, 1898), 82.

3

3d

ΖΟΤΑΝ ΕΤΕΤῆΥΑΝCΟΥΩΝ ΤΗΥΤῆ ΤΟΤΕ CΕΝΑCΟΥῶ ΤΗΝΕ ΑΥΩ  
 ΤΕΤΝΑΕΙΜΕ ΔΕ ἸΤΩΤῆ ΠΕ ἸΩΗΡΕ ἸΠΕΙΩΤ' ΕΤΟΝΖ

כֹּה וְלֹאֵהֶם וּפְעָמָה מִדֶּה וְלֹאֵהֶם וְלֹאֵהֶם הַאֲחֻצָּה הַשְּׂמֹאלָה כְּתוּב אֲכָה הֵסֵא.  
כָּאֲשֶׁר תִּדְעוּ אֶת־עֲצָמְכֶם אִז תִּיּוֹדְעוּ וְתִבְיִנוּ שְׂאֲתָם בְּנֵי הָאֵב הַחַיִּי

When you will know yourselves,<sup>21</sup> then you will be known, and you will understand that you are the children of the living Father.

3e

εἰ δὲ μὴ] γνῶσθε ἑαυτοὺς, ἐν [τῇ πτωχείᾳ ἐστέ] καὶ ὑμεῖς ἐστε ἡ  
πτ[ωχεία. >

ΕΨΩΠΕ ΔΕ ΤΕΤΝΑΣΟΥΩΝ ΤΗΥΤῆ ἈΝ ΕΕΙΕ ΤΕΤῆΨΟΟΠ' ὩΝ ΟΥΜῆΤΖΗΚΕ  
ΛΥΩ ἦΤΩΤῆ ΠΕ ΤΜῆΤΖΗΚΕ

אָ, דוּ לֹא זאָגסט נאָך מיר, מירסט אָנטל, כעסבאָהאָ אָנטל, כעסבאָהאָ.

אַבֶּל אַם לֹא תִדְעוּ אֶת-עֲצָמְכֶם אִזּוּ אַתֶּם קְיָיִמִּים בְּעֵינַי וְאַתֶּם הָעוֹנִי:

<sup>19</sup> GosThom 3c's "the kingdom is in your midst" refers to Jesus himself as revolutionary of the poor, primitive to later developed interpretations like Mark's Messianic secret and Johannine Logos Christology: cf. with self-reflective philosophy (e.g. Delphic "know thyself") or mystical inner-experience (e.g. Upanishadic "that thou art").

<sup>20</sup> Coptic **ϣⲙⲡⲉⲧⲛⲃⲁⲗ** “and is in your eyes,” translates Hebrew **וּבְעֵינַיִם** literally, while Greek **κατός** extends the idiom “in your sight” to “outside (you).” Cf. Gn 18:3 (LXX).

<sup>21</sup> The Hebrew **כִּי־מִי** (“as who, as which”) can be interpreted variously and with equal validity as either the Greek “whoever” (**ὅς ἄν**) or the Coptic “when” (**ⲉⲧⲟⲧⲁⲛ**). The Greek, taking the former, transformed the following verb into a nondescript third-person singular, while the Coptic preserved its second-person plural. The confusion appears to have resulted in the Greek’s superfluous “will find this” (**ταύτην εὕρησει**).



## Logion 4

4b

5

## Logion 5

λέγει ἰη̅ς· > [γνῶθι τὸν ἔμπροσθεν τῆς ὄψεώς σου, καὶ [τὸ  
κεκαλυμμένον] ἀπό σου ἀποκαλυφθήσεται αἰ σοι·

πεχε ἰϸ̅ ϸογων πετῃ̅πῃ̅το ῃ̅πεκζο εβול̅ αγω πεθη̅π̅ εροκ̅ ὕναδωλπ̅  
εβολ̅ νακ̅

וַיֹּאמֶר יֵשׁוּעַ הֵן אֶת־אֲשֶׁר בְּפָנֶיךָ וְכֵן שֶׁנִּסְתָּר מִמֶּךָ יִיְיֹודַע לְךָ.  
וַיֹּאמֶר יֵשׁוּעַ הֵן אֶת־אֲשֶׁר בְּפָנֶיךָ וְכֵן שֶׁנִּסְתָּר מִמֶּךָ יִיְיֹודַע לְךָ.

And Yeshua said: "Know that which is before your face,<sup>26</sup> and what is hidden from you shall be disclosed to you.

## 5b

οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φαν[ερὸν γενήσεται,] καὶ θεθαμμένον ὃ  
ο[ὐκ ἐγερθήσεται. > ]

ῃ̅π̅ λλαγ̅ γαρ̅ εγζη̅π̅ εγναογων̅ εβολ̅ αν̅

לֵב חַי מִתְּחִלָּה מְסֻמָּר הֵלֵךְ מִלֵּב מְסֻמָּר הֵלֵךְ מִלֵּב מְסֻמָּר  
כִּי אֵין מְאֻמָּה נִסְתָּר שְׁלֹא יִתְגַּלֵּה וְנִקְבֵּר שְׁלֹא יִתְקַיֵּים:

For there is nothing hidden that shall not be revealed, nor buried which shall not be raised."

## Logion 6

[ἐξ]ετάζουσιν αὐτὸν οἱ μαθηταὶ αὐτοῦ καὶ λέ]γουσιν· πῶς  
νηστεύ[σομεν, καὶ πῶς προσευξόμ]εθα, καὶ πῶς [ἐλεημοσύνην  
ποιήσομεν] καὶ τί παρατηρή[σομεν περὶ τῶν βρωμάτων]; >

"one upon another"). In parallel usage the Babylonian Talmud's אֶחָד אֶחָד can mean either "a single one" (Arakhin 4d) or "one (by) one" (Zebahim 74a). See F. Brown, S. R. Driver, and C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic* (Oxford: Clarendon, 1907), 25.

<sup>26</sup> Contemporary support for פָּנֶיךָ comes from Mark 1:2's πρὸ προσώπου σου "before your face" when addressing Malachi 3:1's "before me/my face" (לִפְנֵי).

ΑΥΧΝΟΥΥ Ν̄ΒΙ ΝΕῩΜΑΘΗΤΗΣ ΠΕΧΑΥ ΝΑῩ ΧΕΚ'ΟΥΩΩ ΕΤΡ̄Ν̄Ρ̄ΝΗCΤΕΥΕ  
 ΑΥΩ ΕΩ ΤΕ ΘΕ ΕΝΑΨΛΗΛ ΕΝΑ† ΕΛΕΗΜΟCΥΝΗ ΑΥΩ ΕΝΑΡ̄ΠΑΡΑΤΗΡΕΙ ΕΟΥ  
 Ν̄ΒΙΟΥΩΜ'

אמרו לו תלמידיו ויאמרו לו האם אתה רוצה שאנחנו נצום וכיצד נתפלל  
 האם נתן צדקה ואיזה מזון עלינו לשמור.

וַיִּשְׁאַלּוּ אֹתוֹ תַלְמִידָיו וַיֹּאמְרוּ לוֹ הֲאֵם אַתָּה רוֹצֶה שְׂאֲנַחֲנוּ נִצּוּם וְכִיצֵד נִתְפַּלֵּל  
 הָאֵם נָתַן צְדָקָה וְאִיזָה מְזוֹן עָלֵינוּ לְשָׁמֹר.

And his disciples questioned him and said to him, "Do you want us to fast? And how should we pray? Should we give charity? And which diet should we keep?"

6b

λέγει ἰησ̄· [μὴ ψεύδεσθε καὶ ὅτι μισεῖ]ται, μὴ ποιεῖ[τε· ὅτι πάντα  
 ἐνώπιον τ]ῆς ἀληθ[ε]ίας ἀν[αφαίνεται].

ΠΕΧΕ ῙC ΧΕΜ̄Π̄ΧΕ ΒΟΛ ΑΥΩ ΠΕΤΕΤ̄Μ̄ΜΟCΤΕ Μ̄ΜΟῩ Μ̄Π̄Ρ̄ΑΛΥ ΧΕCΕΒΟΛΠ  
 ΤΗΡΟΥ ΕΒΟΛ Μ̄ΠΕΜΤΟ ΕΒΟΛ Ν̄ΤΠΕ

אמרו נאד לא תשקר ואת אשר אתם שונאים אל תעשונה שכלם נודע לפני  
 שמיים.

וַיֹּאמֶר יֵשׁוּעַ אֶל תְּשַׁקְרוּ וְאֶת-אֲשֶׁר אַתֶּם שׁוֹנְאִים אֶל תַּעֲשׂוּנָהּ שְׁכָלָם נֹדֵעַ לִפְנֵי  
 הַשָּׁמַיִם.

And Yeshua said: "Do not speak falsely, and do not do what you hate: for their entirety is disclosed<sup>27</sup> before heaven."<sup>28</sup>

6c

οὐδὲν γάρ ἐστίν]ν ἀ[π]οκεκ[ρυμμενον ὃ οὐ φανερόν ἔσται.]

Μ̄Ν ΛΑΛΥ ΓΑΡ ΕΥΖΗΠ ΕΥΝΑΟΥΩΝΖ ΕΒΟΛ ΑΝ ΑΥΩ Μ̄Ν ΛΑΛΥ ΕΥΖΟΒ̄C  
 ΕΥΝΑΔΩ ΟΥΕΩΝ̄ ΒΟΛΠΥ'

<sup>27</sup> The singular Hebrew כָּלָם, lit. "all of them," explains the divergent plural Coptic CΕΒΟΛΠ ("they are disclosed") and singular Greek ἀναφαίνεται ("is made to appear"). Also, the Greek employs the common Platonic idiom of "bringing to light" for "making known": cf. Mk 4:22.

<sup>28</sup> The Coptic ΠΕ (heaven) is not derivative of Greek ἀληθείας (truth) but goes back to the Hebrew locution of heaven as epistemological adjudicator: cf. Dt 32:1–3 vv., Ps 35:6 (LXX), Pirquei Abot 2:1–2.

לֵאמֹר חֵן מְבַרְכֵּךְ הֵלֵךְ הָלַךְ מִלֵּךְ מִלֵּךְ הֵלֵךְ הֵלֵךְ  
כִּי אֵין מְאֻמָּה נִסְתָּר שְׁלֵא יתְגַלֶּה וְאֵין מְאֻמָּה מְכֻסָּה שְׁלֵא יִיוֹדַע:

Indeed, there is nothing hidden that shall not be revealed, nor anything concealed which shall not be disclosed.”

Logion 7

μακ[άρι[ός] ἐστίν [τὸν λέοντα ...] ὡ ἔστ[ιν ...]

πεχε ἰϛ οὐμακαριος πε πμογει παει ετε πρωμε ναογομϣ

אֵמַר יֵשׁוּעַ אֲשֶׁר יוֹ לְאֶרְיָה הֵהוּא שְׁהָאֲדָם יֹאכְלֵנוּ וְגַם הָאֶרְיָה הִיָּה לְבֶן-אָדָם.  
וַיֹּאמֶר יֵשׁוּעַ אֲשֶׁר יוֹ לְאֶרְיָה הֵהוּא שְׁהָאֲדָם יֹאכְלֵנוּ וְגַם הָאֶרְיָה הִיָּה לְבֶן-אָדָם.

And Yeshua said, “Fortunate is that lion whom the man will eat, and even the lion becomes a human being.

7b

[... ἐστ]ιν [...]

αγω ἡτεπμογει ωωπε ῥρωμε αγω υβητ ἡοι πρωμε παει ετε πμογει  
ναογομϣ αγω πμογει ναωωπε ῥρωμε

אֵמַר יֵשׁוּעַ אֲשֶׁר יוֹ לְאֶרְיָה הֵהוּא שְׁהָאֲדָם יֹאכְלֵנוּ וְגַם הָאֶרְיָה הִיָּה לְבֶן-אָדָם.  
וְתוֹעֵבַת הָאָדָם הֵהוּא שְׁהָאֲרִיָּה יֹאכְלֵנוּ וְהָאֲרִיָּה יִהְיֶה לְבֶן-אָדָם:

But it is an abomination for that man whom the lion will eat, and the lion shall become a human being.”

## Appendix

### Interlinear Key: Following Hebrew Word Order

\*N.b.: This is not a translation but a key to the translation, one which aims for optimal semantic equivalence but makes some accommodations for idiom and syntax.

| Hebrew                                 | Syriac               | Greek                         | Coptic                          |
|--|----------------------|-------------------------------|---------------------------------|
| הַבְּשׂוּרָה<br>עַל-פִּי<br>תְּאוֹמָא: | ܫܒܪܬܐ<br>-ܗ<br>ܐܡܪܬܐ | [εὐαγγέλιον<br>κατὰ<br>θωμάς] | [ΠΕΥΑΓΓΕΛΙΟΝ<br>ΠΚΑΤΑ<br>ΘΩΜΑΣ] |
| [Prologue 1]                           |                      |                               |                                 |
| כָּאֵלֶּה                              | ܟܝܬܠܝܐ               | Οἱ τοῖσι οἱ                   | ΝΑΕΙ ΝΕ                         |
| הַדְּבָרִים                            | ܡܬܠܝܐ                | λόγοι οἱ                      | ΝΩΔΧΕ                           |
| הַנִּסְתָּרִים                         | ܡܢܚܝܐ                | [ἀπόκρυφοι                    | ΕΘΗΠ'                           |
| אֲשֶׁר                                 | -ܗ                   | οὗς                           | ΕΝΤΑ-                           |
| דִּבֶּר                                | ܟܬܒ                  | ἐλά]λησεν                     | ΧΟΟΥ                            |
| יְשׁוּעַ                               | ܝܫܘܥ                 | Ἰη̅ς                          | Ἰϸ                              |
| הַחַי                                  | ܟܝܐ                  | ὁ ζῶν                         | ΕΤΟΝΖ                           |
| וְ-                                    | -ܐ                   | καὶ                           | ΛΥΩ                             |
| כְּתֹב                                 | ܟܬܒ                  | ἔγραψεν                       | ΛΥϸΖΑΙϸΟΥ                       |
| יְהוּדָה                               | ܝܫܘܥ                 | Ἰούδας                        | ΙΟΥΔΑΣ                          |
| שֵׁגֶם הוּא                            | ܫܝܡܝܐ                | ὁ] καὶ                        | ΝΒΙ                             |
|  |                      |                               | ΔΙΔΥΜΟϸ <sup>29</sup>           |

<sup>29</sup> The Greek loanword of the Coptic, διδυμος—omitted in retrotranslation due to lacuna and semantic redundancy with Te'oma—actually means “twin-brother” in Aramaic.

| תְּאוֹמָא:           | ܬܘܡܐ        | Θωμᾶ.          | ΘΩΜΑΣ        |
|----------------------|-------------|----------------|--------------|
| [Logion 1]           |             |                |              |
| -וְ                  | -ܐ          | καὶ            | ΛΥΩ          |
| יֵאמֹר               | ܝܡܪ         | εἶπε[ν·        | ΠΕΧΑΥ        |
| כָּל אֲשֶׁר          | ܟܠ ܡܚ ܗ-    | ὅς ἄν          | ΧΕΠΕΤΑ-      |
| יִמְצָא              | ܝܡܥܕ        | εὕρίσκη,       | ܠܥ           |
| אֶת-פֶּשֶׁר          | ܐܬ ܦܥܪ      | τὴν ἐρμηνεῖ]αν | ΕΘΕΡΜΗΝΕΙΑ   |
| הַדְּבָרִים          | ܗܕ ܡܬܒ      | τῶν λόγων      | ܢ- ܡܫܬܥ      |
| הָאֵלֶּה             | ܗܐܠ ܡܠ      | τούτ[ων        | ΝΕΕΙ-        |
| לֹא                  | ܠܐ          | οὐ μὴ          | ΛΝ           |
| יִטְעַם              | ܝܬܥܡ        | γεύσεται. >    | ܡܢܬܝ ܦܥ      |
| אֶת-הַמּוֹת:         | ܐܬ ܡܘܬ      | θανάτου]       | ΜΠΜΟΥ        |
| [Logion 2]           |             |                |              |
| וַיֵּאמֶר            | ܝܡܪ         | [λέγει         | ΠΕΧΕ         |
| יֵשׁוּעַ             | ܝܫܘܥ        | Ἰησ·]          | ܝܥ           |
| הָאִישׁ הַמְּבַקֵּשׁ | ܗܐ ܝܫ ܡܒܩܫ  | ὁ ζη[τῶν       | ܢܕܝ ܡܥܬ'ܡܝܢܥ |
| אֶל-                 | ܐܠ ܡܬܡܩܠ    | μὴ             | ΜἸΤΡΕΥ'-     |
| יִסּוּר              | ܝܫܘܪ        | παυσάσθω       | ΛΟ           |
| מ-                   | ܡ           | τοῦ            | Ε-           |
| בְּקִישׁוֹ           | ܒܡܩܝܫܐ      | ζητεῖν         | ܡ'ܡܝܢܥ       |
| עַד שֶׁ-             | ܥܕ ܡܬܡܩܠ ܗ- | ἕως            | ܡܬܡܩܬ-       |
| יִמְצָא              | ܝܡܥܕ        | ἄν] εὕρη,      | ܡ'ܕܝܢܥ       |
| -וְ                  | -ܐ          | καὶ            | ΛΥΩ          |
| -כִּי-               | -ܚ          | ὅταν           | ܠܐܬܐ' ܥ-     |
| מְצָאוֹ              | ܡܥܕ         | εὕρη,          | ܡܬܡܩܕܝܢܥ     |
| יִתְמַח              | ܝܬܡܚ        | θαμβηθήσεται   | ܡܬܡܩܬܦܬܦ     |
| -וְ                  | -ܐ          | καὶ            | ΛΥΩ          |
| אִם                  | ܐܝ          |                | Ε-           |
| יִתְמַח              | ܝܬܡܚ        |                | ܡܬܡܩܬܦܬܦ     |

|                 |            |                  |            |
|-----------------|------------|------------------|------------|
| יְתִפְּלֵא      | ܝܬܝܦܠܐ     | θαμ]βηθεῖς       | ܡܢܐܪ ܡܢܝܪܐ |
| -]              | -ܐ         | κ[αὶ             | ܐܘܘ        |
| יְהִיָּה מֶלֶךְ | ܝܗܝܝܐ ܡܠܟܐ | βασιλεύση        | ܡܢܐܪ ܡܢܝܪܐ |
| עַל ַהכֹּל      | ܥܠ ܚܠܐ     | βασιλεύσας       | ܥܡܐ ܡܢܝܪܐ  |
| וַיִּנָּחֵם:    | ܝܘܢܚܝܡ     | ἀναπα]θήσεται. > |            |

[Logion 3]

|                            |           |                  |            |
|----------------------------|-----------|------------------|------------|
| וַיֹּאמֶר                  | ܝܘܐܡܪ     | λέγει            | ܡܝܬܐ       |
| יִשׁוּעַ                   | ܝܫܘܥ      | ἰ[η̅ς·           | ܝܫܘܥ       |
| אִם                        | ܐܝܡ       | οὖν ἐὰν]         | ܥܝܡ        |
| יֹאמְרוּ                   | ܝܘܐܡܪܘ    | [εἴπωσιν         | ܡܢܐܪ ܡܢܝܪܐ |
| אַלְכֶם                    | ܐܠܚܝܡ     | ὁμῖν·            | ܐܠܚܝܡ      |
| הֵם שֹׁ-                   | ܗܝܡ ܫܐ    | οἱ               | ܗܝܡ        |
| <sup>30</sup> מְדַרְיָכִים | ܡܕܪܝܚܝܡ   | ἐλκοντες         | ܡܕܪܝܚܝܡ    |
| לָכֶם                      | ܠܚܝܡ      | ἡμᾶς             | ܠܚܝܡ       |
| הֵנָּה                     | ܗܝܢܐ      | ἰδού]            | ܗܝܢܐ       |
| הַמְּלָכוֹת                | ܡܠܚܝܬܐ    | ἡ βασιλεία       | ܡܠܚܝܬܐ     |
| בְּשָׁמַיִם                | ܒܫܡܝܝܡ    | ἐν οὐρα[νῳ,      | ܒܫܡܝܝܡ     |
| אִז                        | ܐܝܝܢ      |                  | ܐܝܝܢ       |
| עוֹף                       | ܥܘܫܐ      | τὰ πετεινὰ       | ܥܘܫܐ       |
| הַשָּׁמַיִם                | ܗܫܡܝܝܡ    | τοῦ οὐρ[ανοῦ·    | ܗܫܡܝܝܡ     |
| יִקְדְּמוּ                 | ܝܩܕܡܘ     | φθήσεται]        | ܝܩܕܡܘ      |
| לָכֶם·                     | ܠܚܝܡ·     | ὁμᾶς             | ܠܚܝܡ·      |
| אִם                        | ܐܝܡ       | ἐὰν δ'           | ܐܝܡ        |
| יֹאמְרוּ                   | ܝܘܐܡܪܘ    | εἴπωσιν          | ܝܘܐܡܪܘ     |
| לָכֶם                      | ܠܚܝܡ      |                  | ܠܚܝܡ       |
| בָּיִם                     | ܒܝܝܡ      | ὅ[τι ὑπὸ τὴν γῆν | ܒܝܝܡ       |
| הִיא                       | ܗܝܐ       | ἐστ[ῖν,          | ܗܝܐ        |
| אִז בָּאִים                | ܐܝܝܢ ܒܝܝܡ | εἰσελεύσονται]   | ܐܝܝܢ ܒܝܝܡ  |

<sup>30</sup> Alternatively, מוֹדְרִיכִים.



|                         |                   |                              |                |
|-------------------------|-------------------|------------------------------|----------------|
| דְּגִי                  | נִדָּה            | οἱ ἰχθύες                    | ΝΤΒΤ'          |
| הַיָּם                  | הַיָּם            | τῆς θαλά[σσης] <sup>31</sup> |                |
| שִׁיקְדָמוֹ             | הַנְּסֵה מֵהָ     | προφθάσαν]τες                | ΝΑΡ̄ ΨΟΡΠ̄     |
| לָכֶם                   | לָכֶם             | ύμᾱς·                        | ΕΡΩΤῆ          |
| אֵלָּא                  | אֵלָּא            | καὶ                          | ΑΛΛΑ           |
| הַמַּלְכוּת             | מַלְכֻתָּהּ       | ἡ βασιλεία                   | ΤΜῆΤΕΡΟ        |
|                         |                   | τοῦ θεοῦ] <sup>32</sup>      |                |
| בְּתַכְכֶּם             | לָכֶם מֵהָ        | ἐντὸς ύμῶν                   | ΜΠΕΤῆΖΟΥΝ'     |
| הִיא                    | מִי               | [ἐσ]τι                       | С-             |
| וּבְעֵינֵיכֶם           | מֵהַנְּסֵה        | [κάκτος·                     | ΑΥΩ СΜΠΕΤῆΒΑΛ' |
| כִּאֲשֶׁר <sup>33</sup> | כִּי              | ὅς ἄν                        | ΖΟΤΑΝ          |
| תִּדְעוּ אֶת-עֲצָמְכֶם  | הִיא מֵהָ נִסְחָה | ἐαυτὸν] γνῶ,                 | ΕΤΕΤῆΨΑΝCΟΥΩΝ  |
|                         |                   | ταύτην εὐρή[σει              | ΤΗΥΤῆ          |
| אִז                     | מִיָּה            | καὶ ὅτε                      | ΤΟΤΕ           |
| תִּיּוּדְעוּ            | הִיא מֵהָ         | ύμεῖς] ἐαυτοὺς               | СΕΝΑCΟΥῶ ΤΗΝΕ  |
|                         |                   | γνώσεσθα                     |                |
| לְ-                     | -א                |                              | ΑΥΩ            |
| תְּבִינוּ               | הִיא מֵהָ         | [εἴσεσθε                     | ΤΕΤΝΑΕΙΜΕ      |
| שֶׁאַתֶּם בְּנֵי        | הִיא מֵהָ בְּנֵי  | ὅτι υἱοῖ] ἐστε               | ΔΕ ΝΤΩΤῆ ΠΕ    |

<sup>31</sup> The Greek minimizes redundancy translating בְּיָם (in the sea) with Aristophanes' rhetorical "under the earth" (cf. Apol. Soc. 18b), going back to pre-Socratic Thales whose water was the principle of everything, while the Coptic simply omits the second redundant lexeme; however, such repetition is poetic emphasis in Hebrew.

<sup>32</sup> The Lucan "kingdom of God" counter-answering the Matthean "of heaven" is a well-known specious ambiguity of the canonicals. The Coptic is more likely representative of the original.

<sup>33</sup> The Hebrew כִּאֲשֶׁר ("as who, as which") can be interpreted variously and with equal validity as either the Greek "whoever" (ὅς ἄν) or the Coptic "when" (ΖΟΤΑΝ). The Greek, taking the former, transformed the following verb into a nondescript third-person singular, while the Coptic preserved its second-person plural. The confusion appears to have resulted in the Greek's superfluous "will find this" (ταύτην εὐρήσει).

|                 |           |                |                |
|-----------------|-----------|----------------|----------------|
| הָאֵב           | כא        | ὁμεῖς          | ἄωρη           |
| חַיִּי          | הסא       | τοῦ πατρὸς     | ἄπειωτ'        |
| אֵבֶל           | ה         | τοῦ [ζῶντος·   | ετονז          |
| אֵם             | א         | δὲ             | ΔΕ             |
| לֹא             | ל         | εἰ             | εωωπε          |
| תָּדַעוּ        | ההחא      | μὴ]            | אן             |
| אֶת-עֲצֻמְכֶם   | החחא      | γνώσθε         | тетнасоуон     |
| אֲזַ            | החחא      | ἐαυτοὺς,       | тнγтн̄         |
| אֲתֶם קַיִימִים | החחא אהחא | ἐστὲ]          | ееіе           |
| בְּעֵינַי       | החחא אהחא | ἐν [τῇ πτωχείᾳ | тетн̄ωооп'     |
| וְ-             | -א        | καὶ            | זн̄ оуμн̄тзһке |
| אֲתֶם           | החחא      | ὁμεῖς ἐστὲ     | אγω            |
| הַעֲוִינִי:     | החחא אהחא | ἢ πτ[ωχείᾳ. >  | н̄тωтн̄ пе     |
|                 |           |                | тмн̄тзһке      |

[Logion 4]

|               |        |           |             |
|---------------|--------|-----------|-------------|
| וַיֹּאמֶר     | כאחא   | λέγει     | πεχε        |
| יֵשׁוּעַ      | אחא    | ἰη̄ς·]    | тс          |
| לֹא           | ל      | οὐκ       | אן          |
| יְתִמְהֶמָּה  | אחאחא  | ἀποκνήσει | чнахнау     |
| הַגִּבּוֹר    | אחא    | ἄνθ[ρωπος | н̄бї прωме  |
| הַזָּקֵן      | הסא    | παλαιὸς   | н̄зл̄ло     |
| בְּיָמָיו     | החחאחא | ἡμε]ρῶν   | зн̄ негзооу |
| לְשָׂאֵל      | לחאא   | ἐπερωτῇσε | εχне        |
| נֶעַר         | לחא    | πα[ιδίον  | н̄ωρηε ωһм  |
| קָטָן         | אחאחא  | μικρὸν    | оукоуеі     |
| כֵּן-שִׁבְעָה | החחא   | ἐπτά      | εγзн̄ саӯ  |
| יָמִים        | החחא   | ἡμε]ρῶν   | н̄зооу      |
| עַל           | ל      | περί      | εтве        |
| מְקוֹם-       | החחא   | τοῦ τόπου | птопос      |

|                |         |                       |          |
|----------------|---------|-----------------------|----------|
| חַחִיִּים      | ⲁⲩⲏⲧⲁ   | τῆς ζωῆς,             | ⲙⲡⲱⲛⲁ    |
| -ⲓ             | -ⲁ      | καὶ                   | ⲕⲱⲱ      |
| יְחִיָּהּ      | ⲙⲁⲩⲁ    | ζῆ]σετε·              | ϣⲛⲁⲱⲛⲁ   |
| כִּי יֵשׁ      | ⲁⲩⲁⲩⲁ   | ὅτι                   | ⲕⲉ ⲟⲩⲛ̄  |
| רַבִּים        | ⲙⲁⲩⲁⲩⲁ  | πολλοὶ                | ⲕⲁⲕ      |
| רֵאשִׁנִּים    | ⲙⲁⲩⲁⲩⲁ  | π[ρῶτοι               | ⲛ̄ⲱⲟⲣⲡ   |
| שִׁחִיּוֹ      | ⲁⲩⲁⲩⲁⲩⲁ | ἔσονται               | ⲛⲁⲣ̄     |
| אַחֲרֵנִים     | ⲁⲩⲁⲩⲁ   | ἔσχατοι               | ⲕⲁⲕ      |
|                |         | καὶ] οἱ ἔσχατοι       |          |
|                |         | πρῶτοι, <sup>34</sup> |          |
| -ⲓ             | -ⲁ      | καὶ                   | ⲕⲱⲱ      |
| יְחִיָּהּ      | ⲙⲁⲩⲁⲩⲁ  | γίνου]σιν.            | ⲛ̄ⲕⲉⲱⲱⲡⲉ |
| לְאַחַד אֶחָד: | ⲁⲩⲁⲩⲁⲩⲁ | [ἀλλήλους             | ⲟⲩⲁ ⲟⲩⲱⲧ |

[Logion 5]

|                 |            |                   |                |
|-----------------|------------|-------------------|----------------|
| וַיֹּאמֶר       | ⲁⲩⲁⲩⲁ      | λέγει             | ⲡⲉⲕⲉ           |
| יֵשׁוּעַ        | ⲙⲁⲩⲁ       | ⲓⲛ̄ⲥ· ⲥ           | ⲓⲕ             |
| דַּע            | ⲁⲩⲁ        | [γνῶθι            | ⲕⲟⲩⲱⲛ          |
| אֶת־אֶשֶׁר בְּ- | ⲙⲁⲩⲁ ⲁⲩⲁⲩⲁ | τὸν ἔμπροσ]θεν    | ⲡⲉⲧⲙ̄ⲡⲙ̄ⲧⲟ     |
| פְּנִיךָ        | ⲙⲁⲩⲁⲩⲁ     | τῆς ὀφ̄εὼς σου,   | ⲙ̄ⲡⲉⲕⲕⲟ ⲉⲃⲟⲕ̄  |
| -ⲓ              | -ⲁ         | καὶ               | ⲕⲱⲱ            |
| מִה שְׁנִסְתָּר | ⲙⲁⲩⲁ ⲁⲩⲁⲩⲁ | [τὸ κεκαλυμμένον] | ⲡⲉⲑⲏⲡ̄         |
| מִמֶּךָ         | ⲙⲁⲩⲁ       | ἀπό σου           | ⲉⲣⲟⲕ̄          |
| יִיְיָדַע       | ⲁⲩⲁⲩⲁ      | ἀποκαλυφήσ[ετ[αί  | ϣⲛⲁⲃⲱⲕⲡ̄ ⲉⲃⲟⲕ̄ |

<sup>34</sup> The Greek adds the canonical reversal of the “first” and “last” while simultaneously preserving the pivot point of its abbreviation ἀλλήλους/דְּחִיָּהּ (one another), whereas the Coptic literally follows the Hebrew and omits the inversion (found in some manuscripts of Shem-Tob: see my first article). It would seem that the redactor combined the abbreviated form with the canonical expansion, a Simonian eisegesis with indecent implication to the church fathers—no doubt a major reason for the text’s historical marginalization and responsible for many bizarre modern exegeses of the passage. See M. W. Meyer, *The Gospel of Thomas: The Hidden Sayings of Jesus* (New York: HarperCollins, 1992), 70.

|              |               |                      |                |
|--------------|---------------|----------------------|----------------|
| לְךָ         | לְךָ          | σοι                  | ΝΑΚ'           |
| כִּי         | כִּי          | γάρ                  | ΓΑΡ            |
| אֵין         | לֹא           | οὐ                   | Μῆ             |
| מֵאִמָּה     | מֵהֶר         | ἐσ]τιν               | ΛΑΔΥ           |
| נִסְתָּר     | מִכְסָּה      | κρυπτόν              | ΕΥΖΗΠ'         |
| שֶׁלֹא       | הֵלֵךְ        | ὃ οὐ                 | ΑΝ             |
| יִתְגַּלֶּה  | לֵבָל         | φαν[ερὸν γενήσεται,] | ΕΥΝΛΟΥΩΝΣ ΕΒΟΛ |
| וְ-          | -א            | καὶ                  |                |
| נִקְבֵּר     | מִתְסַבֵּר    | θεθαμμένον           |                |
| שֶׁלֹא       | הֵלֵךְ        | ὃ οὐκ                |                |
| יִתְקַיֵּים: | לֵבָל מִסְסָה | ἐγεθήσεται. > ]      |                |

[Logion 6]

|                     |                     |                   |                 |
|---------------------|---------------------|-------------------|-----------------|
| וַיִּשְׁאַלְוּ      | אֵלֵיהֶם            | [ἐξ]ετάζουσιν     | ΛΥΧΝΟΥ-         |
| אֹתוֹ               | לֵב                 | αὐτόν             | Υ               |
| תִּלְמִידָיו        | אֲלֵהֶם מֵמַלְאָכָה | οἱ μαθηταὶ αὐτοῦ  | ΝΒΙ ΝΕΥ' ΜΛΗΤΗΣ |
| וְ-                 | -א                  | καὶ <sup>35</sup> |                 |
| יֹאמְרוּ            | אֵלָיו              | λέ]γουσιν·        | ΠΕΧΛΥ           |
| לֵב                 | לֵב                 |                   | ΝΑΥ'            |
| הָאֵם אַתָּה רוֹצֵה | אֵלַי כִּי אֵלֵךְ   | πῶς               | ΧΕΚ'ΟΥΩΨ        |
| שְׂאֵנְחֵנוּ נָצוּם | הָאֵלֵךְ לֵבָל      | νηστεύ[σομεν,     | ΕΤΡΝΡΝΗΣΤΕΥΕ    |
| וְ-                 | -א                  | καὶ               | ΛΥΩ             |
| כִּי צֵד            | אֵלַי               | πῶς               | ΕΨ ΤΕ ΘΕ        |
| נִתְפַּלֵּל         | לֵבָל               | προσευζόμ]εθα,    | ΕΝΑΨΛΗΛ         |
| הָאֵם               | אֵלַי               | καὶ πῶς           | Ε-              |
| נִתֵּן              | לֵבָל               | ποιήσομεν]        | ΝΑ†-            |
| צִדְקָה             | וְהִסְכָּח          | [ἐλεημοσύνην      | ΕΛΕΗΜΟΣΥΝΗ      |
| וְ-                 | -א                  | καὶ               | ΛΥΩ             |

<sup>35</sup> The Greek has literally replicated vav-conversive while the Coptic omits, treating it as implicit form as usual.

|                        |          |                   |                |
|------------------------|----------|-------------------|----------------|
| אֵינוּ                 | ܡܢܗ      | τί                | εοῦ            |
| מִזֶּוֹן               | ܡܢܗ      | τῶν βρωμάτων]; >  | ΝΟΙΟΥΩΜ'       |
| עֲלֵינוּ לְשֹׁמֵרִי    | ܠܗܝܠܝܢܝ. | παρὰ τὴν ῥή[σομεν | ΕΝΑΡ̄ΠΑΡΑΤΗΡΕΙ |
|                        |          | περὶ              |                |
| וַיֹּאמֶר              | ܡܢܗ      | λέγει             | ΠΕΧΕ           |
| יֵשׁוּעַ               | ܡܢܗ      | Ἰησ̄.             | Ιϸ             |
| אֵל                    | ܠܗ       | [μὴ               | ΧΕΜ̄Π̄-        |
| תִּשְׁקְרוּ            | ܡܢܗ      | ψεύδεσθε          | ΧΕΒΟΛ          |
| וְ-                    | -ܐ       | καὶ               | ΛΥΩ            |
| אֶת-יֵשׁוּעַ           | ܡܢܗ      | ὅτι               | ΠΕ- Μ̄ΜΟΥ'     |
| אַתֶּם שׁוֹנְאִים      | ܡܢܗ      | μισεῖ[ται,        | ΤΕΤ̄Μ̄ΜΟϸΤΕ    |
| אֵל                    | ܠܗ       | μὴ                | Μ̄Π̄-          |
| תַּעֲשׂוּנָה           | ܡܢܗ      | ποιεῖ[τε·         | ΛΑΥ            |
| שְׂכָלָם <sup>36</sup> | ܡܢܗ      | ὅτι πάντα         | ΧΕ- ΤΗΡΟΥ      |
| נוֹדַע                 | ܡܢܗ      | ἀν[αφαίνεται.     | СЕΒΟΛΠ ΕΒΟΛ    |
| לְפָנַי                | ܡܢܗ      | ἐνώπιον           | Μ̄ΠΕΜΤΟ ΕΒΟΛ   |
| הַשָּׁמַיִם            | ܡܢܗ      | τ]ῆς ἀληθ[ε]ίας   | Ν̄ΤΠΕ          |
| כִּי                   | ܠܗ       | γάρ               | ΓΑΡ            |
| אֵין                   | ܠܗ       | οὐδὲν             | Μ̄Ν            |
| מֵאִמָּה               | ܡܢܗ      | ἐστὶ]ν            | ΛΑΛΥ           |
| נִסְתָּר               | ܡܢܗ      | ἀ[π]οκεκ[ρυμμενον | ΕΥΖΗΠ          |
| שֶׁלֹא                 | ܠܗ       | ὃ οὐ              | ΑΝ             |
| יִתְגַּלֶּה            | ܡܢܗ      | φανερὸν ἔσται.]   | ΕΥΝΑΟΥΩΝΣ ΕΒΟΛ |
| וְ-                    | -ܐ       |                   | ΛΥΩ            |
| אֵין                   | ܠܗ       |                   | Μ̄Ν            |
| מֵאִמָּה               | ܡܢܗ      |                   | ΛΑΛΥ           |
| מִכּוּסָה              | ܡܢܗ      |                   | ΕΥΖΟΒ̄Σ ΕΥΝΑΩ  |

<sup>36</sup> The singular Hebrew כָּלָם, lit. “all of them,” explains the divergent plural Coptic *СЕΒΟΛΠ* (“they are disclosed”) and singular Greek *ἀναφαίνεται* (“is made to appear”), the Greek employing the common Platonic idiom of “bringing to light” for “making known”: cf. Mk 4:22.

| שְׁלֵא<br>יִיּוּדֵעַ: | הֵלֵא<br>טֵלֵעַ בֵּטֵא | ογεωῆ<br>βολπιγ' |
|-----------------------|------------------------|------------------|
| [Logion 7]            |                        |                  |
| וַיֹּאמֶר             | אֵלֵא                  | πεχε             |
| יֵשׁוּעַ              | טֵעַ                   | ἰϥ               |
| אַשְׁרִיו             | אֵלֵא בֵטֵא            | οΥΜΑΚΑΡΙΟC ΠΕ    |
| לְאַרְיֵה הַחַוּא     | אֵלֵא בֵטֵא            | ΠΜΟΥΕΙ ΠΛΕΙ      |
| שְׁ-                  | הֵ-                    | ΕΤΕ              |
| הָאָדָם               | אֵלֵא                  | ΠΡΩΜΕ            |
| יֹאכֶלֶנּוּ           | אֵלֵא בֵטֵא            | ΝΑΟΥΟΜΥ          |
| וְ-                   | אֵ-                    | ΛΥΩ              |
| גַּם                  | אֵ                     | ῆΤΕ-             |
| הָאָרְיָה             | אֵלֵא                  | ΠΜΟΥΕΙ           |
| הִיָּה                | אֵלֵא                  | ΩΩΠΕ             |
| לְבֶן-אָדָם:          | לְבֵטֵא.               | ῖΡΩΜΕ            |
| וְ-                   | אֵ-                    | ΛΥΩ              |
| תּוֹעֵבֶת             | אֵלֵא בֵטֵא            | ΥΒΗΤ             |
| הָאָדָם               | אֵלֵא                  | ῆΟΙ ΠΡΩΜΕ        |
| הַחַוּא               | אֵלֵא                  | ΠΛΕΙ             |
| שְׁ-                  | הֵ-                    | ΕΤΕ              |
| הָאָרְיָה             | אֵלֵא                  | ΠΜΟΥΕΙ           |
| יֹאכֶלֶנּוּ           | אֵלֵא בֵטֵא            | ΝΑΟΥΟΜΥ          |
| וְ-                   | אֵ-                    | ΛΥΩ              |
| הָאָרְיָה             | אֵלֵא                  | ΠΜΟΥΕΙ           |
| יְהִיָּה              | אֵלֵא                  | ΝΛΩΩΠΕ           |
| לְבֶן-אָדָם:          | לְבֵטֵא                | ῖΡΩΜΕ            |

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