

The Gospel of Thomas

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A lot of us come to church with a Jesus allergy, born of our experience in the general culture or in sweaty Sunday school rooms of other denominations. I want nevertheless to talk about Jesus this morning out of the conviction that he gets a bum rap from a lot of UUs, and that, properly considered, Jesus is one of our guys. Today I will have you engage in a hands-on exercise, with some of the most interesting Jesus texts, from the Gospel of Thomas.

But before we do the exercise, I want to give you some framework of what the Gospel of Thomas is, and how it relates to the Gospels in the Bible. So I'll ask you to put your thinking caps on for a minute and try to follow me in the complex but important world of New Testament scholarship.

There are four Gospels in the New Testament, Matthew, Mark, Luke and John. We call these canonical; they are part of the New Testament canon. Most scholars believe that all four were written well after Jesus lived and died; Jesus was executed in about the year 30 of the common era, and the Jewish revolt against Roman rule took place in the years 68 to 70, and ended with the destruction of the Temple at Jerusalem. Most scholars today believe that the earliest of the four gospels was Mark, written sometime in the decade after the destruction of the temple, say 70-80. The next two to be written were Matthew and Luke, in the decade 80-90, and the last to be written was John, sometime after 90.

When we look at the content of the four Gospels, we see that John is a very different gospel than the other three – it is very argumentative in style, it has an explicit claim that Jesus is God, and it makes salvation hinge on belief in the divine nature of Jesus. The other three canonical gospels, Matthew, Mark and Luke, are often called “synoptic”, a word which means “seeing together.” They seem to have generally similar points of view, and they tell many of the same stories. Scholars even can arrange the specific verses of Matthew, Mark and Luke in tables to show parallel verses side by side – this type of table is called a synopticon.

About 150 years ago, scholars noticed that when you arranged material in the three synoptic gospels this way, it appeared that almost everything that was in Mark was also in Luke and Matthew, though sometimes a word or two was changed. If we assume that Mark was the first canonical gospel written, it appeared that whoever wrote Luke and Matthew had access to the text of Mark in writing their own accounts. Further, it appears that Luke has some stories and sayings that are only in Luke, and Matthew has some stories and sayings that are only in Matthew. We call this material Special Luke and Special Matthew. But then when we put that material aside, we find that Matthew and Luke have a lot of material that they share with each other that is not in Mark. This gave rise to the idea, 150 years ago, that there was another source that Matthew and Luke had in common but which was not available to Mark. We don't have a separate surviving text of this earlier source, but scholars give it the name Q, which stands for the German word *Quelle* or, as we would say in contemporary English, “whatever.”

Scholars working with the texts of Matthew and Luke and making some educated guesses have now arrived at a definitive version of this Gospel of Q, and have evolved some theories as to the community which produced it. I have a cousin who is very prominent in this field, James Robinson, and he has opined that Q was the original scripture of the Jerusalem Jewish church¹. What do I mean by that? We know from the Book of Acts that in the first decades after Jesus' death, the followers of Jesus consisted of two groups: a mission to the Gentiles in the region, carried on by Paul, and a “home church” of largely Jewish followers led by Jesus' brother James and centered in Jerusalem. It is James Robinson's thesis that Q was originally the scripture of the Jerusalem Church and that Mark, together with Paul's writings, was the scripture of the Gentile church and that the Gospels of Matthew and Luke constituted attempts, after the fall of the Temple, to reconcile the two groups.

¹Robinson, James M., *The Sayings Gospel Q in Greek and English with Parallels from the Gospels of Mark and Thomas* (edited with Paul Hoffmann and John S. Kloppenborg), 2002

This may or may not be true, but the point I want to make here is that from the mid-Nineteenth Century, scholars were hypothesizing about a layer of Jesus material earlier than the composition of the canonical gospels. Why is this important? It is particularly important for those of us who stand outside orthodox Christianity, and that includes both Unitarianism and Universalism. Both of our constituent movements were and are considered heresies by the orthodox, and though we are no longer burned at the stake, neither are UU ministers invited into Presbyterian, Catholic or Lutheran Pulpits on Christian Unity Sunday in January.

It thus behooves us to have an understanding of how orthodoxy was formed, and to see how Jesus might have gotten distorted in the forming. This is crucial to the exercise of separating Jesus the baby from Jesus the bathwater. The earlier we can locate a text, the more likely it is to be the words Jesus actually spoke, free of distortions that the later writers introduced.

Now where does Thomas fit in? For most of 2000 years, we have known the Gospel of Thomas only as a name. In the year 180 of the Common Era, Irenaeus, then Bishop in Lyons France, wrote a book against heresies, and mentioned the Gospel of Thomas as one of the heretical texts. In the years following Irenaeus, the church destroyed all the heretical texts it could get its hands on, including Thomas. Scholars found a Greek fragment of Thomas in the late Nineteenth Century at a town called Oxyrhincus on the Nile. But we didn't have a full text of Thomas until 1945.

It was in that year that an Egyptian peasant boy found some codices in a jar near the village of Nag Hammadi. A codex is a group of papers bound together like a book, as opposed to a scroll. By the time these texts came to the attention of scholars, the boy's mother had already used some of them to start fires.

The remaining Nag Hammadi texts are among the most important finds in biblical scholarship in the last century, and the Gospel of Thomas is the most important². The Nag Hammadi texts are written in Coptic and date from the third century, but scholars believe that they are copies of earlier Greek texts from perhaps the first century. Many of them are Gnostic in their philosophy – the Gnostics were a loose religious movement of Christians: Platonists and others who believed that the path to heaven lay in secret knowledge.

Thomas stands out from the other Nag Hammadi texts in being less Gnostic. It also bears a startling resemblance to Q, the predicted lost gospel. Like the text of Q, Thomas is a sayings gospel – there is very little narrative in it, it consists mostly in sayings and parables of Jesus. Most scholars, James Robinson included, do not think it is Q, but it may be another variant of an early sayings text which was written down after Jesus death. Jesus, remember, was probably illiterate, as were most of his followers. It is reasonable to assume that stories and sayings of Jesus circulated in oral tradition for years after his death until some literate person could write them down.

The last things I want to say before we get to the text itself is that a few years ago New Testament scholar Elaine Pagels wrote a provocative book called *Beyond Belief*, which argues that the Gospel of Thomas existed before the canonical Gospel of John was written, and that John was written as a refutation of Thomas. In Thomas, Jesus offers salvation to everyone, and says that everyone has a spark of divinity – sort of like Emerson; in John, only Jesus is divine, and you don't get to heaven unless you believe in Jesus. In John, Thomas the disciple is made into a buffoon, “doubting Thomas” because he does not believe in Jesus' resurrection.

UUs interested in Jesus find a lot to like in this theory, which is why Elaine Pagels was invited to give the Ware lecture at General Assembly 3 or 4 years ago. We like both Q and Thomas in that they don't have any crucifixion, no resurrection, no atonement, and the kingdom of heaven which Jesus is preaching seems to exist mainly in the heart.

So with that introduction, let's get to the Gospel of Thomas itself.

²Robinson, James M. *The Nag Hammadi Library in English*, 1977

The text of the Gospel of Thomas from the Scholars Version translation published in The Complete Gospels
Prologue

These are the secret sayings that the living Jesus spoke and Didymos Judas Thomas recorded.

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

2 Jesus said, "Those who seek should not stop seeking until they find. 2When they find, they will be disturbed.

3When they are disturbed, they will marvel, 4 and will rule over all."

3 Jesus said, "If your leaders say to you, 'Look, the (Father's) imperial rule is in the sky,' then the birds of the sky will precede you. 2If they say to you, 'It is in the sea,' and then the fish will precede you. 3Rather, the (Father's) imperial rule is inside you and outside you. 4When you know yourselves, then you will be known, and you will understand that you are children of the living Father. 5But if you do not know yourselves, then you live in poverty, and you are the poverty."

4 Jesus said, "The person old in days won't hesitate to ask a little child seven days old about the place of life, and that person will live. 2For many of the first will be last, 3and will become a single one."

5 Jesus said, "Know what is in front of your face, and what is hidden from you will be disclosed to you. 2 For there is nothing hidden that won't be revealed."

6 His disciples asked him and said to him, "Do you want us to fast? How should we pray? Should we give to charity? What diet should we observe?"

2Jesus said, "Don't lie, 3 and don't do what you hate, 4because all things are disclosed before heaven. 5After all, there is nothing hidden that won't be revealed, 6 and there is nothing covered up that will remain undisclosed."

7 Jesus said, "Lucky is the lion that the human will eat, so that the lion becomes human. 2And foul is the human that the lion will eat, and the lion still will become human."

8 And he said, "The human one is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. 2Among them the wise fisherman discovered a fine large fish. 3He threw all the little fish back into the sea, and easily chose the large fish. 4Anyone here with two good ears had better listen!"

9 Jesus said,

Look, the sower went out, took a handful (of seeds), and scattered (them). 2Some fell on the road, and the birds came and gathered them. 3 Others fell on rock, and they didn't take root in the soil and didn't produce heads of grain. 4Others fell on thorns, and they choked the seeds and worms ate them. 5 And others fell on good soil, and it produced a good crop: it yielded sixty per measure and one hundred twenty per measure.

10 Jesus said, "I have cast fire upon the world, and look, I'm guarding it until it blazes."

11 Jesus said, "This heaven will pass away, and the one above it will pass away. 2 The dead are not alive, and the living will not die. 3During the days when you ate what is dead, you made it come alive. When you are in the light, what will you do? 4 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 are going to leave us. Who will be our leader?"

2Jesus said to them, "No matter where you are, you are to go to James the just, for whose sake heaven and earth came into being."

13 Jesus said to his disciples "Compare me to something and tell me what I am like."

2Simon Peter said to him, "You are like a just angel."

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

4Thomas said to him, "Teacher, my mouth is utterly unable to say what you are like."

5 Jesus said, "I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended."

6 And he took him, and withdrew, and spoke three sayings to him.

7When Thomas came back to his friends, they asked him, "What did Jesus say to you?"

8 Thomas said to them, "If I tell you one of the sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and devour you."

14 Jesus said to them, "If you fast, you will bring sin upon yourselves, 2and if you pray, you will be condemned, 3 and if you give to charity, you will harm your spirits. 4When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and heal the sick among them. 5After all, what goes into your mouth won't defile you; what comes out of your mouth will."

15 Jesus said, "When you see one who was not born of woman, fall on your faces and worship. That one is your Father."

16 Jesus said, "Perhaps people think that I have come to cast peace upon the world. 2They do not know that I have come to cast conflicts upon the earth: fire, sword, war. 3 For there will be five in a house: there'll be three against two and two against three, father against son and son against father, 4and they will stand alone."

17 Jesus said, "I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."

18 The disciples said to Jesus, "Tell us, how will our end come?"

2Jesus said, "Have you found the beginning, then, that you are looking for the end? You see, the end will be where the beginning is. 3Congratulations to the one who stands at the beginning: that one will know the end and will not taste death."

19 Jesus said, "Congratulations to the one who came into being before coming into being. 2 If you become my disciples and pay attention to my sayings, these stones will serve you. 3For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. 4Whoever knows them will not taste death."

20 The disciples said to Jesus, "Tell us what Heaven's imperial rule is like."

2He said to them,

It's like a mustard seed. 3(It's) the smallest of all seeds, 4but when it falls on prepared soil, it produces a large branch and becomes a shelter for birds of the sky.

21 Mary said to Jesus, "What are your disciples like?"

2He said,

They are like little children living in a field that is not theirs. 3When the owners of the field come, they will say, "Give us back our field." 4 They take off their clothes in front of them in order to give it back to them, and they return their field to them. 5For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives, and will not let the thief break into their house (their domain) and steal their possessions. 6 As for you, then, be on guard against the world. 7Prepare yourselves with great strength, so the robbers can't find a way to get to you, for the trouble you expect will come. 8 Let there be among you a person who understands. 9When the crop ripened, he came quickly carrying a sickle and harvested it. 10Anyone here with two good ears had better listen!

22 Jesus saw some babies nursing. 2He said to his disciples, "These nursing babies are like those who enter the (Father's) domain."

3They said to him, "Then shall we enter the (Father's) domain as babies?"

4 Jesus said to them, "When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, 5 and when you make male and female into a single one, so that the male will not be male nor the female be female, 6when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, 7then you will enter [the (Father's) domain]."

23 Jesus said, "I shall choose you, one from a thousand and two from ten thousand, 2and they will stand as a single one."

24 His disciples said, "Show us the place where you are, for we must seek it."

2He said to them, "Anyone here with two ears had better listen! 3There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark."

25 Jesus said, "Love your friends like your own soul, 2protect them like the pupil of your eye."

26 Jesus said, "You see the sliver in your friend's eye, but you don't see the timber in your own eye. 2When you take the timber out of your own eye, then you will see well enough to remove the sliver from your friend's eye."

27 "If you do not fast from the world, you will not find the (Father's) domain. 2If you do not observe the Sabbath day as a Sabbath day, you will not see the Father."

28 Jesus said, "I took my stand in the midst of the world, and in flesh I appeared to them. 2 I found them all drunk, and I did not find any of them thirsty. 3My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world empty, and they also seek to depart from the world empty. 'But meanwhile they are drunk. When they shake off their wine, then they will change their ways.'"

29 Jesus said, "If the flesh came into being because of spirit, that is a marvel, 2but if spirit came into being because of the body, that is a marvel of marvels. 3 Yet I marvel at how this great wealth has come to dwell in this poverty."

30 Jesus said, "Where there are three deities, they are divine. 2Where there are two or one, I am with that one."

31 Jesus said, "No prophet is welcome on his home turf; 2doctors don't cure those who know them."

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

33 Jesus said, "What you will hear in your ear, in the other ear proclaim from your rooftops. 2 After all, no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. 'Rather, one puts it on a lampstand so that all who come and go will see its light."

34 Jesus said, "If a blind person leads a blind person, both of them will fall into a hole."

35 Jesus said, "One can't enter a strong man's house and take it by force without tying his hands. 2 Then one can loot his house."

36 Jesus said, "Don't fret, from morning to evening and from evening to morning, about what you're going to wear."

37 His disciples said, "When will you appear to us, and when will we see you?"

2Jesus said, "When you strip without being ashamed, and you take your clothes and put them under your feet like little children and trample them, 3then [you] will see the son of the living one and you will not be afraid."

38 Jesus said, "Often you have desired to hear these sayings that I am speaking to you, and you have no one else from whom to hear them. 2There will be days when you will seek me and you will not find me."

39 Jesus said, "The Pharisees and the scholars have taken the keys of knowledge and have hidden them. 2 They have not entered, nor have they allowed those who want to enter to do so. 3As for you be as sly as snakes and as simple as doves."

40 Jesus said, "A grapevine has been planted apart from the Father. 2Since it is not strong, it will be pulled up by its root and will perish."

41 Jesus said, "Those who have something in hand will be given more, 2and those who have nothing will be deprived of even the little they have."

42 Jesus said, "Be passersby."

43 His disciples said to him, "Who are you to say these things to us?"

2"You don't understand who I am from what I say to you. 3Rather, you have become like the Judeans, for they love the tree but hate its fruit, or they love the fruit but hate the tree."

44 Jesus said, "Whoever blasphemes against the Father will be forgiven, 2and whoever blasphemes against the son will be forgiven, abut whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven."

45 Jesus said, "Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit. 2Good persons produce good from what they've stored up; 3 bad persons produce evil from the wickedness they've stored up in their hearts, and say evil things. 'For from the overflow of the heart they produce evil."

46 Jesus said, "From Adam to John the Baptist, among those born of women, no one is so much greater than John the Baptist that his eyes should not be averted. 2But I have said that whoever among you becomes a child will recognize the (Father's) imperial rule and will become greater than John."

47 Jesus said, "A person cannot mount two horses or bend two bows. 2And a slave cannot serve two masters, otherwise that slave will honor the one and offend the other.

3 "Nobody drinks aged wine and immediately wants to drink young wine. 4Young wine is not poured into old wineskins, or they might break, and aged wine is not poured into a new wineskin, or it might spoil. 5An old patch is not sewn onto a new garment, since it would create a tear."

48 Jesus said, "If two make peace with each other in a single house, they will say to the mountain, 'Move from here!' and it will move."

49 Jesus said, "Congratulations to those who are alone and chosen, for you will find the (Father's) domain. For you have come from it, and you will return there again."

50 Jesus said, "If they say to you, 'Where have you come from?' say to them, 'We have come from the light, from the place where the light came into being by itself, established [itself], and appeared in their image.' 2If they say to you, 'Is it you?' say, 'We are its children, and we are the chosen of the living Father.' 3 If they ask you, 'What is the

evidence of your Father in you?' say to them, 'It is motion and rest.'"

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

2He said to them, "What you are looking forward to has come, but you don't know it."

52 His disciples said to him, "Twentyfour prophets have spoken in Israel, and they all spoke of you."

2He said to them, "You have disregarded the living one who is in your presence, and have spoken of the dead."

53 His disciples said to him, "Is circumcision useful or not?"

2 He said to them, "If it were useful, their father would produce children already circumcised from their mother.

3Rather, the true circumcision in spirit has become profitable in every respect."

54 Jesus said, "Congratulations to the poor, for to you belongs Heaven's domain."

55 Jesus said, "Whoever does not hate father and mother cannot be my disciple, 2 and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me."

56 Jesus said, "Whoever has come to know the world has discovered a carcass, 2and whoever has discovered a carcass, of that person the world is not worthy."

57 Jesus said,

The Father's imperial rule is like a person who had [good] seed. 2His enemy came during the night and sowed weeds among the good seed. 3 The person did not let the workers pull up the weeds, but said to them, "No, otherwise you might go to pull up the weeds and pull up the wheat along with them." 4 For on the day of the harvest the weeds will be conspicuous, and will be pulled up and burned.

58 Jesus said, "Congratulations to the person who has toiled and has found life."

59 Jesus said, "Look to the living one as long as you live, otherwise you might die and then try to see the living one, and you will be unable to see."

60 (He saw) a Samaritan carrying a lamb and going to Judea. 2He said to his disciples, "(. . .) that person (. . .) around the lamb."

3 They said to him, "So that he may kill it and eat it." 4He said to them, "He will not eat it while it is alive, but only after he has killed it and it has become a carcass."

5 They said, "Otherwise he can't do it."

6He said to them, "So also with you, seek for yourselves a place for rest, or you might become a carcass and be eaten."

61 Jesus said, "Two will recline on a couch; one will die, one will live."

2 Salome said, "Who are you, mister? You have climbed onto my couch and eaten from my table as if you are from someone."

3 Jesus said to her, "I am the one who comes from what is whole. I was granted from the things of my Father."

4"I am your disciple."

5" For this reason I say, if one is (whole), one will be filled with light, but if one is divided, one will be filled with darkness."

62 Jesus said, "I disclose my mysteries to those [who are worthy] of [my] mysteries. 2Do not let your left hand know what your right hand is doing."

63 Jesus said,

There was a rich man who had a great deal of money. 2He said, "I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing." 3These were the things he was thinking in his heart, but that very night he died. 4Anyone here with two ears had better listen!

64 Jesus said,

Someone was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests. 2The slave went to the first and said, "My master invites you." The first replied, 3"Some merchants owe me money; they are coming to me tonight. I have to go and give them instructions. Please excuse me from dinner." 4 The slave went to another and said, "My master has invited you." 5The second said to the slave, "I have bought a

house, and I have been called away for a day. I shall have no time." 6 The slave went to another and said, "My master invites you." 7The third said to the slave, "My friend is to be married, and I am to arrange the banquet. I shall not be able to come. Please excuse me from dinner." 8The slave went to another and said, "My master invites you." 9The fourth said to the slave, "I have bought an estate, and I am going to collect the rent. I shall not be able to come. Please excuse me." 10The slave returned and said to his master, "Those whom you invited to dinner have asked to be excused." 11The master said to his slave, "Go out on the streets and bring back whomever you find to have dinner."

12Buyers and merchants [will] not enter the places of my Father.

65 He said,

A [. . .] person owned a vineyard and rented it to some farmers, so they could work it and he could collect its crop from them. 2He sent his slave so the farmers would give him the vineyard's crop. 3They grabbed him, beat him, and almost killed him, and the slave returned and told his master. 4 His master said, "Perhaps he didn't know them." 5He sent another slave, and the farmers beat that one as well. 6Then the master sent his son and said, "Perhaps they'll show my son some respect." 7Because the farmers knew that he was the heir to the vineyard; they grabbed him and killed him. 8 Anyone here with two ears had better listen!

66 Jesus said, "Show me the stone that the builders rejected: that is the keystone."

67 Jesus said, "Those who know all, but are lacking in themselves, are utterly lacking."

68 Jesus said, "Congratulations to you when you are hated and persecuted; 2 and no place will be found, wherever you have been persecuted."

69 Jesus said, "Congratulations to those who have been persecuted in their hearts: they are the ones who have truly come to know the Father. 2 Congratulations to those who go hungry, so the stomach of the one in want may be filled."

70 Jesus said, "If you bring forth what is within you, what you have will save you. 2If you do not have that within you, what you do not have within you [will] kill you."

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

72 A [person said] to him, "Tell my brothers to divide my father's possessions with me."

2 He said to the person, "Mister, who made me a divider?"

3He turned to his disciples and said to them, "I'm not a divider, am I?"

73 Jesus said, "The crop is huge but the workers are few, so beg the harvest boss to dispatch workers to the fields."

74 He said, "Lord, there are many around the drinking trough, but there is nothing in the well."

75 Jesus said, "There are many standing at the door, but those who are alone will enter the bridal suite."

76 Jesus said,

The Father's imperial rule is like a merchant who had a supply of merchandise and then found a pearl. 2That merchant was prudent; he sold the merchandise and bought the single pearl for himself.

3"So also with you, seek his treasure that is unfailing, that is enduring, where no moth comes to eat and no worm destroys."

77 Jesus said, "I am the light that is over all things. I am all: from me all came forth, and to me all attained. 2 Split a piece of wood; I am there. 3Lift up the stone and you will find me there."

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

79 A woman in the crowd said to him, "Lucky are the womb that bore you and the breasts that fed you."

2He said to [her], "Lucky are those who have heard the word of the Father and have truly kept it. 3For there will be days when you will say, 'Lucky are the womb that has not conceived and the breasts that have not given milk.'"

80 Jesus said, "Whoever has come to know the world has discovered the body, 2 and whoever has discovered the body, of that one the world is not worthy."

81 Jesus said, "The one who has become wealthy should reign, 2and the one who has power should renounce (it)."

82 Jesus said, "Whoever is near me is near the fire, 2and whoever is far from me is far from the (Father's) domain."

83 Jesus said, "Images are visible to people, but the light within them is hidden in the image of the Father's light. 2 He will be disclosed, but his image is hidden by his light."

84 Jesus said, "When you see your likeness, you are happy. 2But when you see your images that came into being before you and that neither die nor become visible, how much you will have to bear!"

85 Jesus said, "Adam came from great power and great wealth, but he was not worthy of you. 2For had he been worthy, [he would] not [have tasted] death."

86 Jesus said, "[Foxes have] their dens and birds have their nests, 2but human beings have no place to lie down and rest."

87 Jesus said, "How miserable is the body that depends on a body, 2and how miserable is the soul that depends on these two."

88 Jesus said, "The messengers and the prophets will come to you and give you what belongs to you. 2 You in turn, give them what you have, and say to yourselves, 'When will they come and take what belongs to them?'"

89 Jesus said, "Why do you wash the outside of the cup? 2Don't you understand that the one who made the inside is also the one who made the outside?"

90 Jesus said, "Come to me, for my yoke is comfortable and my lordship is gentle, 2 and you will find rest for yourselves."

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

2He said to them, "You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you do not know how to examine the present moment."

92 Jesus said, "Seek and you will find. 2In the past, however, I did not tell you the things about which you asked me then. Now I am willing to tell them, but you are not seeking them.

93 "Don't give what is sacred to dogs, for they might throw them upon the manure pile. 2Don't throw pearls [to] pigs, or they might . . . it [. . .]."

94 Jesus [said], "One who seeks will find, 2and for [one who knocks] it will be opened."

95 [Jesus said], "If you have money, don't lend it at interest. 2Rather, give [it] to someone from whom you won't get it back."

96 Jesus [said],

The Father's imperial rule is like [a] woman 2who took a little leaven, [hid] it in dough, and made it into large loaves of bread. 3Anyone here with two ears had better listen!

97 Jesus said,

The [Father's] imperial rule is like a woman who was carrying a [jar] full of meal. 2While she was walking along [a] distant road, the handle of the jar broke and the meal spilled behind her [along] the road. 3She didn't know it; she hadn't noticed a problem. 4When she reached her house, she put the jar down and discovered that it was empty.

98 Jesus said,

The Father's imperial rule is like a person who wanted to kill someone powerful. 2While still at home he drew his sword and thrust it into the wall to find out whether his hand would go in. 3Then he killed the powerful one.

99 The disciples said to him, "Your brothers and your mother are standing outside."

2He said to them, "Those here who do what my Father wants are my brothers and my mother. 3They are the ones who will enter my Father's domain."

100 They showed Jesus a gold coin and said to him, "The Roman emperor's people demand taxes from us."

2 He said to them, "Give the emperor what belongs to the emperor, 3give God what belongs to God, 4and give me what is mine.

101 "Whoever does not hate [father] and mother as I do cannot be my [disciple], 2 and whoever does [not] love [father and] mother as I do cannot be my [disciple]. 3For my mother [. . .], but my true [mother] gave me life."

102 Jesus said, "Damn the Pharisees! They are like a dog sleeping in the cattle manger: the dog neither eats nor [lets]

the cattle eat."

103 Jesus said, "Congratulations to those who know where the rebels are going to attack. [They] can get going, collect their imperial resources, and be prepared before the rebels arrive."

104 They said to Jesus, "Come, let us pray today, and let us fast." 2Jesus said, "What sin have I committed, or how have I been undone? 3Rather, when the groom leaves the bridal suite, then let people fast and pray."

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

106 Jesus said, "When you make the two into one, you will become children of Adam, 2and when you say, 'Mountain, move from here!' it will move."

107 Jesus said,

The (Father's) imperial rule is like a shepherd who had a hundred sheep. 2One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. 3After he had toiled, he said to the sheep, "I love you more than the ninety-nine."

108 Jesus said, "Whoever drinks from my mouth will become like me; 2I myself shall become that person, 3and the hidden things will be revealed to him."

109 Jesus said,

The (Father's) imperial rule is like a person who had a treasure in his field but did not know it. 2And [when] he died he left it to his [son]. The son [did] not know (about it either). He took over the field and sold it. 3The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished.

110 Jesus said, "The one who has found the world, and has become wealthy, should renounce the world."

111 Jesus said, "The heavens and the earth will roll up in your presence, 2and whoever is living from the living one will not see death." 3Does not Jesus say, "Those who have found themselves, of them the world is not worthy"?

112 Jesus said, "Damn the flesh that depends on the soul. 2 Damn the soul that depends on the flesh."

113 His disciples said to him, "When will the (Father's) imperial rule come?"

2"It will not come by watching for it. 3 It will not be said, 'Look, here!' or 'Look, there!' 'Rather, the Father's imperial rule is spread out upon the earth, and people don't see it."

114 Simon Peter said to them, "Make Mary leave us, for females don't deserve life."

2 Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. 3For every female who makes herself male will enter the domain of Heaven."