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## The Gospel of Thomas Collection

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(Above image of the Gospel of Thomas courtesy of the Institute for Antiquity and Christianity, Claremont Graduate University)

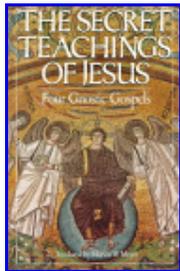
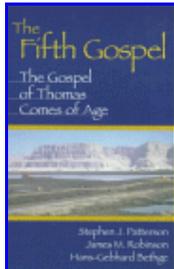
There is a general consensus among scholars that the *Gospel of Thomas* – discovered over a half century ago in the Egyptian desert – dates to the very beginnings of the Christian era and may well have taken first form before any of the four traditional canonical Gospels. During the first few decades after its discovery several voices representing established orthodox biases argued that the *Gospel of Thomas* (abbreviated, *GTh*) was a late-second or third century Gnostic forgery. Scholars currently involved in Thomas studies now largely reject that view, though such arguments will still be heard from orthodox apologists and are encountered in some of the earlier publications about Thomas.

Today most students would agree that the *Thomas Gospel* has opened a new perspective on the first voice of the Christian tradition. Recent studies centered on *GTh* have led to a stark reappraisal of the forces and events forming "orthodoxy" during the second and third centuries. But more importantly, the *Gospel of Thomas* is awakening interest in a forgotten spiritual legacy of Christian culture. The *incipit* (or "beginning words") of Thomas invite each of us "who has ears to hear" to join in a unique quest:

*These are the hidden words  
that the living Jesus spoke,  
and that Didymos Judas*

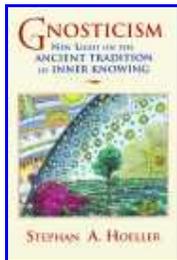
Visit the [Bookstore](#) for a complete selection of translations and books about *The Gospel of Thomas*

*Thomas wrote down. And  
He said:  
"Whoever finds the meaning  
of these words will not taste  
death."*



**The Gospel of Thomas Collection** in the **Gnostic Society Library** catalogs materials about the *Gospel of Thomas* available both in our archives and elsewhere on the internet. Included are audio lectures about GTh, links to a wide variety of internet resources including several academic articles and essays, and a bibliography of GTh manuscript sources. Despite the wealth of material available here, the reader should also consult a few important books on the subject. An annotated selection of the best available translations of GTh and publications about GTh is provided in the [suggested readings section of our Bookstore](#). We sincerely hope these resources help you in your studies of this most remarkable document.

### English Translations of the *Gospel of Thomas*



Five excellent and widely used translations of the *Gospel of Thomas* are available in our Library collection. We prefer the Lambdin translation or Meyer translation for personal reading, but each edition adds its own nuance of understanding. This is a text that reveals itself freshly with each new reading. Take it slowly -- each saying stands independently full of meaning.

[Lambdin Translation](#)

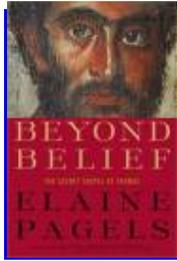
[Meyer Translation](#)

[Davies Translation](#)

[Patterson and Meyer Translation](#)

[Patterson and Robinson Translation](#)





## Coptic Text of the *Gospel of Thomas*

For those interested in viewing the original Coptic version of the text, we provide a complete set of facsimile images of the manuscript. Two separate Coptic/English interlinear translations are also available. The first was compiled by Michael Grondin; the second was created by Thomas Paterson Brown. Both these latter sites also includes several useful references on Coptic language:

[Facsimile Images of the original Coptic manuscript of the \*Gospel of Thomas\*](#)

[Grondin Interlinear Coptic/English Translation of the \*Gospel of Thomas\*](#)

[Brown Interlinear Coptic/English Translation of the \*Gospel of Thomas\*](#)

## Greek Fragments from the *Gospel of Thomas*

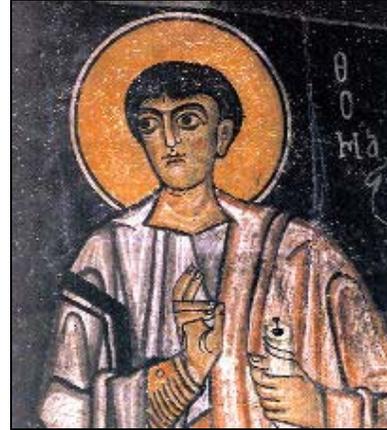
At the very beginning of the twentieth century three separate fragments from Greek versions of the *Gospel of Thomas* were discovered during archeological excavations of an ancient site in Oxyrhynchus, Egypt. (Fragments of the *Gospel of Mary* were also found at Oxyrhynchus.) The three papyrus fragments of Thomas – known as the Oxyrhynchus fragments – date to between 130 - 250 CE.

Translations of the sayings found in these Greek fragments of Thomas are presented here, followed by versions of the same sayings as they appear in the Coptic manuscript found at Nag Hammadi (we have used the [Lambdin translation](#) of *GTh*).

[The \*Gospel of Thomas\* Fragments from Oxyrhynchus](#)

## Other Texts from the Thomas Tradition

In early Christianity there existed traditions, often geographical localized, that honored a specific Christian apostolic figure as patron and initiatory source. The Pauline and Johannine traditions are commonly recognized examples of this early division in Christianity, and each left its own textual legacy. Though less well understood, there apparently also existed a Thomas tradition. Geographically, the name of Thomas was associate with the region of Syria, perhaps because Thomas or disciples claiming him as apostolic sponsor once located themselves in the area. Unfortunately, writings associated with the Thomas tradition – prominently including the *Gospel of Thomas* – fell out of favor during the formation of orthodoxy, and by the end of the fourth century most had been condemned and destroyed.



Three important documents from the Thomas tradition have nonetheless survived: *The Gospel of Thomas*, *The Book of Thomas the Contender*, and the *Acts of Thomas*. The latter two were recovered in the Nag Hammadi Library. Several copies of the third text, the *Acts of Thomas*, survived over the centuries in monastic collections.

Imbedded within the *Acts of Thomas* we find a beautiful and complete statement of a classic Gnostic myth describing the exile and redemption of the soul. The text is known as the "Hymn of the Pearl". What astounds most is that such a clear rendition of the Gnostic mythos was allowed to survive within a text which resided for centuries on the back shelves of orthodox archives.

**Hymn of the Pearl** (from the *Acts of Thomas*) This beautiful text, excerpted

from the Acts, is highly recommended reading.

**The Acts of Thomas** The complete text the *Acts of Thomas*, from *The Apocryphal New Testament*, translated by M. R. James. (Important Note: Virtually all digital versions of the *Acts of Thomas* found on the internet are copies of a single file that has resided in our Archives since 1994. Unfortunately we have recently found that this original file had an internal formatting error. As a result, many short sections of text are lost in pirated copies of the file, making the text unintelligible in several places. We ask those who have reproduced this file to take note of the problem and help correct the error.)

**The Book of Thomas the Contender**  
(from the *Nag Hammadi Library* Collection)

Though not integrally related to the central Thomas tradition surrounding the Gospel of Thomas, several other ancient noncanonical Christian documents claimed authority in the name of Thomas. For completeness, these are listed here:

**The Apocalypse of Thomas**

**The Infancy Gospel of Thomas:  
Greek Text A**

**The Infancy Gospel of Thomas:  
Greek Text B**

**The Infancy Gospel of Thomas:  
Latin Text**

**Online Audio Lectures about Thomas**

The following lectures by Dr. Stephan A. Hoeller, a noted authority on Gnosticism, are available here in mp3 format. Several more lectures focused on the Gospel of Thomas are available in higher-quality



audio mp3 versions at [BCRecordings.net](http://BCRecordings.net). (Check our [Web Lectures](#) page for a selection of lectures available online.)

**Redemption and Redeemer in the Gospel of Thomas** The Gospel of Thomas is one of the most important Gnostic texts discovered at Nag Hammadi. In this lecture, Dr. Hoeller explores the "soteriology" – the concept of a redeemer and the process of redemption – as developed in the text of the Thomas Gospel. (MP3 audio format, 79 min.)

**The Hymn of the Pearl: A Gnostic Tale of the Soul's Exile and Redemption** Despite efforts of the evolving orthodoxy to destroy all Gnostic scriptures and documents, a few texts did survive which contained extensive sections of clearly Gnostic character and provenance. One primary example is the "Hymn of the Pearl" found within the *Acts of Thomas*. Dr. Hoeller explains the function of myth in Gnosticism and then examines this classic Gnostic tale of the soul's exile and redemption. While listening to the lecture, you may wish to read along in [The Hymn of the Pearl](#) from the *Acts of Thomas*. (MP3 audio format, 75 min.)

**Gnosticism and its Legacy** Despite intense persecution, the Gnostic tradition has survived as an important force in Western culture for nearly two thousand years. In this lecture, Dr. Hoeller gives a brief introduction to the history of Gnosticism in Western culture and discusses twelve characteristics that have distinguished Gnosticism as a distinct, living tradition. (MP3 audio format, 77 min.)

## **The Gospel of Thomas and the Hermeneutics of Vision**

In its opening words the Gospel of Thomas offers a stunning hermeneutic challenge: "whoever finds the interpretation of these sayings will not experience death." Unfortunately, modern readers comes to this *incipit* devoid of a technique of interpretive reading -- an *hermeneutics* -- that grants entry into the mysterious meaning vouchsafed by such words. This essay, [The Gospel of Thomas and the Hermeneutics of Vision by Dr. Lance Owens](#), explores answer to a compelling question: "Was there an original tradition of interpretation – a hermeneutic technique – implicit in early transmissions of the Thomas tradition that gave an organic coherence to readings of the text, and if so, is that hermeneutic method still accessible? Can modern readers meet the challenge of the Thomas incipit? ([A published version of this paper in pdf format iis available at academia.edu](#))

## **Scholars Speaking about the *Gospel of Thomas***

Since 2009 Dr. Christopher W. Skinner has been interviewing prominent scholars involved in *Gospel of Thomas* studies about their views and interpretations of the text. It is a fascinating

collection; reading through these nine interviews reveals the diverse ways in which the *Gospel of Thomas* is approached by current scholarship. Highly recommended reading.

The interviews are available here: [Gospel of Thomas Interviews](#)

## **Internet Sites Focused on *The Gospel of Thomas***

[Gospel of Thomas Homepage](#) (maintained by Stevan Davies, Professor of Religious Studies, College Misericordia). One of the first internet pages dedicated to the *GTh*, for many years this site has archived related materials. Some of the articles and essays archived by Prof. Davies are organized and linked in our resources sections, below. We recommend his [Thomas FAQ](#) for quick answers to some common questions about Thomas.

[The Metalogos Index](#). The creator of this site, [Dr. Thomas Paterson Brown](#), died in 2012; the materials he collected on his internet site are, however, still being made available. His translations of the Gospel of Thomas, Gospel of Philip, and other Valentinian writings are provided in English and Spanish, along with commentaries, notes, and other resources. As an independent scholar, Dr. Brown worked for decades on this material.

[Gospel of Thomas Commentary](#) (compiled by Peter Kirby). This resource provides commentary on each of the 114 sayings in *GTh*. Included for each saying are: the Coptic text; three English translations of the saying; links to parallels in canonical texts and pOxy Greek Thomas fragments; and a few excerpts from academic commentaries on the saying.

## **The Gnostic Apostle Thomas – Book Online in the**

## Gnosis Archive

[The Gnostic Apostle Thomas: Twin of Jesus](#) is a complete online book by Herbert Christian Merillat; it gives a useful overview of the place of the Apostle Thomas and Thomas literature in Gnosticism. The author has kindly contributed this work to The Gnosis Archive. It is also [available in print from Amazon.com](#).

## Bibliography of Manuscripts and Translations

A [complete listing of ancient manuscript sources for Thomas](#), along with a bibliography of scholarly editions of the manuscripts and of published translations of the *GTh* text.

## Essays and Academic Articles Online

This is a selection of some of the articles available online, a few of which are interesting. They give an idea about the breadth of discussion focused on the Thomas Gospel. We find that **links to pages outside our own permanent collection very frequently change or disappear**. A Google search will of course find many things that might be of interest. Recently (in 2015), all of these external resources seem to be available; many are archived on Stevan Davies' *Gospel of Thomas* site.

[Interviews with Gospel of Thomas scholars](#): Dr. Christopher W. Skinner recently interviewed nine prominent scholars who have studied and published commentary on the Gospel of Thomas. These interviews provide useful insights on the different ways experts approach this important text. Highly recommended.

[Introductory Essays on the Gospel of](#)

[Thomas](#) by Drs. Elaine Pagels and Helmut Koester, published online as part of the 1998 PBS Television *Frontline* series, "From Jesus to Christ".

[The Gospel of Thomas and the Hermeneutics of Vision](#) by Dr. Lance Owens. Was there an original tradition of interpretation – a hermeneutic technique – implicit in early transmissions of the Thomas tradition that gave an organic coherence to readings of the text, and if so, is that hermeneutic method still accessible?

[Enthymemic Texture in the Gospel of Thomas](#), by Vernon K. Robbins, *Society of Biblical Literature 1998 Seminar Papers*, pp. 343-366. Quoting from the introduction: "...Some enthymemic [= 'reasoning', 'pondering'] logia in Thomas contain explanations or descriptions.... Many logia that contain explanations or descriptions are part of the 'bedrock of tradition' in the variant forms of Q, synoptic, and Thomas tradition."

[Observations and Discussions of the Gospel of Thomas](#) by Dr. Mahlon Smith's (Assoc. Professor of Religion, Rutgers University). Dr. Smith here collects a number of his very learned comments about the *Gospel of Thomas*, submitted over the years to variety of friendly internet discussions.

[On Mark's Use of the Gospel of Thomas: \(Part One\) \(Part Two\)](#) by Stevan L. Davies, *Neotestamentica* 30 (2) 1996 pp.307-334 Technical but interesting. The arguments here suggest that Thomas existed prior to the earliest canonical Gospel and was used as a source by the author of Mark.

[Johannine Sayings in the Gospel of Thomas: The Sayings Traditions in their Environment of First Century Syria](#) by Alexander Mirkovic, PhD (Graduate Dept. of Religion, Vanderbilt University). An exploration of the relationship between the Thomas and Johannine Gospels, suggesting that Thomas was a source document for John. This makes interesting reading in the context of Elaine Pagels' recent best-selling book, *Beyond Belief*.

[An Internet Discussion of the Gospel of Thomas and Gnosticism](#) between William Arnal (Centre for the Study of Religion, University of Toronto) and Stevan Davies (College Misericordia), from the Ioudaios-L Internet List in mid-December of 1995. An interesting introduction to the types of arguments common within GTh studies groups.

[The Christology and Protology of the Gospel of Thomas](#) by Stevan L. Davies, *Journal of Biblical Literature* Volume 111, Number 4, Winter 1992. Another succinct title.

[Q // Thomas Parallels in the Thomas version](#) An abbreviated summary of parallels between Q and GTh. There is no introduction or explanation provided to these brief notes, but if you already are familiar with Q document research this may be of interest.

[The Circle of the Way: Reading the Gospel of Thomas as a "Christzen" Text](#), by Kenneth Arnold, from *Cross Currents*, Winter 2002, Vol. 51, No 4. Quoting from the introduction, "When Jesus opens his mouth in the Gospel of Thomas, there is a Buddha sitting on his tongue...."



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# THE Gnostic Society Library

## The Nag Hammadi Library

### The Gospel of Thomas

Translated by Thomas O. Lambdin

(Visit the [Gospel of Thomas Collection](#) for additional information and other translations)



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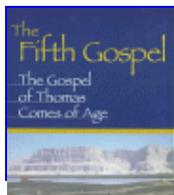
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(Above image of the Gospel of Thomas courtesy of the Institute for Antiquity and Christianity, Claremont Graduate University)

Visit the [Bookstore](#) for a complete selection of translations and books about *The Gospel of Thomas*



These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down.

(1) And he said, "Whoever finds the interpretation of these sayings will not experience death."

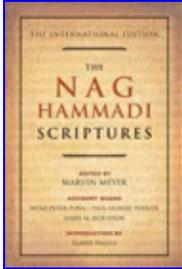
(2) Jesus said, "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

(3) Jesus said, "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."

(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 live. For many who are first will become last, and they will become one and the same."



(5) Jesus said, "Recognize what is in your sight, and that which is hidden from you will become plain to you . For there is nothing hidden which will not become manifest."



(6) His disciples questioned him and said to him, "Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?"

Jesus said, "Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing hidden will not become manifest, and nothing covered will remain without being uncovered."

(7) Jesus said, "Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man."

(8) And he said, "The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear."

(9) Jesus said, "Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on the rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure."

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

(11) Jesus said, "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. In the days when you consumed

what is dead, you made it what is alive.  
When you come to dwell in the light, what  
will you do? On the day when you were  
one you became two. But when you  
become two, what will you do?"

(12) The disciples said to Jesus, "We know  
that you will depart from us. Who is to be  
our leader?"

Jesus said to them, "Wherever you are, you  
are to go to James the righteous, for whose  
sake heaven and earth came into being."

(13) Jesus said to his disciples, "Compare  
me to someone and tell me whom I am  
like."

Simon Peter said to him, "You are like a  
righteous angel."

Matthew said to him, "You are like a wise  
philosopher."

Thomas said to him, "Master, my mouth is  
wholly incapable of saying whom you are  
like."

Jesus said, "I am not your master. Because  
you have drunk, you have become  
intoxicated from the bubbling spring which  
I have measured out."

And he took him and withdrew and told  
him three things. When Thomas returned to  
his companions, they asked him, "What did  
Jesus say to you?"

Thomas said to them, "If I tell you one of  
the things which he told me, you will pick  
up stones and throw them at me; a fire will  
come out of the stones and burn you up."

(14) Jesus said to them, "If you fast, you  
will give rise to sin for yourselves; and if  
you pray, you will be condemned; and if  
you give alms, you will do harm to your  
spirits. When you go into any land and  
walk about in the districts, if they receive  
you, eat what they will set before you, and  
heal the sick among them. For what goes  
into your mouth will not defile you, but that  
which issues from your mouth - it is that  
which will defile you."

(15) Jesus said, "When you see one who  
was not born of woman, prostrate

yourselves on your faces and worship him.  
That one is your father."

(16) Jesus said, "Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war. For there will be five in a house: three will be against two, and two against three, the father against the son, and the son against the father. And they will stand solitary."

(17) Jesus said, "I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind."

(18) The disciples said to Jesus, "Tell us how our end will be."  
Jesus said, "Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be. Blessed is he who will take his place in the beginning; he will know the end and will not experience death."

(19) Jesus said, "Blessed is he who came into being before he came 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 experience death."

(20) The disciples said to Jesus, "Tell us what the kingdom of heaven is like."  
He said to them, "It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky."

(21) Mary said to Jesus, "Whom are your disciples like?"  
He said, "They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, 'Let us have back our field.' They (will)

undress in their presence in order to let them have back their field and to give it back to them. Therefore I say, if the owner of a house knows that the thief is coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods. You, then, be on your guard against the world. Arm yourselves with great strength lest the robbers find a way to come to you, for the difficulty which you expect will (surely) materialize. 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 ears to hear, let him hear."

(22) Jesus saw infants being suckled. He said to his disciples, "These infants being suckled are like those who enter the kingdom."

They said to him, "Shall we then, as children, enter the kingdom?"

Jesus said to them, "When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the kingdom."

(23) Jesus said, "I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one."

(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, "Love your brother like your soul, guard him like the pupil of your eye."

(26) Jesus said, "You see the mote in 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) <Jesus said,> "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, "I took my place 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. And my soul became afflicted for the sons of men, because they are blind in their hearts and do not have sight; for empty they came into the world, and empty too they seek to leave the world. But 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 spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty."

(30) Jesus said, "Where there are three gods, they are gods. Where there are two or one, I am with him."

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

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

(33) Jesus said, "Preach from your housetops that which you will hear in your ear. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light."

(34) Jesus said, "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 will (be able to) ransack his house."

(36) Jesus said, "Do not be concerned from morning until evening and from evening until morning about what you will wear."

(37) His disciples said, "When will you become revealed to us and when shall we see you?"

Jesus said, "When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on them, then will you see the son of the living one, and you will not be afraid"

(38) Jesus said, "Many times have you desired to hear these words which 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, "The pharisees and the scribes have taken the keys of knowledge (gnosis) and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to. You, however, be as wise as serpents and as innocent as doves."

(40) Jesus said, "A grapevine has been planted outside of the father, but being unsound, it will be pulled up by its roots and destroyed."

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

(42) Jesus said, "Become passers-by."

(43) His disciples said to him, "Who are

you, that you should say these things to us?"

<Jesus said to them,> "You do not realize who I am from what I say to you, but you have become like the Jews, for they (either) love the tree and hate its fruit (or) love the fruit and hate the tree."

(44) Jesus said, "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 storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil things. For out of the abundance of the heart he brings forth evil things."

(46) Jesus said, "Among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered (before him). Yet I have said, whichever one of you comes to be a child will be acquainted with the kingdom and will become superior to John."

(47) Jesus said, "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 honor the one and treat the other contemptuously. No man drinks old wine and immediately desires to drink new wine. And new wine is not put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it. An old patch is not sewn onto a new garment, because a tear would result."

(48) Jesus said, "If two make peace with each other in this one house, they will say to the mountain, 'Move Away,' and it will

move away."

(49) Jesus said, "Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return."

(50) Jesus said, "If they say to you, 'Where did you come from?', say to them, 'We came from the light, the place where the light came into being on its own accord and established itself and became manifest through their image.' If they say to you, 'Is it you?', say, 'We are its children, we are the elect of the living father.' If they ask you, 'What is the sign of your father in you?', say to them, 'It is movement and repose.'"

(51) His disciples said to him, "When will the repose of the dead come about, and when will the new world come?" He said to them, "What you look forward to has already come, but you do not recognize it."

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

(53) His disciples said to him, "Is circumcision beneficial or not?" He said to them, "If it were beneficial, their father would beget them already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable."

(54) Jesus said, "Blessed are the poor, for yours is the kingdom of heaven."

(55) Jesus said, "Whoever does not hate his father and his mother cannot 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, "Whoever has come to

understand the world has found (only) a corpse, and whoever has found a corpse is superior to the world."

(57) Jesus said, "The kingdom of the father is like a man who had 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, "Blessed is the man who has suffered and found life."

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

(60) <They saw> a Samaritan carrying a lamb on his way to Judea. He said to his disciples, "That man is round 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 yourself within repose, lest you become a corpse and be eaten."

(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 eaten from my table?"

Jesus said to her, "I am he who exists from the undivided. I was given some of the things of my father."

<...> "I am your disciple."

<...> "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, "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, "There was a rich man who had much money. He said, 'I shall put my money to use so that I may 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. Let him who has ears hear."

(64) Jesus said, "A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests.

He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.'

He went to another and said to him, 'My master has invited you.' He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.'

He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.'

He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.'

The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine.' Businessmen and merchants will not enter the places of my father."

(65) He said, "There was a good man who owned a vineyard. He leased it to 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 produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, 'Perhaps he did not recognize them.' He sent another servant. The tenants beat this one as well. Then the owner sent his son and said, 'Perhaps they will show 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, "Show me the stone which the builders have rejected. That one is the cornerstone."

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

(68) Jesus said, "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 have been persecuted within themselves. It is they who have truly come to know the father. Blessed are the hungry, for the belly of him who desires will be filled."

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

(71) Jesus said, "I shall destroy this house, and no one will be able to build 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, "The harvest is great but the laborers are few. Beseech the Lord, therefore, to send out laborers to the harvest."

(74) He said, "O Lord, there are many around the drinking trough, but there is nothing in the cistern."

(75) Jesus said, "Many are standing at the door, but it is the solitary who will enter the bridal chamber."

(76) Jesus said, "The kingdom of the father is like a merchant who had a consignment of merchandise and who discovered a pearl. That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself. You too, seek his unfailling and enduring treasure where no moth comes near to devour and no worm destroys."

(77) Jesus said, "It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there."

(78) Jesus said, "Why have you come out into the desert? To see a reed shaken by the wind? And to see a man clothed in fine garments like your kings and your great 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 which bore you and the breasts which nourished you." He said to her, "Blessed are those who have heard the word of the father and have truly kept it. For there will be days when you will say, 'Blessed are the womb which has not conceived and the breasts which have not given milk.'"

(80) Jesus said, "He who has recognized the world has found the body, but he who has found the body is superior to the world."

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

(82) Jesus said, "He who is near me is near the fire, and he who is far from me is far from the kingdom."

(83) Jesus said, "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, "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 experienced death."

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

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

(88) Jesus said, "The angels and the prophets will come to you and give to you those things you (already) have. And you too, give them those things which you have, and say to yourselves, 'When will they come and take what is theirs?'"

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

(90) Jesus said, "Come unto me, for my yoke is easy and my lordship is mild, and

you will find repose for yourselves."

(91) They said to him, "Tell us who you are so that we may believe in you."

He said to them, "You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment."

(92) Jesus said, "Seek and you will find. Yet, what you asked me about in former times and which I did not tell you then, now I do desire to tell, but you do not inquire after it."

(93) <Jesus said,> "Do not give what is holy to dogs, lest they throw them on the dung-heap. Do not throw the pearls to swine, lest they [...] it [...]."

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

(95) Jesus said, "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, "The kingdom of the father is like a certain woman. She took a little leaven, concealed it in some dough, and made it into large loaves. Let him who has ears hear."

(97) Jesus said, "The kingdom of the father is like a certain woman who was carrying a jar full of meal. While she was walking on the road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not realize 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 certain man who wanted to kill a powerful man. In his own house he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man."

(99) The disciples said 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) <Jesus said,> "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 [...], but my true mother gave me life."

(102) Jesus said, "Woe to the pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he let the oxen eat."

(103) Jesus said, "Fortunate is the man who knows where the brigands will enter, so that he may get up, muster his domain, and arm himself before they invade."

(104) They said to Jesus, "Come, let us pray today and let us fast."

Jesus said, "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, "He who knows the father and the mother will be called the son of a harlot."

(106) Jesus said, "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, "The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine sheep 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, "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."

(109) Jesus said, "The kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know (about the treasure). He inherited the field and sold it. And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished."

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

(111) Jesus said, "The heavens and the earth will be rolled up in your presence. And the one who lives from the living one will not see death." Does not Jesus say, "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 to him, "When will the kingdom come?"

<Jesus said,> "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."

(114) Simon Peter said to him, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may

become a living spirit resembling you  
males. For every woman who will make  
herself male will enter the kingdom of  
heaven."

The Gospel  
According to Thomas

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### The Gospel of Thomas

Translated by Stevan Davies

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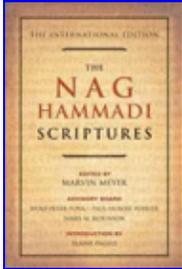
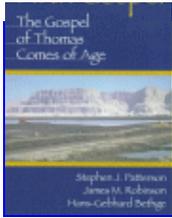
## THE GOSPEL OF THOMAS

These are the hidden sayings that the living Jesus spoke and that Didymus Judas Thomas wrote down.

1. And he said, "Whoever finds the correct interpretation of these sayings will never die."

2. Jesus said, "The seeker should not stop until he finds. When he does find he will be disturbed. After having been disturbed, he will be astonished. Then he will reign over everything. [Having reigned, he will rest.]

3a. Jesus said, "If your leaders say to you 'Look! The Kingdom is in the



sky!" Then the birds will be there before you are. If they say that the Kingdom is in the sea, then the fish will be there before you are. Rather, the Kingdom is within you and it is outside of you.

3b. When you understand yourselves you will be understood. And you will realize that you are Sons of the living Father. If you do not know yourselves, then you exist in poverty and you are that poverty.

4a. Jesus said, "The old man will not hesitate to ask a seven day old baby about the place of life and he will live.

4b. For there are many who are first who will become last. They will become a single one.

5. Jesus said, "Recognize what is right in front of you, and that which is hidden from you will be revealed to you. Nothing hidden will fail to be displayed. [And there is nothing that is buried that will not be raised.]

6. His disciples questioned him: "Should we fast? In what way should we pray? "Should we give to charity? From which foods should we abstain?" Jesus responded: "Do not lie. If there is something that you hate, do not do it, for everything is revealed beneath heaven. Nothing hidden will fail to be displayed. Nothing covered will remain undisclosed.

7. Jesus said, "Blessed is a lion that a man eats, because that lion will become human. Cursed is a man that a lion eats, because that lion will become human."

8. And he said, "The man is like a thoughtful fisherman who threw his net

into the sea and pulled it out full of little fish. Among all the little fish, that thoughtful fisherman found one fine large fish that would be beneficial to him and, throwing all the little fish back into the sea, he easily chose to keep the large one. Whoever has ears to hear let him hear.

9. Jesus said, "Look, there was a man who came out to sow seed. He filled his hand with seed and threw it about. Some fell onto the road and birds ate them. Some fell onto to rocks and could not root and produced no grain. Some fell into patches of thorny weeds that kept it from growing and grubs ate it. Some seed fell upon good soil and grew and produced good grain. It was 60 units per measure and 120 units per measure."

10. Jesus said, "I have thrown fire on the world. Look! I watch it until it blazes."

11a. Jesus said, "This sky will cease to be and the sky above it will cease to be.

11b. The dead do not live, and the living will not die.

11c. When you ate dead things you made them alive. When you arrive into light what will you do?

11d. When you were one you became two. When you become two what will you do?

12. His disciples said to Jesus: "We know you will leave us. Who will be our leader then?" Jesus responded, "Where ever you are, turn to Jacob (=James) the Just for whose sake the sky and the earth came into being.

13. Jesus asked his disciples: "Make a comparison; what am I like?" Simon

Peter replied, "You are like a righteous messenger." Matthew replied, "You are like an intelligent lover of wisdom." Thomas replied, "Teacher, I cannot possibly say what you are like." Jesus said to Thomas, "I am not your teacher; you have drunk from and become intoxicated from the bubbling water that I poured out." Jesus took Thomas and they withdrew. Jesus said three things to him. When Thomas returned to the other disciples, they asked him, "What did Jesus tell you?" Thomas replied, "If I tell you even one of the sayings that he told me you would pick up stones and throw them at me, and fire would come out of those stones and burn you up."

14a. Jesus said to them, "If you fast you will bring sin to yourselves, and if you pray you will be condemned, and if you give to charity you will damage your spirits.

14b. When you go into a region and walk around in the rural areas, whenever people receive you eat whatever they provide for you, and heal their sick.

14c. For what goes into your mouth will not defile you, but what comes out of your mouth can defile you.

15. Jesus said: When you see someone not born from a woman, prostrate yourselves and worship him; he is your father.

16a. Jesus said: People think, perhaps, that I have come to throw peace upon the world. They don't know that I have come to throw disagreement upon the world, and fire, and sword, and struggle.

16b (For) There will be five in one house. Three will oppose two. Two will

oppose three. The father will oppose his son and the son oppose his father. And they will stand up and they will be alone (monachos).

17. Jesus said: I will give you that which eyes have not seen, ears have not heard, hands did not touch, and minds have not conceived.

18a. The disciples asked Jesus: Tell us about our end. What will it be? Jesus replied: Have you found the beginning so that you now seek the end? The place of the beginning will be the place of the end.

18b. Blessed is anyone who will stand up in the beginning and thereby know the end and never die.

19a. Jesus said: Blessed is one who existed before coming into being.

19b. If you become my disciples and listen to me these stones will serve you.

19c. In paradise there are five trees that do not change between summer and winter, and their leaves never fall.

Anyone who comes to know them will not die.

20. The disciples said to Jesus: Tell us what the Kingdom of Heaven is like. He replied: It is like a mustard seed, the smallest of all. However, when it falls into worked ground it sends out a large stem and it becomes a shelter for the birds of heaven.

21a. Mariam asked Jesus: Who are your disciples like? He replied: They are like little children in a field that does not belong to them. When the field's owners come they will say: "Give our field back." They will strip naked in the owners' presence and give it back, returning their field to them.

21b. Therefore I say: If a householder knows a thief is coming he will keep watch and not let him break into his house (of his kingdom) and steal his goods.

21c. You must keep watch against the world, preparing yourselves with power so that thieves will not find any way to come upon you.

21d. The situation you are expecting will come. Let a person who understands be with you.

21e. After the grain had ripened he quickly came, carrying his sickle, and he harvested it.

21f. He who has ears to hear, let him hear.

22. Jesus saw children being suckled. He said to his disciples: These infants taking milk are like those who enter the Kingdom. His disciples asked him: We are infants; will we enter the kingdom? Jesus responded: When you make the two into one, and when you make the inside like the outside and the outside like the inside, and the upper like the lower and the lower like the upper and thus make the male and the female the same, so that the male isn't male and the female isn't female. When you make an eye to replace an eye, and a hand to replace a hand, and a foot to replace a foot, and an image to replace an image then you will enter the Kingdom.

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

24. His disciples said to him: Show us the place you are for it is essential for us to seek it. He responded: He who has ears let him hear. There is light

within a man of light and he lights up all of the world. If he is not alight there is darkness.

25. Jesus said: Love your brother as your own soul. Protect him as you protect the pupil of your eye.

26. Jesus said: You see the splinter in your brother's eye, but you do not see the log that is in your own eye. Remove the log from your own eye and then you can clearly see to remove the splinter from your brother's eye.

27a. If you do not fast from the world you will not find the Kingdom.

27b. If you do not keep the Sabbath as a Sabbath you will never see the Father.

28 Jesus said: I stood in the midst of the world. I came to them in the flesh (sarx).

I found all of them drunk. I found not one of them to be thirsty. My soul was saddened by the sons of men for they are mentally blind. They do not see that they have come into the world empty and they will go out of the world empty. But now they are drunk.. When they sober up they will repent.

29a. Jesus said: If flesh (sarx) came into being because of spirit it is wonderful. If spirit came into being because of the body it is exceedingly wonderful.

29b. I am amazed that this great wealth has appeared in this poverty.

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

31. Jesus said: No prophet is accepted in his own village. No physician heals

the people who know him well.

32. Jesus said: A city built and fortified atop a tall hill cannot be taken, nor can it be hidden.

33a. Jesus said: What you hear in your ears preach from your housetops.

33b. For nobody lights a lamp and puts it underneath a bushel basket or in a hidden place. Rather, it is placed on a lampstand so that all who go in and out may see the light.

34. Jesus said: If a blind person leads another blind person both of them will fall into a ditch.

35. Jesus said: It is not possible for anyone to enter a strong man's house and take it over forcefully unless he first ties his hands. Then he can steal from that house.

36. Jesus said: Do not worry from morning to evening or evening to morning about what you are going to wear.

37. His disciples asked him: When will you appear to us? When will we see you? Jesus replied: When you strip naked without shame and trample your clothing underfoot just as little children do then you will look at the son of the living one without being afraid.

38. Jesus said: You often wanted to hear the words I am speaking to you. You have no one else from whom you can hear them. The days will come when you will seek me and you will not be able to find me.

39a. Jesus said: The pharisees and the scribes have taken the keys to knowledge and have hidden them.

They did not go in and they did not permit those desiring to go in to enter.  
39b. You should be as clever as snakes and as innocent as doves.

40. Jesus said: A grapevine was planted outside of the father but, as it did not strengthen, they will pull it up by its roots and it will die.

41. Jesus said: Whoever possesses some will be given more. Whoever possesses virtually nothing will have what little he does possess taken away.

42. Jesus said: Be one of those who pass by.

43. His disciples asked him: Who are you to say these things to us? Jesus replied: Don't you recognize who I am from what I say to you? You have become like the Jews who like the tree but loathe its fruit or they like the fruit but loathe the tree.

44. Jesus said: Whoever blasphemes against the father will be forgiven. Whoever blasphemes against the son will be forgiven. But whoever blasphemes against the Holy Spirit will not be forgiven, neither on earth nor in heaven.

45. Jesus said: They do not pick grapes from brambles, nor do they pick figs from thistles, for these do not yield the proper fruit. A good man brings good things out of his storehouse, but a bad man brings bad things from his storehouse (which is in his heart). And he says bad things. For out of the surplus in his heart he brings out bad things.

46a. Jesus said: From Adam to John the

Baptist no one born of a woman is above John the Baptist so that he should not lower his eyes.

46b. But I have said: Whoever among you becomes like an infant will know the Kingdom and be greater than John.

47a. Jesus said: One person cannot ride two horses at once, nor stretch two bows,

47b. nor can a servant serve two masters as he will respect one and despise the other.

47c. No one drinks vintage wine and immediately wants to drink fresh wine.

47d. Fresh wine is not put into old wineskins because they might burst.

Vintage wine is not put into new wineskins because it might be spoiled.

47e. A patch of old cloth is not sewn onto a new garment because it would tear.

48. Jesus said: If two can make peace between themselves in a single house they can say to a mountain "Move!" and it will move.

49. Jesus said: Blessed are the single ones and the chosen ones for you will find the Kingdom. Because you emerged from it you will return to it.

50a Jesus said: If they ask you "Where are you from?" reply to them "We have come from the place where light is produced from itself. It came and revealed itself in their image."

50b. If they ask you "Are you it?" reply to them, "We are his sons. We are chosen ones of the living father."

50c. If they ask you "What is the sign within you of your father?" reply to them, "It is movement. It is rest."

51. His disciples asked him: "When

will the dead rest? When will the new world arrive?" He replied: "That which you are waiting for has come but you don't recognize it."

52. They said to him: "Twenty four prophets spoke to Israel and they all spoke of you." He responded to them: "You have deserted the living one who is with you and you spoke about the dead."

53. His disciples asked him: "Is circumcision useful or not?" He replied: "If it were useful then they would be born already circumcised. On the other hand, true circumcision in the spirit is entirely beneficial."

54. Jesus said: Blessed are the poor for yours is the Kingdom of Heaven.

55. Jesus said: He who doesn't hate his father and mother cannot be a disciple of mine. He who doesn't hate his brothers and sisters and bear his cross as I do will not be worthy of me.

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

57. Jesus said: The Kingdom of the Father is like a man with good seed. His enemy came at night and scattered the seed of weeds in with the good seed. The man did not let them pull out the weeds but said "Don't do it. You might pull out the grain along with the weeds." During the harvest the weeds will be obvious and then they can be removed and burned.

58. Jesus said: Blessed is one who has labored and has found life.

59. Jesus said: Look at the living one while you live for, if you die and then try to see him you will not be able to do so.

60. They saw a Samaritan going into Judea carrying a lamb. He asked his disciples: "What do you think he will do with that lamb?" They replied, "He'll kill it and eat it." He said to them, "As long as it remains alive he will not eat it; only if he kills it and it becomes a corpse. They said: "Otherwise he won't be able to do so." He said to them: "You too must seek a place for rest or you may become a corpse and be eaten."

61a. Jesus said: Two will lie down on one bed; one will die and the other will live.

61b. Salome asked him: Who are you, man? As though coming from someone, you have come onto my couch and eaten from my table. Jesus replied: I am he who comes into being from him who is the same. Some of the things of my father have been given to me. Salome said: I am your disciple.

61c. Therefore I say that if one is unified one will be filled with light, but if one is divided one will be filled with darkness.

62a. Jesus said: I tell my mysteries to people worthy of my mysteries.

62b. Do not let your left hand know what your right hand is doing.

63. Jesus said: Once there was a rich man who had lots of money and he said,

"I will invest my money so that I can sow, reap, plant and fill up my silos with crops so that I won't lack anything. So he

thought, but that night he died. He who has ears, let him hear.

64a. Jesus said: A man entertained guests and when dinner was ready he sent a servant to invite his guests. The servant went to the first one and said: "My master invites you," but he replied, "I have to collect money from some merchants and they are due to arrive this evening. Therefore I have to do business with them and I must be excused from the dinner." The servant went to another and said "My master invites you," but he said "I have just bought a house and I have to spend a day there so I cannot come. I must be excused." He went to the next and said, "My master invites you." This one replied, "My friend is about to be married and I must organize the dinner. I can't come. I must be excused." Again he went and said to another, "My master invites you." He replied "I have just bought a village and I have to go collect the rent. I can't come and must be excused." The servant reported back to his master, "Those whom you invited to the dinner are unable to come." The master said, "Go to the roads outside and invite anybody you can find to the dinner."

64b. Merchants and salesmen will not enter the places of my father.

65. He said: A good man had a vineyard that he arranged for tenant farmers to take care of for him in return for a portion of the produce. He sent a servant to collect the grapes. Tenants seized the servant and beat him nearly to death. That servant reported back to his master but his master responded,

"Perhaps they did not recognize him."  
And so he sent another servant; the tenants beat him too. Then the owner sent his own son saying, "Perhaps they will show some respect for my son." Since the tenants were aware that he would inherit the vineyard they seized him and then killed him. He who has ears let him hear.

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

67. Jesus said: One who knows everything else but who does not know himself knows nothing. (NOTE alternatives)

68. Jesus said: Blessed are you when they hate and persecute you. No place will be found where they persecuted you.

69a. Jesus said: Blessed are those who have been persecuted within themselves. They have really come to know the father.

69b. Blessed are those who are hungry in order to fill the bellies of the needy.

70. Jesus said: When you give rise to that which is within you, what you have will save you. If you do not give rise to it, what you do not have will destroy you.

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

72. A man said to him: Talk to my brothers so that they will divide my father's property with me. Jesus replied: "Man, who made me a divider?" He returned to his disciples and asked

them, "Really, am I a divider?"

73. Jesus said: The harvest is great but there are only a few workers. Ask the master to send more workers for the harvest. (74.) He said: Master, there are many around the drinking barrel but there is nobody in the well. (75.) Jesus said: There are many standing by the door, but only the single will enter the bridal suite.

76a. Jesus said: The kingdom of the father is like a merchant with goods to sell who found a pearl. The merchant was thoughtful. He sold the merchandise and bought himself the pearl.

76b. You too should seek for long-lasting treasures that do not decay, where moths do not come to eat them or grubs to destroy them.

77a. Jesus said: I am the light above everything. I am everything. Everything came forth from me and everything reached me.

77b. Split wood, I am there. Lift up a rock, you will find me there.

78. Jesus said: Why did you go into the desert? Did you expect to see reeds shaken by the wind? To see people clothed in elegant garments like your kings and courtiers? They wear elegant garments and cannot know the truth.

79a. A woman in the crowd said to him: "Blessed are the womb that bore you and the breasts that nourished you." He replied, "Blessed are those who have listened to the word of the father and really done it.

79b. For the days are coming when you will say "Blessed are the womb that has never conceived and the breasts that

have never given milk."

80. Jesus said: Whoever has come to know the world has found the body. Whoever has found the body, the world is not worthy of him.

81. Jesus said: Whoever has become rich should rule. Whoever has power should renounce it.

82. Jesus said: Whoever is near to me is near the fire. Whoever is far from me is far from the kingdom.

83. Jesus said: The images are revealed to people. The light within them is hidden in the image of the father's light. He will be revealed. His image is hidden in his light.

84. Jesus said: You are pleased when you see your own likeness. When you see your images that came into being before you did, immortal and invisible images, how much can you bear?

85. Jesus said: Adam came into being from enormous power and wealth but he was never worthy of you for, had he been worthy of you, he would not have died.

86. Jesus said: Foxes have holes and birds have nests but the son of man has no place to lay down his head and rest.

87. Jesus said: Wretched is a body depending on a body and wretched is a soul depending on these two.

88. Jesus said: The messengers are coming to you with the prophets and they will give you what is properly yours. You then should give them what you have. Say to yourselves: "When will they come and take what is

theirs?"

89. Jesus said: Why wash the outside of the cup? Don't you know that the one who made the inside also made the outside?

90. Jesus said: Come to me. My yoke is easy. My lordship is gentle and you will find rest for yourselves.

91. They said to him: "Tell us who you are so that we can believe in you." He replied, "You analyze the appearance of the sky and the earth, but you don't recognize what is in front of you, and you don't know the nature of the present time."

92a. Jesus said: "Seek and you will find."

92b. He said: "In the past I did not answer the questions you asked. Now I am willing to answer, but you do not ask."

93. Jesus said: "Do not give holy things to dogs, for they might carry them off to the dung heap. Do not give pearls to pigs, for they might...."

94. Jesus said: "Whoever seeks will find. Whoever knocks, it will be opened."

95. Jesus said: If you have some money, don't lend it out at interest but give it to someone who will not return it to you.

96. Jesus said: The kingdom of the father is like a woman who took a little yeast and concealed it in dough. She made large loaves of bread. He who has ears let him hear.

97. Jesus said: The kingdom of the

father is like a woman who was carrying a jar full of grain. As she walked along a handle of her jar broke off and grain trickled out but she didn't notice. When she arrived in her house she put the jar down and found it empty.

98. Jesus said: The kingdom of the father is like a man who intended to kill a powerful man. He drew out his sword in his own house and stabbed it into the wall to test his strength. Then he killed the powerful man.

99. His disciples told him: "Your brothers and your mother are standing outside." He responded, "These here who do the will of my father are my brothers and my mother. These are the ones who will enter the kingdom of my father."

100. They showed Jesus a gold coin and said: "Caesar's agents demand that we pay his taxes." He replied, "Give to Caesar what is Caesar's. Give to God what is God's. And give me what is mine."

101a. Jesus said: Anyone who doesn't hate his father and mother as I do cannot be a disciple of mine. And anyone who doesn't love his father and mother as I do cannot be a disciple of mine. 101b. My mother has ...but true she gave me life.

102. Jesus said: Woe to the pharisees. Like a dog dozing in a food trough for cattle, they neither eat nor do they let the cattle eat.

103. Jesus said: Blessed is one who knows where (or when) bandits are going to attack, so that he can prepare,

assemble his forces, and arm himself before the bandits enter.

104. They said to Jesus: Come, let's pray today, let's fast. Jesus responded, "What sin have I committed? How have I been overcome? Rather, when the groom leaves the bridal suite, then they should fast and pray.

105. Jesus said: One who knows his father and his mother will be called the son of a whore.

106. Jesus said: When you make the two into one you will be called sons of men. When you say "Move, mountain!" It will move.

107. Jesus said: The kingdom is like a shepherd with one hundred sheep. One of those sheep, the largest, wandered off. He left the ninety-nine others behind and went looking for the other one until he found it. Having exhausted himself he said to the sheep, "I love you more than the other ninety-nine."

108. Jesus said: He who drinks from my mouth will become like I am, and I will become he. And the hidden things will be revealed to him.

109. Jesus said: The kingdom is like a man with a treasure of which he is unaware hidden in his field. He died and left the field to his son. His son knew nothing about it and, having received the field, sold it. The new owner came and, while plowing, found the treasure. He began to lend money at interest to anybody he wished.

110. Jesus said: Whoever has found the world and become rich should renounce the world.

111. Jesus said: The earth and sky will roll up right in front of you. Anyone living from the living will not die. Doesn't Jesus say that the world is not worthy of one who finds himself?

112. Jesus said: Woe to the flesh dependent on the soul; woe to the soul dependent on the flesh.

113. They asked him: When is the kingdom coming? He replied, It is not coming in an easily observable manner. People will not be saying, "Look, it's over here" or "Look, it's over there." Rather, the kingdom of the father is already spread out on the earth and people aren't aware of it.

114. Simon Peter said to them: Mary should leave us because women are not worthy of the life. Jesus responded, Look, I'll lead her in order to make her male so that she can become a living spirit like you males are. For each woman who makes herself male will enter into the kingdom of heaven.

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