

The Themes of the Gospel of Thomas

There are four basic themes in the Gospel of Thomas. First is the concept of Imperial Rule - what it is, how to find it, and its intrinsic value. The second explores the identity of Jesus and his teachings. The third deals with community relationships, both familial and political. The fourth theme is the dual nature of humanity experienced through our sense consciousness versus our divine nature.

1. Themes of the concept of Imperial Rule

Thomas focuses on a universal God presence, within and without, as opposed to the anthropomorphic God of the Canonicals who cares, judges, provides, intercedes, rewards and punishes. Imperial Rule is the all pervasive order of things, a natural flow of life.

- a. Definitions of Imperial Rule (logoi 3, 20, 46, 57, 76, 96, 97, 98, 107, 109, 113)
- b. Seek & Find the Imperial Rule (logoi 1, 2, 5, 38, 51, 70, 92, 94)
- c. The Worth/Value/Wealth of Imperial Rule (logoi 29, 41, 56, 62, 63, 76, 80, 81, 85, 93, 110, 111)
- d. The Imperial Rule as Light (logoi 11, 24, 33, 50, 77, 83)
- e. The Paradoxes of Duality (logoi 1, 22, 62, 106, 114)
- f. The Trinity and the soul (logoi 30, 44 and 87, 104)
- g. The Teachings in crop allegories (logoi 9, 21, 45, 73)
- h. Relationship to our Heavenly Father in crop allegories (logoi 40, 43) and as a Master Servant relationship (logoi 21, 47, 64, 65, 88)

2. Theme of the Identity of Jesus and His Teachings

2A. Who Jesus Is

The identity of Jesus varies depending on who is doing the identifying. Thomas' Jesus stresses that the desire to know God is the main criteria for knowing God. All teachings (old and new) are valid in their own time. Jesus' teachings are spread with an attitude of sharing without effort, like water naturally flowing downhill. Any shortcomings to the teachings rest with the individual. Positioned in a contrary view, the canonicals have a mission to eradicate the old ways and to evangelize non-believers. The canonicals are heavily laden with post-Easter overtones. John the Baptist is used as a relative measure for Jesus' greatness. Thomas places Jesus' predecessor, John the Baptist, as among the greats. The "Q"ⁱ puts John as the greatest in the human realm.

- a. Identity - logoi 13,(angel, philosopher, unspeakable) #31 (Prophet), #43 (not understood), #46 (relationship to John the Baptist), #52 (living Truth), #61 (One from the whole), #66 (The rejected keystone), #91 (the unknown)
- b. Teachings - (logoi 17, 42, 62, 66, 90)
- c. His power as fire - (logoi 10, 16, 82)

2B. What Jesus Teachers: The Parables

There are 11 Parables (logoi 8, 9, 20, 21, 57, 63, 64, 65, 76, 96/97,107, 109) paralleled in the Synoptic Gospels plus two that only appear in Thomas (logoi 97, 98)

and 7 beatitudes (logoi 18, 19, 49, 58, 68, 69, and 103) compared to Matthew's 9 blessings (Mt. 5:3-11) and Luke's 4 blessings and 4 woes (Lk. 6:20-26).

3. Themes of Communal Relationships

Thomas explores the dual needs of relationships: the need to divide while, at the same time to explore the combining power of love, a kind of detached attachment. The canonicals' clear-cut idea of division reflects the taint of revolution under the suppression of the Romans. There is an emphasis on the destruction of adversaries, outsiders, or the "bad weeds". Thomas stresses peace. The canonicals stress trust and obedience.

- a. Family - literal and allegorical
 - Relationships to our earthly family (logoi 15, 16, 48, 55, 72, 79, 99, 101, 105)
 - Children - child-like as a state of mind (logoi 4, 22, 46)
 - the bridegroom allegories (logoi 75, 104)
- b. Politics - (logoi 12, 13, 39, 100, 102)
- c. Jewish Law (logoi 6, 14, 25, 27, 39, 44, 89, 95, 102, 104)
- d. Conflict - (logoi 16, 21, 32, 35, 71)

4. Themes of the Dual Nature of Humanity:

Thomas focuses on *receiving* the Knowledge by hearing and listening. The canonicals focus on the teachings themselves as they strive to establish the dogma for the church body belief systems. Thomas emphasizes the potential for each human as an individual expression. "Q"¹ uses the potential to evangelize - the potential being not in the individual but the potential to get into heaven.

- a. Clothing (logoi 21, 36, 37, 47, 78)
- b. The paradoxes - (logoi 11, 22, 62, 106, 114)
- c. Humanness - (logoi 8, 17, 67, 86, 114)
- d. Thirst - (logoi 13:5, 28, 47, 74, 108 and Beatitude logoi 2)
- e. Hunger - (logoi 7, 11, 56, 60)
- f. Sight - (logoi 17, 26, 28, 34, 59, 84)
- g. The Body: death and life - (logoi 11, 52, 80, 85, 93, 111)
- h. Relating to duality - (logoi 42, 114)

¹ "Q" is an abbreviation for the German word Quelle or source. It refers to material that is common to the Gospels of Matthew and Luke but not found in Mark.

Thomas' "SERMON ON THE MOUNT "

The Beatitudes or "congratulations sayings" present a style uniquely attributed to Jesus' style of teaching. The sayings echo of a parable because of unexpected twists bestowing reward upon those who would not normally receive one. Because the style is unique to Jesus, the "Congratulations logoi" was also used by followers of Jesus, writing to express viewpoints they envisioned Jesus expressing - based on their unique (and appropriately biased) personal understanding of Jesus' teachings and the application of those teachings to their personal lives. With the exception of logoi 69:2, the Thomas Beatitudes may be attributable to Gnostic disciples of Jesus.

18) [3] Congratulations 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. [3] For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. [4] Whoever knows them will not taste death."

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."

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

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.***"

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.*"

Summation Analysis of Parallels of The Gospel of Thomas and the Canonical gospels.

Comparing the verses of the Gospel of Thomas to the canonical gospels defines Thomas' "Jesus theology" as well as the Markan, Matthean, Lukan, and Johannine theologies. Thomas looks to share knowledge with others, without effort. If the knowledge isn't passed on successfully, it is due to the shortcomings of the individual. The "twin gospels" of Matthew and Luke focus on the shortcomings of the traditional teachers and the Jewish leaders. These power figures are presented as active adversaries to the well-being of Truth seekers for they are accused of knowing and not sharing the Truth. Thomas promotes an acceptance of different teachings, but Matthew and John promote obliteration of varying views.

Thomas focuses on peace - for the individual and the community. The Synoptics are concerned with trust and obedience. Thomas sets an hierarchy within a holy Trinity. The Synoptics have a simple, two leveled arena, with Spirit supreme to humankind.

Thomas talks to a mixed crowd, including the poor. Matthew talks to a Jewish community, Luke to a wealthier, more educated group. John focuses on theological differences. Mark, traditionally, directs his writing to the Jewish Diaspora who are intermingled with Gentiles.ⁱⁱ For Thomas, heaven is an essence, for the Synoptics it is more of a location. Thomas takes a somewhat pantheistic view of God and the Synoptics render allusions to an anthropomorphic God who cares and intervenes.

WHAT JESUS TAUGHT ***according to the Gospel of Thomas***

One of the main themes in Thomas is the mystical Gnostic idea of "Secret Knowledge". This Knowledge is available to everyone and there are several key ways to receive it. The Knowledge is difficult to understand and only a select group will fully grasp the Secrets. The Knowledge is dynamic in nature. It is "*what was before time began*" and adds to what is currently in existence. This body of Knowledge progressively grows within the individual, i.e. it's a dynamic process, not a one-time acquisition.

The major key to receiving the Knowledge is to desire to know - to hunger and thirst after the Knowledge.

* All the Knowledge is already within each individual and it's there now.

* The difference between individuals is that each picks and chooses which parts of the Knowledge they desire. In the process of picking and choosing, the main key is to be true to yourself, detached from the influence of others - even those closest to you (family and loved ones).

* Knowledge can be shared with others but knowledge is not to be (can not be) imposed on others. Others must have the desire to know from within themselves in order to gain the knowledge.

WHO IS Thomas' JESUS ?

Jesus is a rebel, a teacher, a prophet, and a comforter. Jesus is an active participant in bringing Truths to mankind, thus causing a permanent change of consciousness in the world.

Jesus taught that one should relate directly to God, not to him (i.e. Jesus). Jesus disavowed possessing a monopoly ownership of this mystical Knowledge (the Pharisees and scribes have the same knowledge but they won't share it with others). He stressed that he is not a "divider". There is not a privileged "in group" and an "out group", i.e. there is not a group of people "chosen" over others. The Knowledge is available to all.

THE Thomas KNOWLEDGE

1. God is personal and universal. God is within and without.
2. Harm comes from our own thoughts and actions. The key here is that it is the individual's actions.
3. One prepares for life by living with a purpose which encompasses gaining knowledge. Heaven is within, is now, and is the potential for greatness.
4. All works come from a spiritual base and all is Good - in its proper time.

THE Thomas PARADOXES

Life is a paradox. We are all one yet we are each alone. We exist in the duality of physical and spiritual. We are individual in nature yet, at the same time, universal in nature. The Knowledge is pertinent to the individual but it is also universally pertinent. Those who have will receive more and those in want will lose all.

Thomas' SPIRIT

God is a Trinity of beingness, with Spirit supreme. God exists as the father, the source.

The presence and force of Spirit is represented as Imperial Rule, the all powerful, all knowing (omnipotence, omniscience, and omnipresence). It encompasses the entire realm of worldly duality, the male and the female, both ends of the spectrum.

THE Thomas WORLD

The world is an appearance, a reflection of the Truths as we each perceive them. Since the world (and evil) is a matter of individual interpretation, adherence to Jewish law is also a matter of interpretation. Jewish law is based on an idea of cause and effect.

Living in a world of duality, we should give to the less fortunate to try to achieve oneness. (Consider this on all levels - spiritually as well as materially.)

What Jesus Taught

according to the Portions of The Gospel of John paralleled in the Gospel of Thomas

Although both Thomas and John are Gnostic Gospels, only 12 logoi parallel verses in John. This could be attributed to the theory that there were many differing sects of Gnostic groups. (logoi 1, 13, 22, 24, 31, 38, 40, 52, 61, 62, 71, 108)

WHO IS John's JESUS ?

according to the sections paralleled to Thomas in the Gospel of John

Jesus is a Rabbi, Messiah, and Lamb of God - a special sacrifice. He teaches a theology that is different from Judaism. His disciples proclaim His greatness, yet in spite of this, it is common knowledge that Jesus is not recognized at home nor by scholars who are tied to the scriptures. God is Jesus' source for all his gifts, the source from which he came and to which he would return.

John's Jesus separates himself from all others by saying he has abilities greater than others (*Where I'm going, you can't come Jn. 8:21*). John hints at the resurrection and to Jesus' power to overcome anything done by mankind.

THE Johannine KNOWLEDGE

To receive the Knowledge, to experience God's Imperial rule, one must be born of water and spirit. This Knowledge is something which will change everything to the opposite of what it appears to be. There will be a proactive separation from and destruction of those who do not achieve the Knowledge.

THE Johannine PARADOXES

In Truth there is a reversal of the order of things. Those who have will receive more and those in want will lose all.

John's SPIRIT

Light is the expression of an impersonal God. It shines on everyone equally. Likewise Jesus is the light, shining (loving) on all equally and unconditionally.

THE WORLD according to John - no references in parallel verses

What Jesus Taught

according to the Portions of The Gospel of Mark paralleled in the Gospel of Thomas

Of the 73 logoi paralleled by the Synoptics, Mark shares 20 common sayings.
(logoi 4, 5, 9, 13, 20, 22, 25, 27, 31, 35, 41, 44, 48, 62, 65, 66, 71, 99, 100, 107)

Who Is Mark's Jesus?

according to the sections paralleled to Thomas in the Gospel of Mark

Jesus is John the Baptist, Elijah, one of the prophets, the Anointed. In spite of allusions to his greatness, it is common knowledge that Jesus is not respected in his hometown nor by his family. Jesus, in turn, dismisses his family. His official enemies are the Pharisees and Herodians.

Jesus has the power to do things greater than other humans.

Jesus' teachings grew within his followers but they didn't always survive. The teachings were sometimes choked off, for they did not bear fruit for the followers. Sometimes it was the followers who stopped the spread of the word to others. Yet, in spite of these short-comings, for some, the Truth grew larger and larger.

The Markan Knowledge

This Knowledge is the biggest of all knowledge. The Secret Knowledge is brought to light, but not all will understand it. The Knowledge belongs to a special group of people.

If one is steadfast in their conviction, what they say will happen will happen. There is a time of reckoning with God.

The Markan Paradoxes

The appearance of order is sometimes correct and sometimes opposite. (Reflects Thomas)

Mark's Spirit

Eternal sin is blaspheming against Spirit. All else is forgivable. God loves the repentant sinner.

The Markan World

1. The world (the outside) does not harm the individual. It's the individual who affects the world. Love others like yourself.
 2. The disciples try to keep Jesus separate from others, e.g. the children.
 3. The Jewish law does not supersede common sense. The law is to serve the people, not to have the people serve the law.
 4. Spirit has sent many and the people have beaten and killed them.
 5. Human power can be overcome by other human power.
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What Jesus Taught

according to the Portions of

The Gospel of Matthew paralleled in the Gospel of Thomas

Sixty-one Thomas logoi are paralleled in the Gospel of Matthew. Of these 61, **ten** are solely paralleled by Matthew (i.e. These verses do not appear in Mark, Luke or John). In spite of this commonality, there is a marked difference in the redaction of the sayings.

(logoi 2, 4-6, **8**, 9, 13, 14, 16, 20, 21, 22, **23**, 25-27, **30**, 31, **32**, 33- 36, 38, 39, **40**, 41, 44- 48, 54, 55, **57**, 61, 62, 64, 65, 68, 69, **71**, 73, 76, 78, 86, 89, **90**, 91, 92, **93**, 94- 96, 99, 100, 102, 103, 104, **109**.)

WHO IS MATTHEW'S JESUS?

according to the sections paralleled to Thomas in the Gospel of Matthew

Jesus is like John the Baptist, Elijah, Jeremiah, a Prophet. He is the son of Adam, meek and modest. Like Adam, Jesus receives his gifts from God. He acknowledges he has power greater than the temple builders. At the same time, it is common knowledge that Jesus does not receive respect in his home nor in his birth community.

Jesus is teaching knowledge that was offered to and refused by earlier prophets.

Jesus uses questions both as a teaching method and as an opportunity to counsel on inappropriate behavior. Jesus is close to his followers but definitely separate and above (*"among" as opposed to Thomas' "with them"*).

The disciples try to keep outsiders and the "unworthy" away from Jesus (i.e. children). Jesus' adversaries are the scholars, the Pharisees, and the "impostors".

THE Matthean KNOWLEDGE

The Knowledge is what makes things work. All are invited to share God's gift of Knowledge, which in Matthew is more a sharing of God's goodness than knowledge which will empower the individual. All knowledge is available to us, but veiled from us for Truth should not go to the unworthy. Heaven is that which separates the worthy from the worthless. We are only privileged to know part of the Truth by *earning* a full revelation. According to Matthew, we must be detached from everything to achieve the knowledge.

Man is the instrument through which the Truth is spread. Discern the signs of the time. Be true to yourself - do not imitate others. Do your work yourself.

Jesus gives special knowledge to the disciples. Some is to be kept secret and other knowledge is given to them with the responsibility to share it with others. Those who have the knowledge and do not use it, lose it. If those with the knowledge do not perform good works (fruits of their labor), they will be purified with fire.

The work of each individual is important. What one says causes movement in the world. Defiling effects not only the individual, but the universe.

THE Matthean PARADOXES

Those poor in Spirit will be rewarded with Heaven (a richness of Spirit).

Those who have will receive more; those in lack will lose all.

Matthean SPIRIT (God)

God's domain is greater than all the world. All things emanate from God and the presence of God cannot be hidden. God will deliver justice. Offenses against humanity are forgiven. Offenses against Spirit are not.

THE Matthean WORLD

Old law, the Torah, is supreme and does not mix well with new teachings. Jewish law tells us to treat all people like we want to be treated - a sense of world community. This larger, family community is inclusive of other cultures and other foods.

Be on guard against the world. Don't blindly follow the uninformed. There is an elitist separation of people - some are chosen, some are not. (*The "unchosen" include farmers, businessmen - people attached to their earthly business.*) However, it is important to honor your father and mother - whether they are chosen or not. (Resurgence of Jewish law) Recognize your spiritual family. God must be loved more than our worldly family. Don't worry about worldly concerns - God loves you.

People make the law. Worldly things have no lasting value. Mankind has added to the world, but in his works, man has forgotten who owns the world. God and the emperor are separate and apart in their rule. Remember that God is greater than the law. Forgiveness surpasses sacrifice.

Followers beg for more followers to help with the work. Overcome others with force. Be willing to lend to those who ask. Those following Jesus will suffer.

What Jesus Taught according to the Portions of The Gospel of Luke paralleled in the Gospel of Thomas

Fifty-eight Thomas logoi are paralleled in Luke. Sometimes the meanings are similar, sometimes disparaging. There are only **six** verses which are unique parallels between Thomas and Luke. (*logoi* 2, **3**, 4-6, 9, **10**, 13, 14, 16, 20, 21, 22, 25-27, 31, 33-36, 38, 39, 41, 44, 45, 46, 47, 48, 54, 55, 61, 62, **63**, 64-66, 68, 69, **72**, 73, 76, 78, **79**, 86, 89, 91, 92, 94-96, 99, 100, 102, 104, **107**, **113**)

WHO IS Luke's JESUS?

according to the sections paralleled to Thomas in the Gospel of Luke

Jesus is thought to be John the Baptist, Elijah, an Ancient (wise one), a Prophet and Son of Adam. Public knowledge of who Jesus is will bring about Jesus' suffering for Jesus is predestined to purify the world with Spirit. His gifts come from God the Father. Jesus uses healing as an introduction to his teachings. As in Matthew, Jesus teaches with questions and riddles to his followers. Those who hear the teachings (and also follow it with works) are the spiritual family of Jesus.

Jesus is a "Divider" but not in worldly matters. Jesus' adversaries are the legal experts, scholars and ranking priests. He is challenged to cure himself and to do miracles in his hometown.

THE Lukan KNOWLEDGE

All hidden knowledge will be unveiled and lit so that we may see it. (*Twice as much is done to reveal the truth in Luke than in Matthew*) Everyone who asks will receive, but you must earn your right to receive the Truth. It is a privilege.

All knowledge is being distributed. Some is received and some is destroyed. Falsehoods grow with the Truth and choke the Truth out. Some Knowledge matures and spreads. Effortlessly, God's word is self supporting and supporting of others. Love God with all your energy.

The disciples talk about the knowledge in secret until it is time to share it. This knowledge is so valuable that even kings and prophets desired it.

Spirituality and Worldly things are equally important for God made it all. All of earth obeys what man speaks in faith.

Read the warnings of humanity as well as you read nature's signs.

THE Lukan PARADOXES

Those who have receive more. Those without lose what they have.

Triple Parallel with Thomas.

Lukan SPIRIT

God's Imperial Rule is an omnipresent entity outside of ourselves. Imperial Rule spreads naturally until it affects everything. Blasphemes against Spirit are not forgiven. (Blasphemes against Jesus are.)

God takes care of us because he loves us and we don't take anything for granted.

THE Lukan WORLD

(Much of this section is "Q" material, paralleled in Matthew.)

There is a time for adherence to Jewish law. Jewish law tells us to treat all people like we want to be treated. Guard against the world. The world is filled with helpless people (children).

Followers of Jesus will be ostracized and denounced as evil. One needs weapons to prepare for the inevitable assault of the world. The strongest will win.

(Mk./Q) Evil is only in what is being said.

John the Baptist is the finest man. God's people are greater than John. The wealthy don't recognize John's greatness. There is a time for dividing the chosen from the unchosen. Some of the unchosen include farmers and married men. The followers beg for more followers to help with the work. It is important to save the sinner.

One must detach from all family relationships, even love of self.

God gives freely to those who ask. The poor are blessed with power. The hungry will be blessed with plenty. At any minute we can leave this worldly plane and all worldly things will mean nothing. Rid yourself of the burden of possessions.

Man has rejected three representatives from God, killing the last one.

THE "Q" VERSES

PARALLELED WITH THE GOSPEL OF THOMAS

The following 52 Thomas logoi sophon are paralleled in both Matthew and Luke, but not in Mark. This indicates these verses may be considered as Q parallels to Thomas. About half of the Thomas logoi may have been included in a similar sayings Gospel, known as Quelle or Q.

logoi 2, 4-6, 9, 13, 14, 16, 20-22, 25-27, 31, 33-36, 38, 39, 41, 44, 45-48, 54, 55, 61, 62, 64-66, 68, 69, 73, 76, 78, 86, 89, 91, 92, 94-96, 99, 100, 102, 103, 104, 113

A verse by verse comparative analysis of the
Gospel of Thomas
with parallel verses in the
canonical gospels of
Mark, Matthew, Luke and John

NOT TASTE DEATH

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

Jn. 8:51-52 I swear to God, all who obey my teaching will certainly never die. (To this the Judeans retorted, "Now we're certain you're out of your mind! Even Abraham died, and so did the prophets, and here you are claiming) All who obey my teaching will certainly never taste death.

BEGINNING & END

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

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

FIVE TREES

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. [3] For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. [4] Whoever knows them will not taste death."

COMMENTARY on logoi 1, 18, 19

THOMAS hints at an influence of the Mystery Religion - a secret knowledge which allows the successful student to overcome the physical world. This is most likely an Essene or Gnostic influence of interpretation of Jesus' life and teachings.

JOHN focuses on a theological difference between his sect of Jesus followers and the Judeans. The Judeans may have evolved into the Sadducees who did not believe in life after death.

SEEK & FIND

2) Jesus said, "Those who seek should not stop seeking until they find,."

[2] When they find, they will be disturbed.

[3] When they are disturbed, they will marvel, and

[4] will reign over all."

SEEK & FIND

92) Jesus said, "Seek and you will find."

[2] In 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.” **No Parallels**

SEEK & KNOCK

94) Jesus (said), “One who seeks will find, [2] and for (one who knocks) the door will be opened.”

Mt. 7:7-8 /Lk. 11:9-10 Ask- it'll be given to you;
seek- you'll find;
knock-it'll be opened for you. Rest assured:
everyone who asks receives; everyone who seeks finds;
and for the one who knocks it is opened.

COMMENTARY on logoi 2, 92, 94

Thomas takes the stand that not every one will “seek” (*Those who*). The post script (2:2-4) acknowledges the difficulty of accepting the theology they will uncover at the end of their seeking. In the corresponding logoi, the desire of the seeker is again emphasized. This implies a small, elite group of seekers who are ready to take on the challenge.

Matthew and Luke present the “seeking” as more casual invitation. Less foreboding than Thomas’ version, it would have had a more universal appeal. There is an “assurance”

as opposed to Thomas’ warning.

WITHIN YOU

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. [2] If they say to you, ‘It is in the sea,’ then the fish will precede.

[3] Rather, the (Father’s) Imperial rule is within you and it is outside you.

KNOW YOURSELVES

3) [4] *When you know yourselves then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves then you live in poverty, and you are the poverty.”*

No parallels

COMING OF THE NEW WORLD

51) His disciples said to him, “When will the rest for the dead take place, and when will the new world come?” [2] He said to them, “What you are looking forward to has come, but you don’t know it.”

COMING OF GOD’S IMPERIAL RULE

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!’ [4] Rather, the Father’s imperial rule is spread out upon the earth, and people don’t see it.”

Canonical Parallel

Lk. 17:20-21 ... You won't be able to observe the coming of God's imperial rule. People are not going to be able to say, "Look, here it is!" Or "Over there!" On the contrary, God's imperial rule is right there in your presence.

COMMENTARY logoi 3, 51, 113

THOMAS describes Imperial rule as that which is inside and out - more of an essence than a place. **LUKE** presents God's Imperial rule as a separate entity. "in your presence" is outside of you as opposed to Thomas' inside AND out.

BOTH pronounce the immediacy of the Imperial rule as opposed to other discussions of the apocalypse and end times.

PLACE OF LIFE

- 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.

Related verse: Mt. 11:25/ Lk. 10:21 I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the learned but revealed them to the untutored...

FIRST & LAST (End of The Good Employer Parable)

- 4) [2] *For many of the first will be last,*

Mk 10:31 Many of the first will be last and of the last many will be first.
Related verse Mk. 9:35 If anyone wants to be number one, that person has to be last of all and servant of all.
Mt. 19:30 Many of the first will be last, and of the last many will be first.
Mt. 20:16 The last will be first and the first last.
Lk. 13:30 And remember, those who will be first are last, and those who will be last are first.

- 4) [3] and will become a single one.”

COMMENTARY on logoi 4

The nature of these verses alludes to a teaching of a lack of hierarchy among the followers of Jesus against a movement within the group towards a hierarchy or at least an “in group” and an “out group”. Similar references are seen in Mt. 20:20-21 when the mother of the sons of Zebedee asked that her sons be placed at Jesus right and left hand, in other words, above the other disciples.

THOMAS: *logoi 4:1* reflects that the Truth is born with us. This furthers the ideas from *logoi 3* that the Imperial rule is within us now. **Matthew/Luke** present a Truth which is a revelation from God, not as a revelation from within..

THOMAS: *logoi 4:2* A simple observation that the appearance of order or worthiness is not absolutely true nor is it absolutely false. For some it will hold, for others it will be reversed. **Mark/ Mt. 19:30/Luke** hold to the gist of Thomas. **Mt. 20:16:** This saying becomes the end of the parable of the Good Employer who pays his employees differently, but in accord with whatever the original agreement was. The parable explains that when you do the work, you get the reward, whether you start at the beginning or just before the end. This could have been a reference to an apocalypse.

HIDDEN & REVEALED

- 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 will not be revealed.**

Mk. 4:22 After all, there is nothing hidden except to be brought to light, nor anything secreted away that won’t be exposed.
Mt. 10:26 After all, there is nothing veiled that won’t be unveiled, or hidden that won’t be made known.

Lk. 12:2 There is nothing veiled that won't be unveiled, or hidden that won't be made known.
Lk. 8:17 After all, there is nothing hidden that won't be brought to light, nor secreted away that won't be made known and exposed.

BURIED & RAISED

5) [3] And there is nothing buried that will not be raised.)

No Parallels

HIDDEN & REVEALED LOGOI 6

5) [5] **After all, there is nothing hidden that will not be revealed,**

5) [6] and there is nothing covered up that will remain undisclosed."

COMMENTARY on logoi 5

The idea that at some point everything that is not known or that is hidden will be revealed is an idea common to Thomas and the Synoptic Gospels. It is one of the few ideas which is reported so similarly. The differences are exhibited in the similes used for the revealing.

THOMAS	MARK	MATTHEW	LUKE
revealed	Light	Veil	Light & Veil

The Synoptics suggest that some ritual will occur as the knowledge becomes known - e.g. a ritual involving light or a veil - something that will make the seeing of the Truth more clear. It's interesting to observe the emphasis on seeing in this section since "hearing" is the sense to which the New Testament more usually refers. (See logoi 8, page 27)

ON LIES

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?

[2] Jesus said, "Don't lie,

The Golden Rule

[3] and don't do what you hate,

Mt. 7:12/ Lk. 6:31 Consider this: Treat people in ways you want them to treat you. (This is the whole of the Law and the Prophets)

COMMENTARY on logoi 6

THOMAS: Focuses on being true to yourself ("Don't do what YOU hate"), relationship with yourself. **Mt./Lk** Focus is on the interaction between "you" and "others", community relationships.

THE WISE FISHERMAN PARABLE

8) And he said, The human one is like a wise fisherman who cast his net into the sea and drew it up full of little fish. [2] Among them the wise fisherman discovered a fine, large fish. [3] He threw all the little fish back into the sea, and easily chose the large fish.

Mt. 13:47-48 Once more: Heaven's imperial rule is like a net that is cast into the sea and catches all kinds of fish. When the net is full, they haul it ashore. Then they sit down and collect the good fish into baskets, but the worthless fish they throw away.

COMMENTARY on logoi 8

Thomas pertains to the individual's relationship to knowledge. Matthew presents Heaven's imperial rule as acting upon man.

THOMAS: Man is represented as the "discerning fisherman", the mind that chooses.

Matthew: Heaven is the net which encompasses all but judges some as worthless.

TWO GOOD EARS

8) [4] *Anyone here with two good ears had better listen!*

Mk. 4:9 etc. And as usual he said, "Anyone here with two good ears had better listen!"

21) [10] *Anyone here with two good ears had better listen!*

24) [2] He said to them, "Anyone here with two ears had better listen!"

65) [8] *Anyone here with two ears had better listen!*

96) [3] *Anyone here with two ears had better listen!*

COMMENTARY on logoi 8:4, 21, 24, 65, 96

This expression was likely a common expression of the day, possibly equivalent to a modern day term like "better listen up!"ⁱⁱⁱ

Hearing is the sense of the Bible in the Old and New Testament so it would seem particularly appropriate that this colloquialism was used by Jesus to emphasis important points.

THE PARABLE OF THE SOWER

9) Jesus said, *Look, the sower went out, took a handful (of seeds), and scattered (them).* [2] *Some 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.* [4] *Others 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.*

Mk. 4:3-8 / Mt. 13:3-8 This sower went out to sow. While he was sowing, some seed fell along the path, and the birds came and ate it up. Other seed fell on rocky ground where there wasn't much soil, and it came up right away because the soil had no depth. But when the sun came up it was scorched, and because it had no roots it withered. Still other seed fell among thorns, and the thorns came up and choked it, (so that it produced no fruit- not in Mt.). Finally, some seed fell on good earth and started producing fruit.

Mk. Only the seed sprouted and grew: one part has a yield of thirty, another part sixty, and a third part one hundred.

Mt. One part had a yield of one hundred, another a yield of sixty, and a third a yield of thirty.

Lk. 8:5-8 A sower went out to sow his seed; and while he was sowing, some seed fell along the path and was trampled under foot, and the birds of the sky ate it up. Other seed fell on the rock; when it grew, it withered because it lacked moisture. Still other seed fell among thorns; the thorns grew with it and choked it out. Other seed fell on fertile earth; and when it matured, it produced fruit a hundred fold.

COMMENTARY on logoi 9

This parable of Jesus was modified by the various groups to express how they saw the teachings being distributed and received.

<i>Subject</i>	<u>THOMAS</u>	<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>
9:1 Sower	<i>"handful of seeds" implies there is lots more available knowledge</i>		Sowing without limitation All knowledge is being distributed	
9:2 birds	<i>gathered</i>	ate	ate	trampled & eaten
9:3 rock	<i>didn't take root</i>	grew but didn't survive the sun (light)		grew but lacked moisture
9:4 thorns	<i>choked and worms ate (death)</i>	choked it choked it no fruit		grew with it and choked it
•	stopped spread of word and it died off	stopped spread of word to others		lies grew with the Truth and stopped it
9:5	good soil/good crop	good earth/produced fruit		fertile earth/matured
•	truth spread and grew	truth produced a second generation of "fruit"		
9:6 yield	60 & 120	30, 60, 100	100, 60, 30	100
•	the word doubles	Three sections of varying yields		Simply multiplies

FIRE ON EARTH

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

Lk. 12:49 I came to set the earth on fire, and how I wish it were already ablaze!

COMMENTARY on logoi 10

THOMAS puts Jesus in the role of an active participant in the process of bringing the light of Truth to the world. Jesus' participation is successful - he has done his work (I have cast fire) and his further participation is simply to guard the blaze.

Luke places Jesus in a limited role. Jesus has the goal or the pre-destination of setting the earth on fire but he hasn't accomplished it yet and is simply wishing that his deed was done.

WHO AM I?

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

[2] Simon Peter said to him, "You are just like an angel."

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

[4] Thomas 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.

[7] When 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."

Mk. 8:27-30 What are people saying about me? In response they said to him, "(Some say you) are John the Baptist, and other Elijah, but others 'One of the prophets'." But he continued to press them, "What about you, who do you say I am?" Peter responds to him, "You are the Anointed!" And he warned them not to tell anyone about him.

Mt. 16:13-20 What are people saying about the son of Adam? They said “Some (say, ‘He is) John the Baptist,’ but others ‘Elijah,’ and others ‘Jeremiah or one of the prophets.’ ” He says to them, “What about you, who do you say I am?” And Simon Peter responded, “You are the Anointed, the son of the living God.” And in response Jesus said to him, “You are to be congratulated Simon son of Jonah, because flesh and blood did not reveal this to you but my Father who is in heaven. Let me tell you, you are Peter, the Rock, and on this very rock I will build my congregation, and the gates of Hades will not be able to overpower it. I shall give you the keys of Heaven’s domain, and whatever you bind on earth will be considered released in heaven.” Then he ordered the disciples to tell no one that he was the Anointed.

Lk 9:18-21 “What are the crowds saying about me?” They said in response, “(Some say, ‘You are) John the Baptist,’ while others (say) ‘Elijah’, and still others (claim), ‘One of the ancient prophets has come back to life.’ “ Then he said to them, “What about you, who do you say I am?” And Peter responded, “God’s Anointed!” Then he warned them, and forbade them, to tell this to anyone, adding, “The son of Adam is destined to suffer a great deal, be rejected by the elders and ranking priests and scholars, and be kill and, on the third, day, be raised.”

Jn. 1:35-42 The next day John was standing there again with two of his disciples. When he noticed Jesus walking by, he says, “Look, the lamb of God.” His two disciples heard him (say this), and they followed Jesus. Jesus turned around, saw them following, and says to them, “What are you looking for?” They said to him, “Rabbi, (which means Teacher), “where are you staying?” He says to them, “Come and see.” They went and saw where he was staying and spent the day with him. It was about four in the afternoon. Andrew, Simon Peter’s brother, was one of the two who followed Jesus after hearing John (speak about him). First he goes and finds his brother Simon and tells him, “We have found the Messiah” (which is translated Anointed), and he took him to Jesus. When Jesus laid eyes on him, he said, “You’re Simon, John’s son; you’re going to be called Kephas (which means Peter {or rock}).

See also Jn 6:68-69 Simon Peter replied to him, “Lord is there anyone we can turn to? You have the words of real life!

COMMENTARY ON logoi 13

Although it is doubtful Jesus ever titled himself, this passage gives wonderful insight into how his followers viewed him and how the Jesus sects varied under different leaders after Jesus’ transition.

THOMAS: Jesus inquires of his disciples their opinion or insight of him - possibly to test their understanding.

Mark/Matthew/Luke: Jesus asks the disciples what OTHERS are saying of him

Mark: “the people”

Matthew: reference to Jesus as the “Son of Adam”

Luke: crowds - implies that is a larger group of people than represented in Mark or Matthew

John: Jesus doesn’t ask. The disciples label his greatness without being coaxed

<u>THOMAS</u>	<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>	<u>JOHN</u>
Angel	John(Baptist)	John (Baptist)	John (Baptist)	Lamb of God
Philosopher	Elijah	Elijah	Elijah	Rabbi
“Beyond Words”	Prophet	Jeremiah	Ancient	Messiah
(Secret)	Anointed	Prophet	Prophet	(Anointed)

<u>THOMAS</u>	<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>	<u>JOHN</u>
<i>Interpretation of the “Titles”</i>				

Divine	Reincarnation of Divine	Reincarnation	Reincarnation	Prophecy Fulfillment
<u>Dispensing the information as to who Jesus is</u>				
Tells Thomas to keep secret from other disciples <u>THOMAS</u>	don't tell anyone <u>MARK</u>	tell no one	warned them forbade them <u>MATTHEW</u> <u>LUKE</u>	<u>JOHN</u>
<u>Effect of "Telling"</u>				
Disciples will stone Thomas	N/A	N/A	Son of Adam will will suffer, be rejected be killed & raised	N/A

FASTING, PRAYER, CHARITY

14) Jesus said to them, "If you fast, you will bring sin upon yourself, [2] and if you pray, you will be condemned, [3] and if you give to charity, you will harm your spirits.

Mt. 6:2-8 "For example, when you give to charity, don't bother to toot your own horn as some phony pietists do in houses of worship and on the street. They are seeking human recognition. I swear to you, their grandstanding is its own reward. Instead, when you give to charity, don't let your left hand know what your right hand is doing so your acts of charity may remain hidden. And your Father, who has an eye for the hidden, will applaud you."

"And when you pray, don't act like phonies. They love to stand up and pray in houses of worship and on street corners, so they can show off in public. I swear to you, their prayers have been answered! When you pray, go into a room by yourself and shut the door behind you. Then pray to your Father, the hidden one. And your Father, with his eye for the hidden, will applaud you. And when you pray, you should not babble on as the pagans do. They imagine that the length of their prayers will command attention. So don't imitate them. After all, your Father knows what you need before you ask.

COMMENTARY on logoi 14:1-3

THOMAS teaches it is the act itself which causes harm or the participant's lack of understanding in regards to the ritual.

Matthew is teaching to be true to yourself - do not imitate.

EAT WHAT IS PROVIDED

14) [4] ***When 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.

Lk. 10:8-9 Whenever you enter a town and they welcome you, eat whatever is set before you. Cure the sick there and tell them, "God's imperial rule is closing in."

Lk 10:3 Stay at that one house, eating and drinking whatever they provide, for the workers deserve their wages.

COMMENTARY on logoi 14:4

THOMAS ministers to the rural area and stresses that the disciples are no better or worse than those to whom they minister. It also tells them to rise above the old dietary laws. Healing is an important part of the ministry. **Luke** ministers to the towns and uses healing as an entry to preaching. There is also a comment about deserving their wages which was probably a later comment and is reminiscent of Paul's first letter to the Corinthians (I Cor. 3:8-9).

"The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God's servants, working together; you are God's field, God's building."

WHAT GOES IN

14)[5] **After all, what goes into your mouth will not defile you; rather it's what comes out of your mouth that will defile you."**

Mk. 7:14/Mt. 15:11 It's not what goes into a person from the outside that can defile; rather it's what comes out of the person that defiles.

FASTING & SABBATH

27) "If you do not fast from the world, you will not find the (Father's) domain.

[2] If you do not observe the Sabbath as a Sabbath, you will not see the Father."

Mk. 2:18-20 ..John's disciples and the Pharisees were in the habit of fasting, and they come and ask him, "Why do the disciples of John fast, and the disciples of the Pharisees, but your disciples don't?" And [Jesus] said to them, "The groom's friends can't fast while the groom is present, can they? So long as the groom is around, you can't expect them to fast. But the days will come when the groom is taken away from them, and then they will fast on that day."

Mt. 9:14-15 Then the disciples of John come up to him, and ask: "Why do we fast, and the Pharisees fast, but your disciples don't?" And Jesus said to them, "The groom's friend can't mourn as long as the groom is present, can they? But the days will come when the groom is taken away from them and then they will fast.

Lk. 5:33-35 They said to him, "The disciples of John are always fasting and offering prayers, and so are those of the Pharisees, but yours just eat and drink." And Jesus said to them, "You can't make the grooms friends fast as long as the groom is present, can you? But the days will come when the groom is taken away from them, and then they will fast, in those days."

Mk. 2:23-28 It so happened that he was walking along through the grain fields on the Sabbath day, and his disciples began to strip heads of grain as they walked along. And the Pharisees started to argue with him: "See here, why are they doing what's not permitted on the sabbath day?" And he says to them: "Haven't you ever read what David did when he found it necessary. When both he and his companions were hungry? He went into the house of God, when Abiathar was high priest, and ate the consecrated bread, and even gave some to his men to eat. No one is permitted to eat this bread, except the priests!" And he continued: "The sabbath day was created for Adam and Eve, not Adam and Eve for the sabbath day. So, the son of Adam lords it even over the sabbath day."

Mt. 12:1-8 On that occasion Jesus walked through the grain fields on the sabbath day. His disciples were hungry and began to strip heads of grain and chew on them. When the Pharisees saw this, they said to him, "See here, your disciples are doing what's not permitted on the sabbath day." He said to the, "Haven't you read what David did when he and his companions were hungry? He went into the house of God, and ate the consecrated bread, which no one is permitted to eat - not even David or his companions - except the priests alone! Or

haven't you read in the Law that during the sabbath day the priests violate the sabbath in the temple and are held blameless? Yet I say to you, someone greater than the temple is here. And if you had known what this means, 'It's mercy I desire instead of sacrifice, 'you would not have condemned those who are blameless. Remember, the son of Adam lords it over the sabbath day.

Lk. 6:1-5 It so happened that he was walking through grain fields on a sabbath day and his disciples would strip some heads of grain, husk them, in their hands, and chew them. Some of the Pharisees said, "Why are you doing what's not permitted on the sabbath day?" And Jesus answered them, "Haven't you read what David did when he and his companions were hungry? He went into the house of God, took and ate the consecrated bread himself, and gave some to his men to eat. No one is permitted to eat this bread except the priests alone." And he used to say to them, "The son of Adam lords it over the sabbath day.

WHAT SIN?

104) They said to Jesus, "Come, let us pray today and let us fast." [2] Jesus said, "What sin have I committed, or how have I been undone?"

[3] Rather, when the groom leaves the bridal suite, then let people fast and pray."

Mk. 2:20/ Mt. 9:15b/ (Lk. 5:35) But the days will come when the groom is taken away from them, and then they will fast, on that day." (*in those days*)

COMMENTARY on 14:5, 27, 104

From the amount of related verses and logoi, there is a sense of an emergence of a new paradigm on Jewish law (soon to become Christian law).

Thomas relates to the individual ("your mouth") while **Mark/Matthew** take a more universal approach (into a person from the *outside*). **Mk./Mt.** become inclusive of the invading cultures, such as the Romans, as well as foods. "Defiles" is also used in an universal manner, meaning that "defiling" affects more than the individual.

NOT PEACE, BUT CONFLICT

16) Jesus said, "Perhaps people think that I have come to cast peace upon the world. [2] They 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, 4) and they will stand alone."

Lk. 12:51-53 Do you suppose I came here to bring peace earth? No, I tell you on the contrary: conflict. As a result, from now on in any given house there will be five in conflict, three against two and two against three. Father will be pitted against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.

Mt. 10:34-36 Don't get the idea that I came to bring peace on earth. I did not come to bring peace but a sword. After all, I have come to pit a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. A person's enemies are members of the same household.

Based on prophet **Micah 7:5-6** *Put no trust in a friend, have no confidence in a loved one; guard the doors of your mouth from her who lies in your embrace; for the son treats the father with contempt, the daughter rises up against the mother, the daughter-in-law against her mother-in-law; your enemies are members of your own household. NRSV*

COMMENTARY on logoi 16

This idea may be based on words of the prophet Micah. However, each of the authors has a slightly different perspective or interpretation. Once again, **Thomas** ends with the focus on the individual while **Luke** and **Matthew** encompass a larger family community. The end of the verses in **Luke** and **Matthew** are directly from Micah, though each chooses a different perspective.

	<u>THOMAS</u>	<u>LUKE</u>	<u>MATTHEW</u>
Condition	Perhaps	Suppose	Don't get the idea
Illusion	Cast peace	Bring peace	Bring peace
Purpose	cast Conflicts	conflict	a sword
	Fire, Sword, War		
The House	5 in a house	5 in conflict	N/A
The conflict	Three against two	three against two	N/A
	Two against three	two against three	
The Family	father against son	father pitted against son	
	son against father	son against father	pit a man against his father
		mother against daughter	
		daughter against mother	daughter against her mother
		mother-in-law against daughter-in-law	
		daughter-in-law against mother-in-law	
	they will stand alone		enemies are members of household

Also see logoi 21, The Parable of the Homeowner and the Burglar

THE PARABLE OF THE MUSTARD SEED

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

[2] He said to them, **It's like a mustard seed.** [3] **(It's) the smallest of all seeds,** [4] **but when it falls on prepared soil, it produces a large plant and becomes a shelter for the birds of the sky.**

Mk. 4:30-32 To what should we compare God's imperial rule, or what parable should we use for it? Consider the mustard seed: When it is sown on the ground, though it is the smallest of all the seeds on earth, - yet when it is sown, it comes up, and becomes the biggest of all garden plants, and produces branches, so that the birds of the sky can nest in its shade.

Mt. 13:31-32 Heaven's imperial rule is like a mustard seed, which a man took and sowed in his field. Though it is the smallest of all seeds, yet, when it has grown up, it is the largest of garden plants, and becomes a tree, so that the birds of the sky come and roost in its branches.

Lk. 13:18-19 What is God's imperial rule like? What does it remind me of? It is like a mustard seed which a man took and tossed into his garden. It grew and became a tree, and the birds of the sky roosted in its branches.

COMMENTARY on logoi 20

The Parable of the Mustard Seed is a great example of how a well-established teaching of Jesus' is heard or interpreted by various schools of thought. Thomas, as possibly the earliest version, is the most succinct. Thomas presents Imperial rule as the smallest seed with a potential for tremendous manifestation. Mark adds the comparative measure of "biggest" to explain the power of Imperial rule; Luke turns the mustard bush into a "tree" to enlarge the concept, and

Matthew and Luke introduce man as the sower of the mustard seed, the instrument through which the Imperial rule grows. The role of imperial rule also evolves from a shelter (temporary housing from adverse conditions) to a place to nest (to procreate) to a place to roost (to take up housekeeping).

compare to mustard seed	THOMAS like	MARK consider	MATTHEW like	LUKE like
How it grows Size of plant	falls to ground Large	sown (purposeful) biggest of all garden plants branches	Man sows largest of all garden plants becomes a tree	Man took & tossed tree
Capability	shelter for birds of the sky	nest in its shade	roost in its branches	roosted in its branches

CHILDREN IN A FIELD

21) Mary said to Jesus, “What are your disciples like?” [2] He said, “They are like little children living in a field that is not theirs. [3] When 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. “

No Parallels. See logoi 22

THE PARABLE OF THE HOMEOWNER AND THE BURGLAR

[5] For 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. [7] Prepare 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.

FOREWARNED

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.*”

Mt. 24:43-44/Lk./ 12:39-40) Mark this well: if the homeowner had known when (*what time*) the burglar was coming, he would have been on guard and not have allowed anyone to break into his house. (*he would not have let anyone break into his house.*) (By the same token), you too should be prepared. Remember, the son of Adam is coming when you least expect it..

COMMENTARY on logoi 21 and 103

The Parable of the Homeowner and the Burglar can be viewed as rebel advice for the political insurrection of the first century or as advise for the end times. There is a difference in tense which probably reflects the time it was written. **Thomas**, the earlier version is in a preparatory, future sense (*will be*, etc.). **Matthew** and **Luke** are after the fact, past tense (*had known*). **Thomas**’ reference to domain is a broader yet more personal definition of the homeowner’s possession as domain makes an inference of a sense of authority. **Mt./Lk.** simply say house - the place of residence. There is a warning to be on guard against the world. This broadens the warnings from logoi 16 which warns of conflicts within the house.

	<u>THOMAS</u>	<u>MATTHEW/LUKE</u>
time of knowledge	know(present)	had known (past) when (general) /time (more specific)
arrival of thief	is coming	was coming
break in...	house (domain)	house
preparation	guard against the world	prepare yourself /be prepared
future event	trouble will come	son of Adam is coming

SICKLE & HARVEST (Parable of the Patient Husbandman)

21) [9] *When the crop is ripened, he came quickly carrying a sickle and harvested it.*

Mk. 4:29 But when the grain ripens, all of a sudden (that farmer) sends for the sickle, because it's harvest time.

COMMENTARY on logoi 21

Thomas portrays a preparedness since the harvester comes carrying the sword. **Mark's** farmer has to send for the sickle. There is a sense that the ripening of the grain catches the farmer unawares. **Thomas'** crop has a broader, more universal sense than **Mark's** grain which is very specific.

CHILDREN IN GOD'S DOMAIN

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

[3] They 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, [6] when 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, [7] then you will enter [the (Father's) domain.]"

Jn. 3:3,5 Jesus replied to him, "As God is my witness: No one can experience God's imperial rule without being reborn from above." Jesus replied, "As God is my witness: No one can enter God's domain without being born of water and spirit.

Mk. 10:13-16 And they would bring the children to him so he could lay hands on them, but the disciples scolded them. Then Jesus grew indignant when he saw this and said to them: "Let the children come up to me, don't try to stop them. After all God's domain is peopled with such as these.

Mt. 18:3 and said, "I swear to you, if you don't do an about-face and become like children, you will never enter Heaven's domain.

Mt. 19:13-15 Then little children were brought to him so he could lay his hands on them and pray, but the disciples scolded them. Now, Jesus said, "Let the children alone. Don't try to stop them from coming up to me. After all, Heaven's domain is for children such as these.

Lk. 18:15-17 They would even bring him their babies so he could lay hands on them. But when the disciples noticed it, they scolded them. Jesus called for the infants and said, "Let the children come up to me and don't try to stop them. After all, God's domain is peopled with such as these.

COMMENTARY on logoi 22

There are multiple attestations of Jesus' reference to being like little children, though each group puts a slightly different spin on the concept. Thomas' "nursing babies" create an

image of a natural, innocent receiving of nourishment. John calls for a ritual of “water and spirit”. The Synoptics draw a parallel to Jesus having an interaction with the children of a village and his using this display as an example for his disciples, even “scolding his disciples” for trying to keep the innocents from him.^{iv}

Clement of Alexandria reproduces the dialogue more fully in Stromata, ascribing part of it to Salome.²

“Salome said, “How long will men die?”

The Lord replied, “As long as you women bring forth.”

Salome replied, “I did well then, by not bringing forth.”

“The Lord said, Eat every plant, but do not eat the one which contains bitterness. (Gen. 3:16)

Salome asked when what she was inquiring about would be known.

The Lord said, “When you trample on the garment of shame, and when the two become one, and the male with the female neither male nor female.”

Also: The Savior himself said, “I came to destroy the works of the female.”

	<u>THOMAS</u>	<u>JOHN</u>	<u>MARK/LUKE</u>	<u>MATTHEW</u>
Innocence	nursing babies	reborn from above	people ...such such as these	become like children

ONE FROM A THOUSAND

23) Jesus said, “I shall choose you, one from a thousand and two from ten thousand, [2] and they will stand as a single one.”

Related: Mt. 22:14 After all, many are called, but few are chosen.

Associated logoi

ALONE & CHOSEN

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.”

WEDDING CHAMBER

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

TWO INTO ONE

106) Jesus said, “When you make the two into one, you will become children of Adam.

And 16) 4) and they will stand alone.”

COMMENTARY on logoi 23, 49, 75, 106

THOMAS teaches the paradox all are one and yet we must go through this process alone. **MATTHEW** has a more competitive flavor - elitist segregation, emphasizing that some will be chosen over others. Matthew is known for his emphasis on Jewish law and this might be a reflection of the Moses of the Hebrew culture.

² The Secret Sayings of Jesus, p. 35

TWO GOOD EARS

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

[2] He said to them, *“Anyone here with two ears had better listen!”*
See: *logoi 8:4*

THE WORLD’S LIGHT

[3] There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark.”

Jn. 8:12 Jesus spoke out again, saying to them, “I am the light of the world. My followers won’t ever have to walk in the dark; no, they’ll have the real light.

Jn. 9:5 So as long as I am in the world, I am the light of the world.

Jn. 11:9-10 ... Those who walk during the day won’t stumble; they can see by this world’s light. But those who walk at night are going to stumble, because they have no light to go by.

Related verses Jn. 1:4-5 In it was life, and this life was the light of humanity. Light was shining in darkness, and darkness did not master it.

Mt. 5:14a *You are the light of the world.*

COMMENTARY on logoi 24

THOMAS talks of the “light within the person of light” as a teaching, - an aptitude of spiritual living that either works or becomes dysfunctional. In this sense, God is personal - an individual experience. **JOHN** uses “light” as either Jesus incarnate or an expression of an impersonal God.

LOVE OF FRIENDS

25) Jesus said, “*Love your friend like your own soul*, [2] protect them like the pupil of your eye.”

Mk. 12:31/Mt. 22:39 “The second is this (*like it*), ‘You are to love your neighbor as yourself.’ “

Mt. 19:19 “... you are to honor your father and mother, and you are to love your neighbor as yourself.”

Lk. 10:27 And he answered, ‘You are to love the Lord your God with all your heart, with all your soul, with all your energy, and with all your mind; and your neighbor as yourself.’”

COMMENTARY on logoi 25

Jesus in **THOMAS** proposes a soul bond with friends - an extension of the repeating theme of everyone becoming one, being one. Jesus in **MARK** proposes a commandment which involves loving yourself and others. This follows a verse which involves first loving God with all your heart, soul, and mind.

Jesus in **MATTHEW** repeats the commandment from Mark and then adds a carry-over from the Moses Covenant Commandment of “Loving thy Father and Mother” and then adds the second new commandment as presented in Mark. (The reader might speculate if the addition was to offset the implications of family disparity documented in Mark 3:21, 31-35.) Jesus in **LUKE** echoes the Markan tradition with the simply addition of loving God with “all your energy”.

SLIVER & TIMBER

- 26) Jesus said, **“You see the sliver in your friend’s eye, but you don’t see the timber in your own eye. [2] When you take the timber out of your own eye, then you will see well enough to remove the sliver from your friend’s eye.”**

Mt. 7:3-5/ Lk. 6:41-42 “Why do you notice the sliver in your friend’s eye, but overlook the timber in your own? How can you say to your friend, ‘(Friend) Let me get the sliver out of your eye’, when there is that timber (*you do not notice*) in your own. You phony, first take the timber out of your own eye and then you’ll see well enough to remove the sliver from your friend’s eye.”

COMMENTARY on logoi 26

THOMAS is much more direct in his accusations of the individual. There is also the option of “choice” in taking the sliver from the friend’s eye because of the term “when”. **MATTHEW/LUKE** (“Q” tradition) propose the accusation as a question. The emphasis is on the “why” rather than the “what”. It is assumed the accused will take the sliver out of the friend’s eye as soon as they are capable.

THOMAS

You SEE (statement)

WHEN you take (choice)

MATTHEW/LUKE

WHY do you see (Question)

TAKE the timber out (Assumed action)

FASTING & SABBATH

- 27) **“If you do not fast from the world, you will not find the (Father’s) domain.**

[2] If you do not observe the Sabbath as a Sabbath, you will not see the Father.”

Mk. 2:18-20 ..John’s disciples and the Pharisees were in the habit of fasting, and they come and ask him, “Why do the disciples of John fast, and the disciples of the Pharisees, but your disciples don’t?” And [Jesus] said to them, “The groom’s friends can’t fast while the groom is present, can they? So long as the groom is around, you can’t expect them to fast. But the days will come when the groom is taken away from them, and then they will fast on that day.”

Mt. 9:14-15 Then the disciples of John come up to him, and ask: “Why do we fast, and the Pharisees fast, but your disciples don’t?” And Jesus said to them, “The groom’s friend can’t mourn as long as the groom is present, can they? But the days will come when the groom is taken away from them and then they will fast.

Lk. 5:33-35 They said to him, “The disciples of John are always fasting and offering prayers, and so are those of the Pharisees, but yours just eat and drink.” And Jesus said to them, :”You can’t make the grooms friends fast as long as the groom is present, can you? But the days will come when the groom is taken away from them, and then they will fast, in those days.”

Mk. 2:23-28 It so happened that he was walking along through the grain fields on the Sabbath day, and his disciples began to strip heads of grain as they walked along. And the Pharisees started to argue with him: “See here, why are they doing what’s not permitted on the sabbath day?” And he says to them: “Haven’t you ever read what David did when he found it necessary. When both he and his companions were hungry? He went into the house of God, when Abiathar was high priest, and ate the consecrated bread, and even gave some to his men to eat. No one is permitted to eat this bread, except the priests!” And he continued: “The sabbath day was created for Adam and Eve, not Adam and Eve for the sabbath day. So, the son of Adam lords it even over the sabbath day.”

Mt. 12:1-8 On that occasion Jesus walked through the grain fields on the sabbath day. His disciples were hungry and began to strip heads of grain and chew on them. When the Pharisees saw this, they said to him, ”See here, your disciples are doing what’s not permitted on the sabbath day.” He said to the,. “Haven’t you read what David did when he and his companions were

hungry? He went into the house of God, and ate the consecrated bread, which no one is permitted to eat - not even David or his companions - except the priests alone! Or haven't you read in the Law that during the sabbath day the priests violate the sabbath in the temple and are held blameless? Yet I say to you, someone greater than the temple is here. And if you had known what this means, 'It's mercy I desire instead of sacrifice, 'you would not have condemned those who are blameless. Remember, the son of Adam lords it over the sabbath day.

Lk. 6:1-5 It so happened that he was walking through grain fields on a sabbath day and his disciples would strip some heads of grain, husk them, in their hands, and chew them. Some of the Pharisees said, "Why are you doing what's not permitted on the sabbath day?" And Jesus answered them, "Haven't you read what David did when he and his companions were hungry? He went into the house of God, took and ate the consecrated bread himself, and gave some to his men to eat. No one is permitted to eat this bread except the priests alone." And he used to say to them, "The son of Adam lords it over the sabbath day.

See the following for additional logoi and commentary
logoi 14 and 104 relate to logoi 27

WHAT SIN?

104) They said to Jesus, "Come, let us pray today and let us fast." [2] Jesus said, "What sin have I committed, or how have I been undone?"

[3] Rather, when the groom leaves the bridal suite, then let people fast and pray."

Mk. 2:20/ Mt. 9:15b/ (Lk. 5:35) But the days will come when the groom is taken away from them, and then they will fast, on that day." (*in those days*)

Also see logoi 14

COMMENTARY on logoi 27, 104

Questions of adherence to the Jewish Law is a reoccurring theme in G.O.T., as well as the Synoptics. THOMAS is often associated with the Gnostics who came into prominence after the life of Jesus. However, Jesus himself is often associated with the Essenes and it is their interpretation of the Laws of Moses, the Ten Commandments with their emphasis on the light, which seem to come into play in THOMAS. The Essene version of the Ten Commandments is the covenant of a higher law.

(See appendix 1 for the Essene Ten Commandments)

TWO OR THREE

30) Jesus said, "Where there are three deities, they are divine.

[2] Where there are two or one, I am with that one."

Mt. 18:20 In fact, wherever two or three are gathered together in my name, I will be there among them.

COMMENTARY on logoi 30

THOMAS' approach to the Trinity again emphasizes becoming one and the importance of the individual. His "3 deities are divine" reflects the necessity of God having three natures in order to be complete. MATTHEW is orientated towards the communal grouping.

THOMAS

two or one

I am with that ONE

MATTHEW

two or three

I am AMONG them

NO RESPECT AT HOME

31) Jesus said, “No prophet is welcome on his home turf:

Mk. 6:4 No prophet goes without respect, except on his home turf and among his relatives at home!

Mt. 13:57 No prophet goes without respect, except on his home turf and at home!

Lk 4:24 The truth is, no prophet is welcome on his home turf.

Jn. 4:44 (Remember, [Jesus] himself had observed, “A prophet gets no respect on his own turf.”)

DOCTORS AND FRIENDS

[2] doctors don't cure those who know them.”

Lk. 4:23 And he said to them, “No doubt you will quote me that proverb, ‘Doctor, cure yourself,’ and you’ll tell me, ‘Do here in your hometown what we’ve heard you’ve done in Capernaum.’ ”

COMMENTARY on logoi 31

THOMAS and **LUKE** are concerned with the lack of “welcome”, implying that in Jesus’ hometown, not only was he incapable of doing “good works”, but he was also an unwelcomed presence in the community. There are a couple of possible reasons for this. He may have been too controversial and the town feared reprisals or possibly he stirred up too many others when he was around.

MARK, **MATTHEW**, and **JOHN** portray Jesus as receiving no respect. This would imply that Jesus may not have even created a ripple when he returned home - a presence of no consequence.

In regards to “healing”, **THOMAS** simply states that doctors DON’T cure those who know them - not that they can’t do it. **LUKE** shows Jesus being directed to perform in his home town, to “Cure himself” which connotes Jesus having a problem, a dis-ease with not being accepted - a very human response to an awkward social situation.

MOUNTAIN CITY

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

Mt. 5:14 (You are the light of the world.) A city sitting on top of a mountain can’t be concealed.

COMMENTARY on logoi 32

THOMAS brings movement and purpose into the equation while **MATTHEW** is more of the world happening to us.

THOMAS

MATTHEW

Built (purposeful)

Sitting (it just happens)

Can not fall (be destroyed)

Can't be concealed (can't cover-up it's presence)

Can not be hidden (kept from others)

ONE EAR & THE OTHER

33) Jesus said, "What you will hear in your ear, in the other ear proclaim from your rooftops."

Lk. 12:3 "And so whatever you've said in the dark will be heard in the light, and what you've whispered behind closed doors will be announced from the rooftops."

Mt. 10:27 "What I say to you in the darkness, say in the light, and what you hear whispered in your ear, announce from the rooftops."

PLACING THE LAMP

[2] After all, no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. [3] Rather, one puts it on a lampstand so that all who come and go will see its light."

Mt. 5:15-16 Nor do people light a lamp and put it under a bushel basket, but on a lampstand, where it sheds light for everyone in the house.

Lk. 11:33 No one lights a lamp and then puts it in a cellar or under a bushel basket, but rather on a lampstand so that those who come in can see the light.

Also Mk. 4:21 *Since when is the lamp brought in to be put under the bushel basket or under the bed? It's put on the lampstand, isn't it?*

Also Lk. 8:16 *No one lights a lamp and covers it with a pot or puts it under a bed; rather one puts it on a lampstand, so that those who come in can see the light.*

COMMENTARY on logoi 32

THOMAS stays in the "sense" of the Bible - Hearing. "To proclaim from your other ear to the rooftops" once again supports the individual's importance to themselves. The proclaimer may be visible, but he is not forcing the information onto others. Just as the lamp sheds its light without effort, so should one share the Knowledge. Others come by the knowledge of their own accord.

MATTHEW & LUKE emphasize an aggressive sharing of the knowledge with others. The difference between Matthew and Luke lies in their approach to the previous secrecy. Matthew talks about what Jesus has said to the disciples in secret. Luke raises the level of importance of the disciples by talking about what the disciples have said in secret.

BLIND GUIDES

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

Mt. 15:14b "Never mind them. They are blind guides of blind people! If a blind person guides a blind person, both will fall into some ditch."

Lk. 6:39 And he posed a riddle for them: "Can the blind lead the blind? Won't they both fall into some ditch?"

THOMAS

Statement of fact

MATTHEW

Command to ignore the leaders

LUKE

Presents a riddle

COMMENTARY on logoi 34

Thomas presents a definitive, teaching Jesus, whereas **Matthew** takes the opportunity to de-power the existing Jewish leaders. **Luke** straddles the issue, answering the question with another question, prophesizing future doom for the leaders and the followers. Luke assumes the shortcomings of the Jewish religious leaders.

POWERFUL MAN

35) Jesus said, ***“One can’t enter a strong person’s house and take it by force without tying his hands. [2] then one can loot his house.”***

Mk. 3:27 No one can enter a powerful man’s house to steal his belongings unless he first ties him up. Only then does he loot his house.

Lk. 11:21-22 When a strong man is fully armed and guards his courtyard, his possessions are safe. But when a stronger man attacks and over-powers him, he take the weapons on which he was relying and divides up his loot.

Mt. 12:29 Or how can someone enter a powerful man’s house and steal his belongings, unless he first ties him up? Only then does he loot his house.

COMMENTARY on logoi 35

Thomas

One can’t enter
take by force
tying hands
loot his house

Mark

NO ONE can enter
to steal belongings
ties him up
loot his house

Luke

When
takes weapons
overpowers
divides his loot*

Matthew

How to enter
steal belongings
ties him up
loot his house

This verse appears to be a reflection of history for each particular author. **Luke** assumes the intruder will come - it’s just a matter of time. **Matthew** also assumes and approaches the parable as a “how to” piece. **Mark** limits entrance of an intruder to a condition. **Thomas** limits entrance to the shortcomings of the individual.

Luke focuses on weapons - the ability to defend one’s home. **Mark** and **Matthew** are concerned with loss of belongings. **Thomas** is centered on force/power to take the whole house. **Mark** and **Matthew** tie-up the homeowner. **Luke** over powers him. **Thomas** ties his hands, only partially disabling him.

Thomas presents the potential for looting. **Mark** and **Matthew** assume the looting. Luke presupposes a successful venture and declares the stronger man dividing up the loot - however he does not say with whom!

- *The Lukan “divide” echoes of the Jesus quote “Who made me a divider? Am I a divider?”*
Logoi 72 Luke 12:13-15

ON ANXIETIES

36) Jesus said, ***“Do not fret, from morning to evening and from evening to morning, (about your food - what you’re going to eat, or about your clothing -) what you are going to wear. [2] You’re much better than the lilies, which neither card nor spin.***

- [3] As for you, when you have no garment, what will you put on
 [4] Who might add to your stature? That very one will give you your garment.”

Mt. 6:25-28/ Lk. 12:22-28 That’s why I tell you: don’t fret about your life - what you’re going to eat (*and drink*) - or about your body - what you’re going to wear. There is more to living than food and clothing, isn’t there?. (*Think about the crows*) Take a look at the birds of the sky: they don’t plant or harvest, or gather into barns (*have storerooms and barns*). Yet, God (your heavenly Father) feeds them. You’re worth more than they (*the birds*), aren’t you? Can any of you add one hour to life by fretting about it? (*So if you can’t do a little thing like that, why worry about the rest?*) (*Why worry about clothes.*) Notice (*think*) how the wild lilies grow: they don’t slave and they never spin. Yet let me tell you, even Solomon at the height of his glory was never decked out like one of them. If God dresses up the grass in the field, which is here today and tomorrow is thrown into an oven, (*it is surely more likely*) won’t (God care for) you even more, you who don’t take anything for granted?

Thomas

Fret - general

You’re ... better than the lilies

Matthew (and Luke’s expanded version)

Fret about life - specific

You’re worth more than they (the birds)

COMMENTARY on logoi 36

Matthew and **Luke** assume an anthropomorphic God who cares and judges and provides. **Thomas** keeps the responsibility in line with the nature of things - if it works for the simple lilies, it will work for you.

PRIVILEGED EARS

- 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.

Lk. 10:24 How privileged are the eyes that see what you see! I tell you, many prophets and kings wanted to see what you see, and didn’t see it, and to hear what you hear, and didn’t hear it.”
Mt. 13:16-17 Fortunate are your eyes because they see, and your ears because they hear. I swear to you, many prophets and righteous ones have longed to see what you see and didn’t see it,. And to hear what you hear and didn’t hear it.

Thomas

Often you have desired

I am speaking

No one else from whom to hear

Luke

How privileged...

Prophets and kings wanted

I tell you

what you see... what you hear...

Matthew

Fortunate are your eyes...

Prophets and righteous ones have longed

I swear to you

see what you see... hear what you hear...

COMMENTARY on logoi 38:1

Luke and **Matthew** measure the importance of Jesus teachings by the values of others (prophets, kings, righteous ones). They strive to convince the reader that the teachings are a gift. “Tell you” and “ swear to you” are forced presentations. **Thomas** acknowledges the desire as originating in the listener’s own heart. Jesus speaks - it is the listener’s decision as to whether or not he will hear what is being taught.

SEEK AND NOT FIND

- (38) [2] There will be days when you will seek me and you will not find me.”

Jn. 7:34,36 “You’ll look for me, but you won’t find me: where I am you can’t come.”
 (So the Judeans reflected out loud) “What is this spiel he’s giving us, ‘You’ll look for me, but you won’t find me: where I am you can’t come’?”
Jn. 8:21 He spoke to them again: “I am going away. You’ll try to find me, but you’ll die in your sin. Where I’m going you can’t come.”

COMMENTARY on logoi 38:2

This is a paradox to logoi 2 which advises “not to stop seeking until you find.” However, **Thomas** limits this inability to find Jesus to certain days. **John** presents a blanket separation - “you **can’t** come”.

BLOCKING THE WAY

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.*”

ALSO

BLOCKING THE WAY

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.*”

Mt. 23:13 You scholars and Pharisees, you impostors! Damn you! You slam the door of Heaven’s domain in people’s faces. You yourselves don’t enter, and you block the way of those trying to enter.
Lk. 11:52 You legal experts, damn you! You have take away the key of knowledge. You yourselves haven’t entered and you have blocked the way of those trying to enter.

<u>Thomas</u>	<u>Matthew</u>	<u>(“Q”)</u>	<u>Luke</u>
Statement about	Accusation of		Cursing of
Pharisees and scholarsscholars and Pharisees		legal experts	
Take <i>keys</i> (of knowledge)	Slam door of heaven’s domain		take <i>key</i> (of knowledge)
Not allowed entry	Blocked the way		Blocked the way

COMMENTARY on Logoi 39:1-2 and 102

In **Thomas**, Pharisees and scholars know and won’t share. In **Matthew**, the scholars and Pharisees don’t know. (Note: Pharisees are primary for Thomas and scholars are primary for Matthew.) In **Luke**, the “legal experts” have taken away the key, thereby blocking entry for others.

Thomas addresses multiple keys whereas **Luke** designates only one key (one answer). **Matthew** has no keys - only a door to heaven which does not require a key.

SLY AS A SNAKE

39) [3] *As for you, be as sly as snakes and as simple as doves.*”

Mt. 10:16 (Look, I’m sending you out like sheep to a pack of wolves.) Therefore, you must be as sly as a snake and as simple as a dove.

COMMENTARY on 39:3

Both gospels acknowledge the multiple levels of the nature of their work. However **Matthew’s** initial action implies a danger from those around them.

PLANT ROOTED OUT

40) Jesus said, *“A grapevine has been planted apart from the Father. [2] Since it is not strong, it will be pulled up by its roots and will perish.”*

Mt. 15:13 He responded, “Every plant which my heavenly Father does not plant will be rooted out”
Related: John 15:1,6 I am the authentic vine and my Father does the cultivating. Those who don’t remain attached to me are thrown away like dead canes: they are collected, tossed into the fire, and burned.

THOMAS

planted apart
pulled up by its roots
will perish

MATTHEW

not planted by the Father
be rooted out

JOHN

those who don’t remain attached
Father cultivates
thrown away and burned

COMMENTARY on logoi 40

Thomas implies a conscious effort to separate, to develop a separate school of thought. Other thinking will perish in a passive end. **Matthew** implies another power has been planted which must be separated from the heavenly plants. He does not prophecy what the end for that un-heavenly plant will be. **John** simply addresses the “authentic” vine but takes an aggressive stance towards the destruction of the in-authentic vines. John’s vines become inauthentic by detaching themselves from Jesus, acknowledging one power and free will.

HAVE AND HAVE NOT

41) Jesus said, *“Whoever has something in hand will be given more, [2] and whoever has nothing will be deprived of even the little they have.”*

Mk. 4:25/ Mt. 13:12/ Mt. 25:29/ Lk. 19:26 In fact, (*I tell you*) to those who have, more will be given, (*and then some*) and from those who don’t have, even what they do have will be taken away!

Lk. 8:18 So pay attention to how you're listening: in fact, to those who have more will be given, and from those who don't have, even what they seem to have will be taken away.

THOMAS

Whoever
in hand
has nothing
will be deprived

MARK/MATTHEW/LUKE

Those who
no parallels
don't have
will be taken away

COMMENTARY on logoi 41

The four gospels stay fairly close in their intent with a few exceptions. **Thomas'** "Whoever" is more universal than the Synoptics' "Those who" and the word "deprived" implies a need which is consciously not filled. The **Synoptics'** phrase of "taken away" could mean that those that had it didn't appreciate it. There is not as great a sense of loss.

It is also interesting to note **Thomas'** use of the phrase "in hand". The Gospel of Thomas frequently includes specific references to the hand. *(See logoi 9, 22, 35, 41, 62, 98)

BLASPHEMIES

44) Jesus said, "Whoever blasphemes against the Father will be forgiven, [2] and whoever blasphemes against the son will be forgiven, [3] but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven."

Lk 12:10 And everyone who utters a word against the son of Adam will be forgiven; but whoever blasphemes against the holy spirit won't be forgiven.
Mk. 3:28-29 I swear to you, all offenses and whatever blasphemies humankind might blaspheme will be forgiven. But whoever blasphemes against the holy spirit is never ever forgiven, but is guilty of an eternal sin.
Mt. 12:31-32 That is why I tell you: Every offense and blasphemy will be forgiven humankind, but the blasphemy of the spirit won't be forgiven. And everyone who speaks a word against the son of Adam will be forgiven; but the one who speaks a word against the holy spirit won't be forgiven, either in this age or in the one to come.

THOMAS

Whoever blasphemes
Against the Father
Against the son
against the Holy Spirit

LUKE

Everyone...word against

Son of Adam
Holy Spirit

MARK

all offenses

holy spirit

MATTHEW

Every offense

blaspheme of the spirit

Topic of not "forgiven" for blaspheming spirit

on earth or heaven

won't be forgiven

never ever...
eternal sin

won't be forgiven
this age or to come

COMMENTARY on logoi 44

Thomas takes a stand on the supremacy of the Spirit over the Father and the son. This was likely an early (yet post Jesus) attempt to understand the concept of a Trinity. **Luke** holds part of the tradition by minimizing the seriousness of swearing against Jesus. **Mark** and **Matthew** do not include the subject of the Trinity, but merely allow forgiveness for all

humankind blasphemes. This could be considered a Midrash writing on the Commandment “Thou shall not take the Lord’s name in vain”.^{v3}

BY THEIR FRUIT

45) Jesus said, “***Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit.*** [2] *Good 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.* [4] For from the overflow of the heart, they produce evil.”

Mt. 7:16-20 “You’ll know who they are by what they produce. Since when do people pick grapes from thorns or figs from thistles? Every healthy tree produces choice fruit, but the diseased tree produces rotten fruit. A sound tree cannot produce rotten fruit, any more than a rotten tree can produce choice fruit. Every tree that does not produce choice fruit gets cut down and tossed on the fire. Remember, you’ll know who they are by what they produce.”

Lk. 6:43-45 “For the choice tree does not produce rotten fruit, any more than a rotten tree produces choice fruit; for each tree is known by its fruit. Figs are not gathered from thorns, nor are grapes picked from brambles. The good person produces good from the fund of good in the heart, and the evil person produces evil from the evil within. After all, out of the surplus of the heart, the mouth speaks.”

Mt. 12:33-35 “If you make the tree choice, its fruit will be choice; if you make the tree rotten, its fruit will be rotten. After all, the tree is known by its fruit. You spawn of Satan, how can your speech be good when you are corrupt? As you know, what comes out of the mouth comes from the heart’s overflow.”

Also See Mt. 3:10, Lk 3:9 “*Even now the axe is aimed at the root of the trees. So every tree not producing choice fruit gets cut down and tossed into the fire.*”

THOMAS

grapes...thorn trees
figs... thistles

good persons... good
from what’s stored up
bad persons... evil
from the wickedness...hearts
overflow of heart...evil

MATTHEW

grapes...thorn trees
figs...thistles
make the tree choice
...fruit choice

mouth is heart’s overflow
no choice fruit...
tossed on fire

LUKE

grapes...brambles
figs... thorns
the choice tree
produces choice fruit
good person...good
fund of good in heart
evil person ... evil
from evil within
surplus of the heart ... mouth

COMMENTARY on logoi 45

Matthew and **Luke** focus on the tree (Is the tree healthy or diseased). A tree not producing *choice* fruits will be purified by fire. Thomas focuses, not on the tree, but on the fruit produced. Trees either produce fruit or produce nothing. Thomas does not acknowledge rotten fruit. We simply reap what we sow. All three gospels limit the manifestation of evil to what is being said.

GREATER THAN JOHN

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. [2] But I have said that whoever among you becomes a child will recognize the (Father’s) imperial rule and will become greater than John.”*

Mt. 11:9-11/ Lk/ 7:26-28 Come on, what did you go out to see? A prophet? Yes, that’s what you went out to see, yet someone more than a prophet. This is the one about whom it was written:

Here is my messenger,
whom I send on ahead of you
to prepare your way before you.

I tell you, among those born of women none is greater than John; yet, the least in God’s domain is greater than he.

ALSO INTO THE WILDERNESS

78) Jesus said, *“Why have you come out to the countryside? To see a reed shaken by the wind? [2] And 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.”*

Mt. 11:7-8 (Lk: 7:24-25) After [John’s disciples] had departed, Jesus began to talk about John to the crowds. “What did you go out to the wilderness to gawk at? A reed shaking in the wind? What did you really of out to see? A man dressed in fancy [clothes]? But wait! Those who wear fancy [clothes] are found in regal quarters. *(Those who dress fashionably and live in luxury are found in palaces.)*

Related verse II Kings 18:21 See, you are relying now on Egypt, that broken reed of a staff, which will pierce the hand of anyone who leans on it.

COMMENTARY on logoi 46 and 78

THOMAS

no one is so much greater than John the Baptist...
whoever becomes as a child
... and *become* greater than John

MATTHEW/LUKE (Q)

none is greater than John
the least in God’s domain
is greater than he (John)

Thomas assumes there are those who are greater than John the Baptist, but acknowledges that John is still due respect by everyone. The “Q” puts John supreme. **Thomas** talks of the *potential* of others to supersede John by becoming like a child. “Q” says the least of God’s people is already greater than John.

Why have you come to the countryside?
Like your rulers and powerful ones

What did you go out to the wilderness to gawk at?
... are found in regal quarters

Thomas’ countryside is more civilized than the wilderness of “Q”. **Thomas** directly attacks the rulers, “Q” criticizes all who live in the regal quarters which would include a broader group of people. This is a reoccurring theme against the wealthy and politically powerful.

TWO MASTERS

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

Mt. 6:24/ (Lk. 16:13) No one (servant) can be a slave to two masters. No doubt that slave will either hate one and love the other, or be devoted to one and disdain the other. You can’t be enslaved to both God and a bank account!

AGED WINE

[3] *Nobody drinks aged wine and immediately wants to drink young wine.*

Lk. 5:39 Besides, nobody wants young wine after drinking aged wine. As they say, ‘Aged wine is just fine!’ “

PATCHES AND WINE SKINS

47) [4] *Young 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.* [5] *An old patch is not sewn onto a new garment, since it would create a tear.”*

Mk. 2:21-22/ Mt. 9:16-17 Nobody sews a piece of unshrunk cloth on an old garment, otherwise the new (since), unshrunk patch pulls away from the old and creates a worse tear. And nobody pours young wine into old wineskins, otherwise the wine will burst the skins, and destroy both the wine and the skins (the wine gushes out and the wineskins are destroyed). Instead, young wine is for new wineskins (they put young wine in new wineskins and both are preserved).

Lk. 5:36-38 He then gave them a proverb: “Nobody tears a piece from a new garment and puts it on an old one, since the new one will tear and the piece from the new will not match the old. And nobody pours young wine into old wineskins, otherwise the young wine will burst the wineskins, it will gush out, and the wineskins will be destroyed. Instead, young wine must be put into new wineskins.

COMMENTARY on logoi 47

THOMAS

honor one and offend the other
nobody drinks aged wine & immediately wants...

they (wineskins) might break
it (aged wine) might spoil

MATTHEW/LUKE (Q)

devoted to one and disdain the other
nobody wants young wine *after* drinking

burst the skins and destroy both the wine & skins
young wine is for new wine skins

Thomas honors, “Q” is devoted. **Thomas** offends, “Q” disdains. In the wine parable, **Thomas** assumes young and old wine are both desirable given the proper timing. “Q” presupposes old wine as superior to young wine. **Thomas** can be seen as straddling two schools of thought (dualism is a common Gnostic theme), and “Q” voices a new repeating procession of thought where one way of thinking is superior to the other. **Thomas** promotes the inadvisability of mixing the old and the new or both wines (teachings - perhaps Jewish versus The Way) will be destroyed. “Q” stresses that both the wine and the skins will be destroyed.

MOVING MOUNTAINS

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.”*

Mt. 17:20 So he says to them, “Because of your lack of trust. I swear to you, even if you have trust no larger than a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move. And nothing will be beyond you.”

Lk. 17:6 And the Lord said, “If you had trust no larger than a mustard seed, you could tell this mulberry tree, ‘Uproot yourself and plant yourself in the sea,’ and it would obey you.”

Mk. 11:23 I swear to you, those who say to this mountain, ‘Up with you and into the sea!’ and do not waver in their conviction, but trust that what they say will happen, that’s the way it will be.

Mt. 21:21 In response, Jesus said to them, “I swear to you, if you have trust and do not doubt, not only can you do this to a fig tree but you can even say to this mountain, ‘Up with you and into the sea!’ and that’s what will happen”

ALSO MOVING MOUNTAINS

[2] *and when you say, ‘Mountain move from here!’ it will move.”*

COMMENTARY on logoi 48

<u>THOMAS</u>	<u>MARK</u>	<u>MATTHEW</u>	<u>LUKE</u>
(condition) make peace	do not waver in their conviction	trust and do not doubt	trust
they will say	those who say	you will say	you could tell
say to the mountain	what they say will happen	say to this mountain	mulberry tree
Move from here	Up with you & into the sea	move from here to there	uproot yourself
			& plant in the sea
it will move	that’s the way it will happen	it will move	it would obey you

Thomas’ peace proposal is very different from the conviction of **Mark** or the trust of **Matthew** and **Luke**. **Thomas’** “they” talks of others, “those” is more specific. “You” is personally pointed. **Thomas** speaks to a simple happening. **Luke** dwells on “Obey”.

COMING OF THE NEW WORLD

52) His disciples said to him, “Twenty-four prophets have spoken in Israel, and they all spoke of you.”

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

Jn. 5:39-40 You pour over the (sacred) writings, because you imagine that in them there’s real life to be had. They do indeed give evidence on my behalf, yet you refuse to come to me to have life.

COMMENTARY on logoi 52

THOMAS

Disciples speak of
Twenty-four prophets have spoken
all spoke of you

JOHN

Jesus Speaks of
“pouring” over sacred writings
in them (writings) there’s real life

Jesus says:

you have disregarded the living
have spoken of the dead

you refuse to come to me to have life
give evidence on my behalf

Both Gospels likely represent post Easter insertions as any parallels between Jesus and Old Testament writings were most likely drawn in post mortem.

Thomas acknowledges that Jesus is seen by others as the fulfillment of the prophets' oracles, yet puts Jesus beyond the prophets by calling them dead (which implies their writings are passé') and emphasizing the life in Jesus' teachings. **John** acknowledges people's refusal to hear or recognize the Truth.

CONGRATULATIONS, POOR!

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

Mt. 5:3 Congratulations to the poor in spirit! Heaven's domain belongs to them.
Lk. 6:20 Congratulations you poor! God's domain belongs to you.

COMMENTARY on logoi 54

THOMAS

the poor
to you belongs

MATTHEW

the poor in spirit
belongs to them

LUKE

you poor
belongs to you

The sayings are related, but the audiences obviously vary. **Matthew**, historically understood to be speaking to the Jewish community, softens the impact of poor by calling it "poor in spirit". **Thomas** and **Luke** stay in the economic realm. **Thomas** talks to the poor like a parent. **Luke** talks to the poor directly and **Matthew** is talking to others about the poor - the poor is removed from his direct realm. In any case, "poor-ness" was an issue of the time.

HATING ONE'S FAMILY

55) Jesus said, "*Whoever does not hate father and mother cannot be my disciple,*

HATING ONE'S FAMILY

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). [3] For my mother (...), but my true (mother) gave me life."

Mt. 10:37 Those who love father and mother more than me are not worthy of me, and those who love son or daughter more than me are not worthy of me.
Lk. 14:26 If any come to me and do not hate their own father and mother and wife and children and brothers and sisters- yes, even their own life - they cannot be my disciples.

COMMENTARY on logoi 55 and 101

THOMAS

Whoever
hate father and mother

MATTHEW

Those who
love father and mother more

LUKE

If any
and do not hate their own father, mother....

These verses constitute a series of diatribes on the spiritual versus the physical world.

Thomas takes a much more “shocking” and inclusive wording. **Luke** takes a similar approach, but slightly less inclusive for he limits it to those who have “Come to me”. **Matthew**, once again, softens the message by focusing on a degree of loving as opposed to the word hatred. He also stresses “worthiness” as opposed to “ability” to become a disciple.

CARRYING ONE’S CROSS

55. *[2] and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.”*

Mt. 10:38/Lk. 9:23 And those who do not take their cross and follow after me are not worthy of me.

Lk. 14:27 Those who do not carry their own cross and come after me, cannot be my disciples.

Mk. 8:38 Moreover, those who are ashamed of me and my message in this adulterous and sinful generation, of them the son of Adam will likewise be ashamed when he comes in his Father’s glory accompanied by holy angels.

Mt. 16:24 Then Jesus said to his disciples, “Those who want to come after me should deny themselves, pick up their cross, and follow me!”

COMMENTARY on logoi 55

It is generally conceded that all references to the cross are post Easter insertions. **Mark’s** message is probably earlier and has apocalyptic overtones. **Thomas** continues his theme of separation between spiritual and physical (with the exception of the insertion of the “cross” section).

THE SABOTAGE OF WEEDS PARABLE

57) Jesus said. *“The Father’s imperial rule is like a person who had (good) seed. [2] His 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.*

Mt. 13:24-30 He spun another parable for them: “Heaven’s imperial rule is like someone who sowed good seed in his field. And while everyone was asleep, his enemy came and scattered weed seed around in his wheat and stole away. And when the crop sprouted and produced heads, then the weeds also appeared. The owner’s slaves came and asked him “Master, didn’t you sow good seed in your field? Then why are there weeds everywhere? He replied to them, “Some enemy has done this.” The slaves said to him, “Do you want us then to go and pull the weeds?” He replied, “No, otherwise you’ll root out the wheat at the same time as you pull the weeds. Let them grow up together until the harvest, and at harvest time I’ll say to the harvesters, ‘Gather the weeds first and bind them in bundles to burn, but gather the wheat into my granary.’”

COMMENTARY on logoi 57

Thomas

The Father’s Imperial Rule
like a person

Matthew

Heaven’s Imperial Rule
like someone

Continued

Thomas

Matthew

who had good seed

(*his enemy came*) during the night
sowed weeds among the good seed

[There is no questioning of the master.]

The person did not let the workers pull up the weeds
No otherwise you might pull up weeds and
the wheat along with them.
On the day of the harvest
the weeds ... will be pulled up and burned

who sowed good seed in his field

When everyone was asleep (*his enemy came*)_
scattered weed seed among the wheat

[the workers question the value of the Master's seed]
[weeds are blamed on an enemy]

[slaves ask if they should pull up the weeds]
No, otherwise you'll root out the wheat at the same
time you pull the weeds.
At harvest time
I'll say... gather the weeds first in bundles to burn...
but gather the wheat into my granary.

“Heaven” is typical of **Matthean** writing. In the Matthew's version of the parable, the Master is questioned as to the “goodness” of his seed.^{vi} There is no such questioning in **Thomas**. The “person” in **Thomas** is in charge of the situation, giving instructions. **Matthew's** Master gives directions in response to questions from his workers. **Matthew's** version is a parable where the teachings are being questioned. **Thomas' parable** presents a “person” in charge of the situation who is beyond question. **Matthew's** emphasis is on the gathering of the wheat into the granary (evangelizing?). **Thomas** emphasizes the destruction of the weeds.

LIVE OR DIE

61) Jesus said, “*Two will recline on a couch; one will die, one will live.*”

Mt. 24:40-41 Then two men will be in a field; one will be taken and one will be left. Two women will be grinding at the mill; one will be taken and one will be left. Lk. 17:34-35 I tell you, on that night there will be two on one couch; one will be taken and the other left. There will be two women grinding together; one will be taken and the other left.
--

Related verse

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

COMMENTARY on logoi 61:1

THOMAS

Two will recline on a couch
One will die
One will live

MATTHEW

Two men will be in a field
One will be taken
and one will be left

Luke

Two women will be grinding
one will be taken
and one will be left

LUKE

There will be two on one couch
one will be taken
and the other left

Thomas and **Luke** have the two people on a couch which implies a close personal or social relationship. **Matthew** has the men in the field and the women grinding - clearly a work relationship. **Thomas** and **Luke** do not designate the sex of the people. **Matthew** gives an example for men and an example for women, ensuring that the reader clearly understands that this affects everyone. **Matthew** and **Luke** simply state “taken” or “left”. **Thomas** distinctly says “live” or “die”.

THINGS OF MY FATHER

Related verse

61[2] Salome said, "Who are you, mister? You have climbed onto my couch and eaten from my table as if you are from someone."

61) [3] Jesus said to her, "I am the one who comes from what is whole. I was granted from the things of my Father."

Mt. 11:25-27/ (Lk. 10:21-22) At that point (moment), *Jesus responded (Jesus was overjoyed by the holy spirit and said)*, "I praise you Father, Lord of heaven and earth, because you have hidden these things from the wise and the learned but revealed them to the untutored; yes indeed, Father, because this is the way you want it. My Father has turned everything over to me. No one knows the son (*is*) except the Father, *nor does anyone know (nor does anyone know who)* the Father (*is*) except the son - and anyone to whom the son wishes to reveal him.

Jn. 3:35 The Father loves the son and has entrusted everything to him.

Jn. 13:3 Jesus could tell that the Father had left everything up to him and that he had come from God and was going back to God.

COMMENTARY on logoi 61:2-3

<u>Thomas</u>	<u>Matthew</u>	<u>("Q")</u>	<u>Luke</u>	<u>John</u>
Speaks to her	responded	overjoyed by the holy spirit		(no designated audience)
I am the one	No one knows the son except the Father			Jesus could tell
I was granted	My Father has turned everything over to me			the Father ... has entrusted
from the things				everything
of my Father				the Father left everything up to him

One of the 12 verses in Thomas with a parallel in John, **John** and **"Q"** have no designated listening audience. The verses are about Jesus' internal process. **Thomas** is talking to Salome^{vii}, James' sister or mother - clearly a family affair. All books imply an inheritance of gifts (granted, turned over, left) from the Father to Jesus.

Note: remainder of this logoi has no parallels.

[4] "I am your disciple."

(continued on next page)

WHOLE & DIVIDED

[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."

DISCLOSING THE MYSTERIES

62) Jesus said, "I disclose my mysteries to those (who are worthy) of (my) mysteries."

Mk. 4:11-12 And he would say to them: "You have been given the secret of God's imperial rule; but to those outside everything is presented in parables, so that
They may look with eyes wide open
but never quite see,
and may listen with ears attuned
but never quite understand,
otherwise they might turn around and find forgiveness!

Mt. 13:11 You have been given the privilege of knowing the secrets of Heaven's imperial rule, but that privilege has not been granted to anyone else.

Mt. 13-15/(Lk 8:10) That is why I tell them parables because *(The rest get only parables)* When they look they don't really see *(They may look but not see)* and when they listen they don't really hear or understand. *(listen but not understand)*
Jn. 9:39 Jesus said, "I came into this world to hand down this verdict: the blind are to see and those with sight are to be blinded."

COMMENTARY on logoi 62

<u>Thomas</u>	<u>Mark</u>	<u>Mt./Lk. (Q)</u>	<u>John</u>
I disclosed	You have been given	given the privilege	blind are to see
my mysteries	the secret of God's Imperial rule.		
To those who are worthy	those outside ... parables	not to anyone else	sight are to be blinded

All the gospels make a point that the teachings are not understood by all who hear them. **Thomas** presents a "mystery", **Mark** a "secret", the "**Q**" "privileged teachings" and **John** is a verdict which reverses that which is known.

[2] ***Do not let your left hand know what your right hand is doing.***

Mt. 6:1-4 Take care that you don't flaunt your religion in public to be noticed by others. Otherwise, you will have no recognition from your Father in the heavens. For example, when you give to charity, don't bother to toot your own horn as some phony pietists do in houses of worship and on the street. They are seeking human recognition. I swear to you, their grandstanding is its own reward. Instead, when you give to charity, don't let your left hand know what your right and is doing, so your acts of charity may remain hidden. And your Father, who has an eye for the hidden, will applaud you."

Matthew is a greatly expanded version of **Thomas'** simple statement, a midrash explaining the meaning of the Thomas statement.

The RICH INVESTOR PARABLE

63) Jesus said, "***There was a rich person who had a great deal of money.*** [2] ***He said, "I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing."*** [3] ***These were the things he was thinking in his heart, but that very night he died.***

Lk. 12:16-21 Then he told them a parable: "There was a rich man whose fields produced a bumper crop. 'What do I do now?' he asked himself, 'since I don't have any place to store my crops. I know!' he said, 'I'll tear down my barns and build larger ones so I can store all my grain and my goods. Then I'll say to myself, 'You have plenty put away for years to come. Take it easy, eat, drink, enjoy yourself.' ' But God said to him, 'You fool! This very night your life will be demanded back from you. All this stuff you've collected - whose will it be now!' That's the way it is with those who save up for themselves, but aren't rich where God is concerned."

[4] ***Anyone here with two ears had better listen!***"

Mk. 4:9 etc. logoi 8:4, 21:10, 24:2, 96:3

COMMENTARY on logoi 63

<u>Thomas</u>	<u>Luke</u>
---------------	-------------

rich person
a great deal of money
invest my money
fill my storehouses
lack nothing
these were the things he was thinking

that very night
he died

rich man
a bumper crop
don't have a place to store my crops
build larger (barns) ones so I can store
You have plenty for years to come
"Take it easy... enjoy yourself."
But God said, "You fool"
This very night
your life will be demanded back from you

Thomas maintains a non-sexist description of characters in parables, whereas **Luke** specifies a man. **Thomas'** "Great deal of money" implies a long term accumulation. **Luke's** bumper crop is a fortuitous event. **Thomas'** person will fill storehouses which implies that they weren't full before. **Luke's** must build bigger storehouses which means that the ones the man had were already at capacity. **Luke's** parable is very immediate, as if we are in the middle of the story since it talks of what will happen tonight. **Thomas** is in the past tense of what did happen. **Luke's** is a guideline for the future and especially for the newly evolving church. **Thomas'** is an explanation of the past.

THE DINNER PARTY PARABLE (The Great Supper)

64) Jesus said, *A person was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests. [2] The slave went to the first and said to that one, "My master invites you." [3] That one said, "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 to that one, "My master has invited you." [5] That one said to the slave, "I shall have no time." [6] The slave went to another and said to that one, "My master invited you." [7] That one 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." [8] The slave went to another and said to that one, "My master invited you." That one 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." [10] The slave returned and said to his master, "Those whom you invited to dinner have asked to be excused." [11] The master said to his slave, "Go out on the streets and bring back whomever you find to have dinner."*

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

Mt. 22:1-14 Jesus again responded and told them parables: Heaven's imperial rule is like a secular ruler who gave a wedding celebration for his son. Then he sent his slaves to summon those who had been invited to the wedding, but they declined to attend. He sent additional slaves with the instructions: "Tell those invited, 'Look the feast is ready, the oxen and fat calves have been slaughtered, and everything is set. Come to the wedding!'" But they were unconcerned and went off, one to his own farm, one to his business, while the rest seized his slaves, attacked and killed them. Now the king got angry and sent his armies to destroy those murderers and burn their city. Then he tells his slaves: "The wedding celebration is ready but those we've invited didn't prove deserving. So go to the city gates and invite anybody you find to the wedding." Those slaves then went out into the streets and collected everybody they could find, the good and bad alike. And the wedding hall was full of guests. The king came in to see the guests for himself and noticed this man not properly attired. And he says to him, "Look pal, how'd you get in here without dressing for the occasion?" And he was speechless. Then the king

ordered his waiters: "Bind him hand and foot and throw him where it is utterly dark. They'll weep and grind their teeth out there. After all, many are called but few are chosen."

Lk. 14:16-24 Jesus told him, Someone was giving a big dinner and invited many guests. At the dinner hour the host sent his slave to tell the guests: "Come, it's ready now." But one by one they all began to make excuses. The first said to him, "I just bought a farm, and I have to go and inspect it; please excuse me." And another said, "I just bought five pair of oxen, and I'm on my way to check them out; please excuse me." And another said, "I just got married, and so I cannot attend." So the slave came back and reported these (excuses) to his master. Then the master of the house got angry and instructed his slave: "Go! Quick! Go out into the streets and alleys of the town, and usher in the poor, and crippled, the blind and the lame." And the slave said, "Sir, your orders have been carried out, and there's still room." And the master said to the slave, "Then go out into the roads and the country lanes, and force people to come in so my house will be filled. Believe you me, not one of those who were given invitations will taste my dinner."

COMMENTARY on logoi 64 The Dinner Party Parable (The Great Supper)

<u>Thomas</u>	<u>Matthew</u>	<u>Luke</u>
person	secular ruler	Someone
receiving guests	wedding celebration	big dinner
sent his slave to invite guests	sent his slaves to summon those	sent his slave to tell the guests

THE EXCUSES

They were unconcerned and went off		
1) Some merchants owe me money	one to his farm	I just bought a farm
I ... have to give them instructions		I have to... inspect it
<u>Thomas</u>	<u>Matthew</u>	<u>Luke</u>
2) I have no time	one to his business	I just bought 5 pair of oxen
3) My friend is to be married,		I just got married
I'm to arrange the banquet		
4) collecting rent	seized his slaves and killed them	
Those you invited have asked to be excused.		the slave came back and reported these
	The king got angry	Excuses to his master
	sent armies to destroy the cities	The master got angry
		"Go, quick!"
Go out to the streets	go to the city gates	into the streets and alleys of town
bring back whomever you find	invite anybody you find,	
	the good and bad alike	poor, blind, cripple, lame
to have dinner	the wedding hall was full of guests	go to the roads and force people
<i>Buyers and merchants will not enter</i>		so my house will be filled
dinner	(one guest is bound and thrown out)	... invitees will NOT taste my
	Many are called but few are chosen	

Thomas is the simplest version of the parable. **Matthew** and **Luke** exhibit political innuendoes. (Note that the buyers/merchants exclusion was most likely added to Thomas later). **Thomas** simply extends an invitation, **Luke** informs and **Matthew** summons.

Matthew sets up a hierarchy with the host as a king who angers and destroys. The subsequent invitation is all inclusive but final entry to the wedding celebration is limited to those who are worthy. **Luke** focuses on including the undesirables - the poor, blind, cripple and lame and the invitation includes a direction to force people to come. There is an importance attached

to filling his house. **Thomas'** extended invitations are to everyone who is found, no specific goal.^{viii}

THE LEASED VINEYARD PARABLE

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.* [2] *He sent his slave so the farmers would give him the vineyard's crop.* [3] *They 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."* [5] *He sent another slave, and the farmers beat that one as well.* [6] *Then the master sent his son and said, "Perhaps they'll show my son some respect."* [7] *Because the farmers knew that he was the heir to the vineyard, they grabbed him and killed him.*

Mk. 12:1-8 Someone planted a vineyard, put a hedge around it, dug a winepress, built a tower, leased it out to some farmers, and went abroad. In due *time* he sent a slave to the farmers to collect *his share of the vineyard's* crop from them. But they grabbed him, beat him, and sent him away empty-handed. So once again he sent another slave to them, but they attacked him and abused him. Then he sent another, and this one they killed; many others followed, some of whom they beat, others of whom they killed. He still had one more, a son who was the apple of his eye. This one he finally sent to them, with the thought, "They will show this son of mine respect." But those farmers said to one another, "This fellow's the heir! Come on, let's kill him and the inheritance will be ours! So they grabbed him, and killed him and threw him outside the vineyard. **Mt. 21:33-39** There once was a landlord who "planted a vineyard, put a hedge around it, dug a winepress in it, built a tower, leased it out to some farmers, and went abroad. Now when it was about harvest time he sent his slaves to the farmers to collect his crop. And the farmers grabbed his slaves, and one they beat and another they killed, and another they stoned. Again he sent other slaves, more than the first group, and they did the same thing to them. Then finally he sent his son to them, with the thought, "They will show this son of mine some respect." But when the farmers recognized the son, they said to one another, "This fellow's the heir! Come on, let's kill him and we'll have his inheritance!" And they grabbed him, dragged him outside the vineyard, and killed him. **Lk, 20:9-15a** Someone planted a vineyard, leased it out to some farmers, and went abroad for an extended time. In due course he sent a slave to the farmers, so they could pay him his share of the vineyard's crop. But the farmers beat him and sent him away empty-handed. He repeated his action by sending another slave; but they beat him up too, and humiliated him, and sent him away empty-handed. And he sent yet a third slave; but they injured him and threw him out. Then the owner of the vineyard asked himself, "What should I do now? I know, I will send my son, the apple of my eye. Perhaps they will show him some respect." But when the farmers recognized him, they talked it over, and concluded: "This fellow's the heir! Let's kill him so the inheritance will be ours! So they dragged him outside the vineyard and killed him.

[8] *Anyone here with two ears had better listen!*

Mk. 4:9 etc. logoi 8:4, 21:10, 24:2, 96:3

COMMENTARY on logoi 65 The Leased Vineyard Parable

<u>Thomas</u>	<u>Mark</u>	<u>Matthew</u>	<u>Luke</u>
a person owned rent it to some farmers so they could work it	someone planted leased it out to some farmers he went abroad <i>In due time</i>	a landlord who planted leased it Farmers ... went abroad <i>when it was harvest time</i>	someone planted leased it Farmers ...abroad for extended time <i>In due course</i>
(First) slave give him the ...crop	slave give ...his share of the crop	slaves collect his crop	slave his share of the vineyard's crop

beat him... almost killed him	beat him ... empty-handed	beat one, killed one stoned one	beat him... empty-handed
(second) slave beat him as well	attacked and abused him (third slave) this one they killed (many others)	sent other slaves did the same thing	beat him up too humiliated him

THE EXCUSE

Perhaps they didn't know them (none)

SENDING THE SON

Perhaps ... show my son respect heir to the vineyard grabbed and killed him	They will show... respect the heir - inheritance will be ours grabbed him and killed him and threw him out	They will show ... respect the heir - have his inheritance grabbed, dragged, killed	Perhaps ... show my son respect talked it over. Heir/inheritance dragged him outside and killed him
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1. **Thomas** is the simplest version, therefore most likely the oldest version.
2. The landowner is nondescript in all four gospels, but the land is improved upon in the two of the canonical gospels (wine press, hedge, tower) This would indicate a more mature religious group - one that had made some structure in their group.
3. **Thomas** has no time indication, but the canonicals each specify a specific time which could reflect an end time.
4. **Thomas'** slave is sent to collect all of the crop. The canonicals indicate a collection of the portion belonging to the landowner.
5. **Thomas** offers a possible excuse for the beatings and killings of the slave. The canonicals offer none.
6. **Luke** shows an influence of Thomas in the number of slaves sent to collect and the attitude in which the son is sent. **Mark** and **Matthew** send numerous slaves, while Thomas and Luke limit the story to three. **Thomas** and **Luke** say "Perhaps" they will show respect for my son. **Mark** and **Matthew** decree that they definitely will show respect.

THE REJECTED STONE

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

Mk. 12:9-11 What will the owner of the vineyard do? He will come in person, and do away with those farmers, and give the vineyard to someone else. Haven't you read this scripture, "A stone that the builders rejected has ended up as the keystone. It was the Lord's doing and is something you admire."?

Mt. 21:40-43 When the owner of the vineyard comes, what will he do to those farmers then? They say to him, "He'll get rid of these wicked villains and lease the vineyard out to other farmers who will deliver their produce to him at the proper time." Jesus says to them, "Haven't you read in the scriptures, A stone that the builders rejected has ended up as the keystone. It was the Lord's doing and is something you admire."?

Lk. 20:15b-18 What will the owner of the vineyard do to them as a consequence? He will come in person, do away with those farmers, and give the vineyard to someone else. When they heard this, they said, "God forbid!" But (Jesus) looked them straight in the eye and said, "What can this scripture possibly mean: 'A stone that the builders rejected has ended up as the keystone?' Everyone who falls over that stone will be smashed to bits, and anyone on whom it falls will be crushed.

See also Psalms 118:22 NRSV
The stone that the builders rejected has become the chief cornerstone,

COMMENTARY on logoi 66

This logoi echoes Psalm 118:22 and is traditionally attributed to post Easter writing added on to the existing parable of the Leased Vineyard (logoi 65) in **Matthew** and **Luke**. However, a case could also be made for Jesus' use of this Jewish scripture independent of the parable.

CONGRATULATIONS, PERSECUTED!

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

CONGRATULATIONS 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.

Mt. 5:10-12 Congratulations to those who have suffered persecution for the sake of justice! Heaven's domain belongs to them. Congratulations to you when they denounce you and persecute you and spread malicious gossip about you because of me. Rejoice and be glad! Your compensation is great in heaven. Recall that this is how they persecuted the prophets who preceded you."

Lk. 6:22-23 Congratulations to you when people hate you, and when they ostracize you and denounce you and scorn your name as evil, because of the son of Adam! Rejoice on that day, and jump for joy! Just remember, your compensation is great in heaven.

COMMENTARY on logoi 68, 69

A Beatitude

Thomas	Matthew	Luke
to you continued from previous page	to those	to you
Thomas when you are hated and persecuted	Matthew who have suffered persecution denounce you persecute you spread malicious gossip about you <i>because of me</i>	Luke when people hate you ostracize you denounce you scorn your name as evil <i>because of the son of Adam</i>
no place will be found wherever you have been persecuted	your compensation is great in heaven	your compensation is great in heaven

Matthew and **Luke** exhibit persecution because of a relationship with Jesus, aka the son of Adam. Thomas talks of general persecution. (The extended detail of Matthew/Luke indicates a later date.) In logoi 69, Thomas declares the reward to be "knowing the Father".

Thomas and **Luke** are talking directly to their audience. **Matthew** is talking of others not present.

CONGRATULATIONS, HUNGRY!

69)[2] ***Congratulations to those who go hungry, so the stomach of the one in want may be filled.***

Mt. 5:6 Congratulations to those who hunger and thirst for justice! They will have a feast.
Lk. 6:21 Congratulations you hungry! You will have a feast.

COMMENTARY on logoi 69

A common beatitude.

<u>Thomas</u>	<u>Matthew</u>	(Q)	<u>Luke</u>
to those who go hungry	those who hunger and thirst for justice		you hungry
the stomach of the one in want may be filled	they will have a feast		You will have a feast

The beatitude is addressed to different audiences by the different authors. **Thomas** and **Matthew** are talking of others (individuals not present) while **Luke** is directly addressing his audience. **Thomas** makes a point that the hunger, the desire, is what causes the stomach to be filled. **Matthew** and **Luke** present a reward scenario.

TEMPLE & JESUS

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

Jn. 2:19 "Destroy this temple and I'll resurrect it in three days."
Mk. 14:58 "I'll destroy this temple made with hands and in three days I'll build another, not made with hands!"
Mt. 26:61 and said, "This fellow said, 'I'm able to destroy the temple of God and rebuild it within three days!'"
Mk. 15:29 Those passing by kept taunting him, wagging their heads, and saying "Ha! You who would destroy the temple and rebuild it in three days, save yourself and come down from the cross!"
Mt. 27:40 "You who would destroy the temple and rebuild it in three days, save yourself; if you're God's son, come down from the cross!"
Acts 6:14 *for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses handed onto us.*

COMMENTARY on logoi 71

This is a logoi of complete multiple attestations, although the Lukan parallel is not seen until Acts.

<u>Thomas</u>	<u>Mark</u>	<u>Matthew</u>	<u>John</u>	<u>Acts</u>
I will destroy this house	I'll destroy this temple made with hands	This fellow said I'm able to destroy the temple of God	(You) destroy this temple	We have heard said Jesus of Nazareth will destroy this place

no one will be able to rebuild it	I'll build another not made of hands	(understood "I") rebuild it	I'll resurrect it	(Understood Jesus) will change the customs that Moses handed down to us
	in 3 days	within three days	in three days	

This saying is so widely attested that some form of it probably existed during Jesus' ministry. However, each author uses it for their own purpose.

Thomas implies Jesus making a permanent change within the house. This could have been used with many of his sayings about family such as logoi 16.

Mark uses the saying to establish Jesus with supernatural connections.

Matthew uses it as part of the testimony which condemns Jesus to death.

John hints at the resurrection.

Acts talks of changing the Mosaic law.

DISPUTED INHERITANCE

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

Lk. 12:13-15 Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." But Jesus said to him, "Mister, who appointed me your judge or arbiter?"

COMMENTARY on logoi 72

A reoccurring theme in Jesus' teachings is the discovery of who he is. Sometimes he was thought to be Elijah or one of the Prophets. This verse hints that some may of thought him to be a Judge.

Thomas

tell my brothers
divide
my father's possessions

Luke

tell my brother
divide
the inheritance

Who made me a divider?

Who appointed me your judge or arbitrator

The interesting contrast between these two versions is that in **Thomas**, Jesus denies the role of divider. However in **Luke**, he merely denies the role for that specific person. This could indicate a growing "in group" and "out group" as the church takes form.

GOOD CROP, FEW WORKERS

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

Mt. 9:37-38/ (Lk. 10:2) Then he said to his disciples, "Although the crop is good, still there are few to harvest. So beg (*implore*) the harvest boss to dispatch workers to the fields."

COMMENTARY on logoi 73

Thomas

The crop is huge
but the workers are few
so bid

“Q” (Mt./Lk/)

Although the crop is huge
still there are few to harvest
so beg (implore)

Thomas exhibits a matter-of-factness of the size of the crop and the direction to the harvest boss. “**Q**” implies a huge crop should somehow bring more workers and takes the subservient role of begging the boss for more workers. This could represent the beginning of a “beseeching” prayer for the early church.

THE PARABLE OF THE PEARL

76) Jesus said, *“The Father’s imperial rule is like a merchant who had a supply of merchandise and then found a pearl. [2] That merchant was prudent; he sold the merchandise and bought the single pearl for himself.*

Mt. 13:45-46 Again, Heaven’s imperial rule is like some trader looking for beautiful pearls. When that merchant finds one priceless pearl, he sells everything he owns and buys it.
--

COMMENTARY on logoi 76, 1-2

Thomas

Father’s imperial rule
merchant
had a supply of merchandise
Then found a pearl
merchant was prudent
bought pearl for himself

Matthew

Heaven’s imperial rule
trader
looking for some beautiful pearls
when... finds one priceless pearl
sells everything he owns
buys it.

Matthew continues to hold the theme of Heaven versus **Thomas’** Father. **Thomas** uses the example of a successful merchant who already has treasure and is acquiring additional wealth. The pearl is added as a personal possession. **Matthew’s** example is a trader - one who gives up something in order to get something else. In this case, the trader gives up everything for this one pearl. This could imply that **Thomas’** audience are already thinking along the lines of Jesus teachings or that they find Jesus’ teachings add to their Jewish beliefs. **Matthew** clearly indicates the release of all early teachings in light of the value of this new one.

ON POSSESSIONS

76) [3] *So, also with you, seek his treasure that is unfailling, that is enduring, where no moth comes to eat and no worm destroys.”*

Mt. 6:19 Don’t acquire possession here on earth, where moth or insect eats away and where robbers break in and steal.
--

Lk. 12:33-34 Sell your belongings, and donate to charity; make yourselves purses that don't wear out, with inexhaustible wealth in heaven where no robber can get to it and no moth can destroy it. As you know, what you treasure is your heart's true measure.

COMMENTARY on logoi 76:3

Thomas

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

Matthew

(understood "you")
Don't acquire possession
on earth
where moth or
Insect eats
where robbers break in & steal

Luke

(understood "you")
Sell your belongings, donate to charity
makes yourselves purses that don't wear out
no moth can destroy
no robber can get to it
treasure is heart's true measure

Thomas adds to what is already in existence. **Matthew** is talking to an audience who will be acquiring and advises them on what to acquire. And **Luke**, traditionally talking to the upper classes, admonishes them to get rid of all possessions.

LUCKY HEARERS

79) A woman in the crowd said to him, "Lucky are the womb that bore you and the breasts that fed you." [2] He said to (her), "*Lucky are those who have heard the word of the Father and have truly kept it.* [3]*For there will be days when you will say, 'Lucky are the womb that has not conceived and the breasts that have not given milk.'*" "

Lk. 11:27-28 And so just as he was making these remarks, a woman from the crowd raised her voice and addressed him, "How privileged is the womb that carried you and the breasts that nursed you!" "Rather", he replied, "privileged are those who hear the word of God and keep it."

COMMENTARY on logoi 79

Thomas

Lucky the womb that bore you
Lucky are those
who have heard the word of God
and truly kept it

Luke

privileged the womb that carried you
privileged are those
who hear the word of God
and keep it.

It is interesting to note that this verse appears in **Luke** since it does not refer to any common knowledge of a Virgin birth. **Thomas'** luck denotes a sprinkling of opportunities to hear the word of God whereas **Luke's** privilege sounds more like an invitation. Privilege is also a status pro quo of his wealthier audience. Both authors stress that the luck or privilege is not from their relationship to Jesus but on the listeners' relationship to God.

FOXES HAVE DENS

86) Jesus said, “*(Foxes have) their dens and birds have their nests, [2] but human beings have no place to lay down and rest.*”

Mt. 8:20/ Lk. 9:58 And Jesus says to him, “Foxes have dens, and birds of the sky have nests, but the son of Adam has nowhere to rest his head.”

COMMENTARY on logoi 86

Thomas

but human beings

“Q” (Mt. Lk.)

but the son of Adam

Thomas takes the more universal approach of ALL human beings. **Q’s** reference is to the son of Adam which is specific to and limited to Jesus.

INSIDE & OUTSIDE

89) Jesus said, “*Why do you wash the outside of the cup? [2] Don’t you understand that the one who made the inside is also the one who made the outside?”*”

Mt. 23:25-26 You scholars and Pharisees, you impostors! Damn you! You wash the outside of cups and plates, but inside they are full of greed and dissipation. You blind Pharisee, first clean the inside of the cup and then the outside will be clean too.”
Lk. 11:39-41 You Pharisees clean the outside of cups and dishes, but inside you are full of greed and evil, You fools! Did not the one who made the outside also make the inside?

COMMENTARY on logoi 89

Thomas

(no address)

Why do you wash the outside
the one who made the inside

is also the one

who made the outside

Matthew

You scholars, Pharisees, impostors

Damn you

You wash the outside
but inside they are full of
greed and dissipation
first clean the inside

then the outside will be clean too

Luke

You Pharisees

(you) clean the outside
inside you are full of
greed and evil

Did not the one who made
the outside make the inside too

Thomas takes a unified approach - that the inside and outside are equal. **Matthew** takes this opportunity to express political/religious anger at the Pharisees and to make a judgmental comment about their thinking and actions. **Luke** strikes a middle of the road, taking this

opportunity to chastise the Pharisees, but still maintaining an equality about the importance of the inside and the outside.

YOKE & BURDEN

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

Mt. 11:28-30 All you who labor and are overburdened come to me, and I will refresh you. Take my yoke upon you and learn from me, because I am meek, and modest and your lives will find repose. For my yoke is comfortable and my load is light.

Based on oral saying from Apocrypha Sirach 51:26-27

Also see 1 Kings 12:4 "Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke that he placed on us and we will serve you."

COMMENTARY on Logoi 90

Thomas

Come to me

for my yoke is comfortable
my lordship is gentle

Matthew

come to me

all you who labor and are over burdened

Take my yoke and lean on me
because I am meek and modest

my yoke is comfortable
my load is light.

This logoi and parallel scripture are very unlike the rest of Jesus ministry. It is an offer of comfort, but usually Jesus is seen as offering struggle.

KNOWING THE TIMES

91) They said to him, "Tell us who you are so that we may believe in you." [2] He 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.*"

Lk. 12:54-56 When you see a cloud rising in the west, right away you say that it's going to rain; and so it does. And when the wind blows in from the south, you say we're in for scorching heat; and we are. You phonies! You know the lay of the land and can read the face of the sky, so why don't you know how to interpret the present time?"

Mt. 16:2-3 When it is evening, you say, 'It will be fair weather because the sky looks red.' Early in the morning, [you say] 'The day will bring winter weather because the sky looks red and Dark.' You know how to read the face of the sky, but you can't discern the signs of the times.

COMMENTARY on logoi 91

Thomas

You examine the face
of heaven
and earth
you do not know
how to examine
the present moment

Luke

You know... You can read...
the lay of the land
the face of the sky
so why don't you know
how to interpret
the present time

Matthew

You know who to read
the face of the sky,

but you can't
discern
the signs of the times

Thomas exhorts the audience that in spite of their great learning, they cannot decipher what is in front of their face. **Luke** and **Matthew** have more political implications, leaning towards prophecy and signs of the times.

PEARLS TO PIGS

93) *“Don’t give what is holy to dogs, for they might throw them upon the manure pile. [2] Don’t throw pearls (to) pigs, or they might... it (...)*

Mt. 7:6 Don’t offer to dogs what is sacred, and don’t throw your pearls to pigs, or they’ll trample them underfoot and turn and tear you to shreds.

2 Peter 2:22 It has happened to them (the backsliders) according to the true proverb: “The dog returns to its vomit, and the scrubbed sow wallows again in the mud.”

COMMENTARY on logoi 93

The **Thomas** verse is incomplete - the final lines are indiscernible from the original text. As is mentioned in 2 Peter, this could have been a popular proverb. Pigs or swine are frequently used as an extreme comparison for the opposite of holy, good, righteous. Matthew may be using the dogs to refer to the persecution of Christians - the pearl is the Truth they offered.

Proverbs 11:22 *Like a gold ring in a pig’s snout is a beautiful woman without good sense.*

Proverbs 26:11 *Like a dog that returns to its vomit is a fool who reverts to his folly.*

LEND WITHOUT RETURN

95) (Jesus said), *“If you have money, don’t lend it at interest. [2] Rather, give (it) to someone from whom you won’t get it back.”*

Mt. 5:42b ...“and don’t turn away the one who tries to borrow from you.”

Lk. 6:34, 35(c) If you lend to those from whom you hope to gain, what merit is there in that? Even sinners lend to sinners, in order to get as much in return. But love your enemies, and do good, and lend, expecting nothing in return,. Your reward will be great, and you’ll be children of the Most high. As you know, he is generous to the ungrateful and the wicked.

COMMENTARY on logoi 95

Thomas
don’t lend it at interest

Thomas

Thomas

give it to someone
from whom you won’t get it back

Matthew
don’t turn away the one

Matthew
who tries to borrow

Matthew

Luke
if you lend to those from who you

Luke
hope to gain

Luke
what merit is there in that?

lend
expecting nothing in return

Thomas promotes charitable work by admonishing the listener to “give”. **Matthew** and **Luke** maintain the lending/borrowing status, except **Luke** erases expectations.

This unusual suggestion for a lending practice could refer to Jewish law which forgives debts every seven years. For example, the February, 1999, Bible Review magazine carried an article by Michael Hudson called “Proclaim Liberty Throughout the Land”. This writing explored the custom of a Jubilee year, an economic practice of the ruler forgiving all debts and releasing all slaves. This practice was not in evidence in the first century Judeo-Christian world, but it is likely to have been known to the early Christians since it was part of the old Testament. Somewhere between 30 BCE and 10 CE the Sanhedrin abolished this practice so that lenders would be willing to make loans just prior to the Jubilee year and the Sabbatical year (which invoked similar release provisions). It is possible that this economic policy was the basis for logoi 95 regarding lending money and influenced logoi 64, the parable of the of the dinner party.

The LEAVEN BREAD PARABLE

96) Jesus (said) ***The Father’s imperial rule is like (a) woman. [2] She took a little leaven (hid) it in dough, and made it into large loaves of bread.***

Mt. 13:33 Heaven’s imperial rule is like leaven which a woman took and concealed in fifty pounds of flour until it was all leavened.

Lk. 13:20-21 What does God’s imperial rule remind me of? It is like leaven which a woman took and concealed in fifty pounds of flour until it was all leavened.

COMMENTARY on logoi 96

<u>Thomas</u>	<u>Matthew</u>	<u>Q</u>	<u>Luke</u>
Father’s Imperial Rule	Heaven’s Imperial Rule		God’s Imperial Rule
like a woman	like leaven which a woman took		like leaven which a woman took
she took leaven			
hid it in dough	concealed in 50 pounds of flour		concealed in 50 pounds of flour
made it into	until it was all leaven		until it was all leaven
large loaves of bread			

Matthew and **Luke** reflect the “Q” version with their own particular idiosyncrasies - **Matthew** refers to “Heaven” and **Luke** to “God”. **Thomas** maintains the “Father”.

Thomas uses a woman as comparison for Imperial rule - this is consistent with Thomas’ egalitarian approach. The woman moves the leaven dough into useful bread.

Matthew and **Luke** merely use the woman as an instrument for concealing the leaven and allowing the dough to become all leaven - but leaven is not a finished product ready for use like the loaves are in **Thomas**. It is the promise or potential - the makings for the bread of life.

[3] *Anyone here with two ears had better listen!*

Mk. 4:9 etc. And as usual he said, “Anyone here with two good ears had better listen!”
Also logoi 8:4 21:10, 24:2, 65:8

TRUE RELATIVES

99) The disciples said to him, “Your brothers and your mother are standing outside.” [2] He said to them, ***“Those here who do what my Father wants are my brothers and my mother.***

[3] *They are the ones who will enter my father’s domain.”*

Mk. 3:31-35 Then his mother and his brothers arrive. While still outside, they send in and ask for him. A crowd was sitting around him, and they say to him, “Look, your mother and your brothers [and sisters] are outside. In response he says to them: “My mother and brothers - who ever are they?” And looking at those seated around him in a circle, he says, “Here are my mother and my brothers. Whoever does God’s will, that’s my brother and sister and mother!”

Mt. 12:46-50 When he was still speaking to the crowds, his mother and brothers showed up outside; they had come to speak to him. Someone said to him, “Look, you mother and your brothers are outside wanting to speak to you.” In response he said to the one speaking to him, “My mother and my brothers - who ever are they?” And he stretched out his hand over his disciples and said, “Here are my mother and my brothers. For whoever does the will of my Father in heaven, that’s my brother and sister and mother.”

Lk, 8:19-21 Then his mother and his brothers came to see him, but they could not reach him because of the crowd. When he was told, “Your mother and your brothers are outside and want to see you,” he replied to them, “My mother and my brothers are those who listen to God’s message and do it.”

COMMENTARY on logoi 99

<u>Thomas</u>	<u>Mark</u>	<u>Matthew</u>	<u>Luke</u>
Your brothers and mother	mother, brothers (and sisters) whoever are they?	Your mother & your brother whoever are they?	Your mother & your brother
those here who do what my Father wants are my brothers and my mother	whoever does God’s will, that’s my b, s, & m	whoever does the will of my Father in heaven that’s my b & s & m	those who listen to God’s message and do it my mother and my brothers are

There is an interesting priority in the listing of family members. **Mark** and **Matthew** include a reference to sisters and **Thomas** and **Luke** do not. **Thomas** and **Luke**, once again, may conclude that the mother figure is inclusively representative of females. One interpretation is a clear non-alignment between Jesus’ family and his teachings.

Some scholars interpret the real family and the non-relatives to refer to the difference between disciples who worked with Jesus and those who came later.

There are repeated indications that Thomas and Luke had some common influences. Besides this logoi, Luke follows the design of logoi 65 in the number of slaves sent in the “Parable of the Leased Vineyard” and in logoi 68 where both address their audience inclusively.

EMPEROR & GOD

100) They showed Jesus a gold coin and said to him, “The Roman emperor’s people demand taxes from us.” [2] He said to the,, **“Give the emperor what belongs to the emperor, [3] give God what belongs to God, [4] and give me what is mine.”**

Mk. 12:13-17 And they send some of the Pharisees and the Herodians to him to trap him with a riddle. They come and say to him, “Teacher, we know that you are honest and impartial, because you pay no attention to appearances, but instead you teach God’s way forthrightly. Is it permissible to pay the poll tax to the Roman emperor or not? Should we pay or should we not pay? But he saw through their trap and said to them, “Why do you provoke me like this? Let me have a look at the coin. They handed him a silver coin, and he says to them, “Whose picture is this? Whose name is on it? They replied, “The emperor’s.” Jesus said to them: “Pay the emperor what belongs to the emperor, and God what belongs to God!” And they were dumbfounded at him.

Mt. 22:15-22 Then the Pharisees went and conferred on how to entrap him with a riddle. And they send their disciples to him along with the Harridans to say, “Teacher, we know that you are honest and that you teach God’s ways forthrightly, and are impartial, because you pay no attention to appearances. So tell us what you think: Is it permissible to pay the poll tax to the Roman emperor or not?” Jesus knew how devious they were, and said, “Why do you provoke me, you pious frauds? Let me see the coin used to pay the poll tax.” And they handed him a silver coin. And he says to them, “Whose picture is this? Whose name is on it?” They say to him, “The emperor’s.” Then he says to them, “Pay the emperor what belongs to the emperor, and God what belongs to God!” Upon hearing his reply, they were dumbfounded. And they withdrew from him and went away.

Lk. 20:19-26 The scholars and the ranking priests wanted to lay hands on him then and there, but they were afraid of the people, since they realized he had aimed this parable at them. So they kept him under surveillance, and sent spies, who feigned sincerity, so they could twist something he said and turn him over to the authority and jurisdiction of the governor. They asked him, “Teacher, we know that what you speak and teach is correct, that you show no favoritism, but instead teach God’s way forthrightly. Is it permissible for us to pay taxes to the Roman emperor or not? But he saw through their duplicity, and said to them, “Show me a coin. Whose likeness does it bear? And whose name is on it?” They said, “The emperor’s.” So he said to them, “Then pay the emperor what belongs to the emperor, and God what belongs to God!” And so they were unable to catch him in anything he said in front of the people; they were dumbfounded at his answer and fell silent.

COMMENTARY on logoi 100

Thomas

They (unspecified)

Mark/Matthew/Luke

(Pharisees and Herodians) (Pharisees) disciples and Harridans scholars & ranking priests

The concept of setting a trap for Jesus is only evidenced in the canonical versions. Various instigators are named. This teaching is very clear that there is a differentiation between an Emperor and God. This is especially revolutionary because this was an age where emperors were believed to be divine.

THE PARABLE OF THE LOST SHEEP

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

Mk. 18:12-14 What do you think of this? If someone has a hundred sheep and one of them wanders off, won’t that person leave the ninety-nine in the hills and go look for the

one that wandered off? And if he should find it, you can bet he'll rejoice over it more than over the ninety-nine that didn't wander off. So it is the intention of your Father in heaven that not one of these little souls be lost."

Lk. 15:4-7 Is there any one of you who owns a hundred sheep and one of them gets lost, who wouldn't leave the ninety-nine in the wilderness, and go after the one that got lost until he finds it? And when he finds it, he lifts it upon his shoulders, happy. Once he gets home, he invites his friends and his neighbors over, and says to them, "Celebrate with me, because I have found my lost sheep." I'm telling you it'll be just like this in heaven: there'll be more celebrating over one sinner who has a change of heart than over ninety-nine virtuous people who have no need to change their hearts."

COMMENTARY on logoi 107

Thomas

the Father's Imperial Rule is like shepherd who had 100 sheep

one (largest) goes astray
he left the 99 sheep
After he had toiled

I love you more than the 99

Mark

What do you think of this?
someone has 100 sheep

one wanders off
won't that person leave...
If he should find it

he'll rejoice more than
for the 99 that didn't wander

Luke

Is there any of you who...
owns 100 sheep

one of them gets lost
who wouldn't leave...
until he finds it

invites friends to celebrate

Thomas maintains the theme of the single pearl in logoi 76 - we value most that for which we work. The largest, the one of most value, is to be treasured and loved most. **Mark** and **Luke** sound a more evangelistic approach of retrieving the lost sheep, or as **Luke** specifies, the sinner which was been retrieved is worth more than the virtuous who did not have the struggle.

Note **that** Luke is consistently talking to a wealthy audience - he assumes at least some of his audience would own 100 sheep.

FROM MY MOUTH

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

Jn. 7:37-39 On the last and most important day of the celebration, Jesus stood up and shouted out, "Anyone who's thirsty must come to me and drink. The one who believes in me - as scripture puts it - will be the source of rivers of life-giving water." (He was talking about the spirit that those who believed in him were about to receive. You realize, of course, that there was no spirit as yet, since Jesus hadn't been glorified.)

COMMENTARY on logoi 108

Thomas

Whoever
drinks from my mouth
will become like me

John

On the last and most important day

Anyone who's thirsty
must come to me and drink

I myself shall become that person
and the hidden things will be revealed

The one who believes in me will be
the source of the rivers of life-giving water

John frames the verses with the maximum degree of importance - last AND most important day. **Thomas** issues an open invitation. **John** issues a command (MUST). **Thomas** speaks of Jesus unveiling the mysteries. **John** hints at the gift of eternal life.

THE PARABLE OF THE TREASURE

109) Jesus said, *(The Father's) imperial rule is like a person who had a treasure hidden in his field but did not know it. [2] And (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. [3] The buyer went plowing, (discovered) the treasure, and began to lend money at interest to whomever he wished.*

Mt. 13:44 Heaven's imperial rule is like treasure hidden in a field: when someone finds it, that person covers it up again, and out of sheer joy goes and sells every last possession and buys that field.

COMMENTARY on logoi 109

Thomas

The Father's imperial rule is like
a person
who had a treasure hidden in a field
Did not know it
son did not know it
sold field
buyer found it
began to lend money at interest

Matthew

Heaven's imperial rule is like
a treasure hidden in a field.

someone finds it
sells every last possession to buy field

Matthew holds to his Heaven reference and to the idea that one must sell everything to possess the treasure. Give up the old teachings for the new ones. **Matthew** compares heaven to a thing (the treasure) similar to the Parable of the Leaven Bread where Heaven is compared to the leaven. **Thomas**, characteristically referring to the Father, compares heaven once again to a person (a woman in the Parable of the leaven Bread logoi 96). **Thomas** emphasizes the generations that pass until an outsider finally realizes the treasure and the treasure is used to bring him even greater wealth. (This is an interesting parable to compare to logoi 95 which advises NOT to lend money but to give it)

OVERVIEW of the
METAPHYSICAL INTERPRETATION
of GOSPEL of THOMAS LOGOI
which are PARALLELED in the
CANONICAL GOSPELS.

This is a personalized metaphysical interpretation of the Gospel of Thomas. I acknowledge that I have a bias towards a passionate Jesus, most probably the Gnostic view of Jesus, the renegade rabbi who overturns the tables in the temple as well as enthusiastically embraces the children in the village. There is a calmness within the passion of these teachings - a combination of the motion and rest that is a part of these teachings.

Major ideas of this group of writings include

1. The Need to Desire the Truth in order to find the Truth (seek, hunger, fish [*verb*], etc.) The desire includes a struggle as one works with the new knowledge.
2. Understanding that which is currently a mystery, moving beyond the intellect to a higher state of “knowing”
3. The Duality of Learning - outer versus inner: letter of the Law versus Spiritual intuition
4. The omnipresence of Divine Mind
5. The Christ conscious is superior to the 12 divine faculties of man
6. Detachment: in the world, but not of the world/ in heaven and of heaven
7. Seed Thoughts: fasting from/ cleansing of error thinking and encouraging “fertile” thinking .
8. The Law of Mind Action, seeing with a single eye
9. Moving from duality to Oneness
10. Resistance to Spirit
11. The self-created Domain of our consciousness
12. Our Power - the power of our thoughts
13. Free Will - our choice
14. Truth is more valuable than anything else. It is eternal, not temporal and the Spiritual is the “bottom-line”.
15. All Truth is accessible to us in Oneness.

VERSE BY VERSE
METAPHYSICAL INTERPRETATION
of GOSPEL of THOMAS LOGOI
which are PARALLELED in the
CANONICAL GOSPELS.

NOT TASTE DEATH

- 1) And he said, "Whoever discovers the interpretations of these sayings will not taste death."
Parallel **Jn. 8:51-52**

This opening is typical of mystery religions. The knowledge of the teaching of a particular sect was typically encoded to prevent the un-initiated from interpreting or understanding the special body of knowledge. Thomas in particular exhibits a strange order of verses - as if the puzzle was moved around to distort the real picture.

Metaphysically, it is the promise of metaphysics. Learning to interpret these sayings, as well as all of our thoughts, words, and actions will reveal the nature of Life, of God, of Divine Mind.

SEEK & FIND

- 2) Jesus said, ***"Those who seek should not stop seeking until they find."***

- [2] When they find, they will be disturbed.
[3] When they are disturbed, they will marvel, and
[4] will reign over all."

- 92) Jesus said, ***"Seek and you will find."***

- 93) Jesus (said), ***"One who seeks will find, [2] and for (one who knocks) the door will be opened."***
Parallel **Mt. 7:7-8 /Lk. 11:9-10**

"Those" represent our thoughts, particularly our inquisitive thoughts that take us through the Existential questions of life - who are we?, why are we here?, etc.. When we find answers to our questions, the answers will disturb us for they will be at a higher level of understanding, a level which will "disturb" or un-hinge previously held beliefs. When we gain in our understanding to that extent that we are literally disturbed in the Truth, we will begin to appreciate the wonder of the Truth. At this higher level of consciousness, at the level of the Christ consciousness, we will be in charge of all our thoughts.

WITHIN YOU

- 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. [2] If they say to you, 'It is in the sea,' then the fish will precede.
[3] Rather, the (Father's) Imperial rule is within you and it is outside you.
Note: logoi 3 Verse 4 is unparalleled

- 51) His disciples said to him, "When will the rest for the dead take place, and when will the new world come?" [2]
He said to them, "What you are looking forward to has come, but you don't know it."

COMING OF GOD'S IMPERIAL RULE

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!’*** [4] ***Rather, the Father’s imperial rule is spread out upon the earth, and people don’t see it.***”

Parallel Lk. 17:20-21

Metaphysics of Logoi 2, 92, 93

The “birds of the sky” represent the future - imaginative ideas which we hold to manifest on earth just as the birds eventually land on earth. “Fish in the sea” is the past - our emotional thoughts linked with what has gone before. The water of the sea is a purifying agent and the fish are the remnants of thoughts. If we hold that heaven, the “Father’s Imperial Rule”, is something for the future or for the past, we will merely be held in those thoughts of the future or the past and the state of consciousness that we allude to as heaven will forever allude us.

Just as the birds are immersed in the sky and breathe in the sky; just as the fish are immersed in the sea and breathe in the sea, so Heaven is for us - now - both within and without

PLACE OF LIFE

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.

Related verse: Mt. 11:25/ Lk. 10:21

A child of seven days is pre-reason, pre-intellect, and, in this state of consciousness, holds no blocks to the Truth of oneness. If we operate totally in our intellect, we cannot grasp things beyond reason, yet a child can accept the impossible because, with no boundaries, all things are possible.

Seven represents fullness^{ix}, the divine law of perfection for the divine/natural man. Seven days is the time of creation - all the time it took (takes) to create the world.

FIRST & LAST (End of The Good Employer Parable)

4) [2] *For many of the first will be last,*

Parallel: Mk 10:31 (Related verse Mk. 9:35) Mt. 19:30, 20:16 Lk. 13:30

4) [3] and will become a single one.”

Metaphysics of logoi 4:2-3

Historically, there are implications that this could be a reference to the spiritual development of the Hebrews - the chosen people, the people FIRST chosen, and the Gentiles - the people to hear the word of God last. Many of the first, the Hebrews, did not support the teachings of Jesus. However, in the end, the Jews and the Gentiles will be in accord.

Metaphysically, many of our first or earliest thoughts will be in error, due to our limited understanding. However, it is often our early realizations which are the most difficult to release. Many of these error thoughts will be the last thoughts that we release.

HIDDEN & REVEALED

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 will not be revealed.**

Parallel: Mk. 4:22 , Mt. 10:26; Lk. 12:2, 8:17 See also logoi 6:5-6

BURIED & RAISED

5) [3] And there is nothing buried that will not be raised.)

No Parallels but related to above.

Metaphysics of logoi 5

What is in front of our face - in front of our senses - is the Truth of our Oneness with God. If everything is One, then nothing can be hidden for that would mean that it was separate and apart from God. When we bury something, i.e. suppressing a thought, it is only an illusion that we can separate that thought from other thoughts. The thought is buried in Mind, which is the source of thought, so it cannot remain buried.

ON LIES

- 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?"

[2] Jesus said, "Don't lie,

The Golden Rule

[3] and don't do what you hate,

Parallel Mt. 7:12/ Lk. 6:31

HIDDEN & REVEALED

[4] because all things are disclosed before heaven.

[5] ***After all, there is nothing hidden that will not be revealed,*** See also logoi 5:2

[6] *and there is nothing covered up that will remain undisclosed."*

In regards to the actions we use to express our spirituality and our religiosity, it is important that we are congruent between our thoughts and our actions, that what we do is what we love, what we are. Otherwise, what we do is a lie.

Heaven is a state of consciousness therefore no thought can be hidden.

THE WISE FISHERMAN PARABLE

- 8) And he said, The human one is like a wise fisherman who cast his net into the sea and drew it up full of little fish. [2] Among them the wise fisherman discovered a fine, large fish. [3] He threw all the little fish back into the sea, and easily chose the large fish.

Parallel Mt. 13:47-48

The fisherman is our mind when it is set to capture ideas, similar to the teachings that we must hunger or thirst for the knowledge to obtain it. We must search it out. It will not simply come to us if we do not have the desire to know. The fish are our thoughts, our ideas. When we exercise our faculty of Wisdom and Judgment, we easily choose the big fish, the Truth thought, and release all the little ideas of separation and duality. This is a wonderful analogy for we know that larger fish consume smaller fish, just as the bigger light of Truth over shadows all illusions of duality. If we are wise seekers, we will not try to possess both lines of thinking in our mind. We will discard the "small fish", the little ideas or worldly thoughts.

TWO GOOD EARS

8) [4] *Anyone here with two good ears had better listen!*

Parallel Mk. 4:9 etc. Also logoi 21:10, 24:2, 65:8, 96:3

Metaphysics of logoi 8:4

This often repeated phrase is a reminder to hear (understand) beyond the superficial meaning of words and to listen to them with "good" ears, with the inner heart-mind that reveals the Truth beyond the words.

"the ear grasps and analyses the sound vibrations" (of words)^x.

THE PARABLE OF THE SOWER

- 9) Jesus said, ***Look, the sower went out, took a handful (of seeds), and scattered (them).*** [2] ***Some 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.*** [4] ***Others 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.***

Parallel Mk. 4:3-8 / Mt. 13:3-8 / Lk. 8:5-8

Metaphysics of logoi 9

The sower is our Christ consciousness, our connection with Divine Mind that is the channel for God thoughts or Affirmations. Yet, not all our "God thoughts" manifest in our life because our mind is not fully receptive. When seed thoughts from Divine Mind fall on inhospitable ground, these thoughts cannot be "held in mind to produce after their kind".

- **Road:** A road is used for travel so seed thoughts which landed in that area of our mind could not be "held", but simply move on or die from neglect.
 - **Rock:** Other God thoughts might land on rock, those places of un-forgiveness in our mind which have become so hardened that they cannot bend to accommodate new ideas.
 - **Thorns:** Thorns are the spikes of anger and pain. When God thoughts land in thorns, they are choked out by the sharp edge of anger, by the heat of pain, and finally consumed by worms, tiny, hungry demands of our sense consciousness.
 - **Good soil:** Our mind is ready for planting when we have cleansed the inner soil of our consciousness - the limiting and destructive thought power of neglect, un-forgiveness and anger through denials.
-

FIRE ON EARTH

- 10) Jesus said, ***"I have cast fire upon the world and look, I'm guarding it until it blazes."***
Parallel Lk. 12:49

Metaphysics of logoi 10

Fire is the ultimate purification for it transforms everything it consumes. Our Christ mind has the ability to totally cleanse our consciousness. Alive within our souls is that spark of Divine Mind. Our Christ consciousness keeps that spark alive until it reaches a full realization in our awareness.

WHO AM I?

- 13) Jesus said to his disciples. "Compare me to something and tell me what I am like."
[2] Simon Peter said to him, "You are just like an angel." [3] Matthew said to him, "You are like a wise philosopher." [4] Thomas 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.
[7] When 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."

Mk. 8:27-30 / Mt. 16:13-20 / Lk 9:18-21 / Jn. 1:35-42 See also Jn 6:68-69

Metaphysics of logoi 13

Peter, our Faith faculty, tells us that our Christ consciousness is like an angel which represents Divine thoughts. Matthew, our faculty of Divine Order, tells us that our higher consciousness is all knowing like a philosopher - a knowing that exists beyond facts and delves into the “why’s” and “where-for’s”. Thomas, our faculty of Understanding knows that any description of our higher consciousness is limited by any words. When we have the Understanding of the Infinite nature of the Christ within us we may experience a “spiritual high”.

The three secret teachings represent the Trinity of Divinity. A full understanding of Divinity would “disturb” and consume the other faculties. (See logoi 2)

FASTING, PRAYER, CHARITY

14) Jesus said to them, “If you fast, you will bring sin upon yourself, [2] and if you pray, you will be condemned, [3] and if you give to charity, you will harm your spirits.

FASTING & SABBATH

27) “If you do not fast from the world, you will not find the (Father’s) domain.

[2] If you do not observe the Sabbath as a Sabbath, you will not see the Father.”

104) They said to Jesus, “Come, let us pray today and let us fast.” [2] Jesus said, “What sin have I committed, or how have I been undone?

[3] Rather, when the groom leaves the bridal suite, then let people fast and pray.”

Parallel Mk. 2:20/ Mt. 9:15b/ (Lk. 5:35)

Mk. 2:18-20 /Mt. 9:14-15 / Lk. 5:33-35; Mk. 2:23-28 / Mt. 12:1-8 /Lk. 6:1-5 Mt. 6:2-8

Metaphysics of logoi 14, 27, 104

Sin is missing the mark, an error thought or thought of separation from God. Metaphysically, fasting is refraining from thinking (“*I think, therefore I am.*”). Attempting this would be an attempt to separate ourselves from God mind. Likewise, when we pray to an anthropomorphic God, we again attempt to separate ourselves from God by praying to a God “out there”. A charity can be seen as those thoughts or ideas which are in need. When we support the idea of need, or when we give to the idea of lack, we cause ourselves harm.

In order to achieve that state of mind we call heaven, we must refrain from (fast from) living in the world. The Sabbath is the time of rest from worldly things. If we don’t take time to rest, to pray and meditate, we will not be able to consciously connect with Divine Mind.

The bridegroom is the Christ, that perfect partner to our “self”. When the Christ is not within our awareness, that is the time we need to fast (from error thinking) and pray (open ourselves to Divine Communion).

EAT WHAT IS PROVIDED

14) [4] *When 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.

Parallel: Lk. 10:8-9, 10:3

WHAT GOES IN

14) [5] *After all, what goes into your mouth will not defile you; rather it’s what comes out of your mouth that will defile you.”*

Parallel Mk. 7:14/Mt. 15:11

This is a continuing theme of the minimal importance of the world to our spiritual well-being. The source for everything is within us. Life must be lived from the inside out, not the outside in. Should our thoughts encounter different thinking, different ideas, we meet those ideas with non-resistance. Hearing an illusion has no effect on Truth. If, in our encounters, we find “sick” thoughts, thoughts which are desiring or requesting wholeness, then we should heal these thoughts by sharing the Truth.

NOT PEACE, BUT CONFLICT

16) Jesus said, “Perhaps people think that I have come to cast peace upon the world. [2] They 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, 4) and they will stand alone.”

Parallel Lk. 12:51-53 / Mt. 10:34-36 (Based on prophet *Micah 7:5-6*)

The emergence of the Christ mind brings conflict, not peace. As we grow in our spiritual awareness we grow in our discontent, we grow in our hunger and thirst for Truth. “Conflict” denotes chemicalization, our reaction to cleansing ourselves of error thought as we express more of the Christ in our lives.

- Fire: Cleansing, purifying of error thought - separates us from our mistaken thinking.
 - Sword: a weapon to separate from dualism. This symbol is used in Genesis, the first book of the Bible when the Cherubim guards the Garden of Eden and the Tree of Life from our primitive, un-evolved thinking and feeling nature (Adam and Eve). The sword is used again in Revelations, the last book of the Bible, as the tongue of the Christ which sharply divides Truth from illusion.
 - War: The outward struggle of light over dark, Truth over illusion.
 - Five: Represents our sense consciousness. As we evolve, part of our mind may hold to old ideas and part to new. There will be division within our thinking nature as we move to an understanding of that which is beyond thought - the Infinite nature of God. However, no matter what the appearance of struggle within our thinking nature, each thought of separation or attachment to sense consciousness stands alone, powerless in the light of the full Christ presence.
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PARABLE OF THE MUSTARD SEED

20) The disciples said to Jesus, “Tell us what Heaven’s imperial rule is like.”

[2] He said to them, **It’s like a mustard seed. [3] (It’s) the smallest of all seeds, [4] but when it falls on prepared soil, it produces a large plant and becomes a shelter for the birds of the sky.**

Parallel Mk. 4:30-32 /Mt. 13:31-32 / Lk. 13:18-19

Imperial rule, that state of mind we call heaven, is a fertile place for thought. The smallest seed of an idea placed in this ideal state of mind obtains a two-fold effect. First, the dormant life of the seed is activated. The seed grows and flourishes. Secondly, creating a place to house birds of the sky represents the idea that the activation of the life of the seed lifts

our consciousness to a higher level (birds of the sky) of expression of Divine Mind. Like Jacob's ladder, every rung takes us higher and higher in consciousness, every good (God) seed which takes root and generates new life in our consciousness raises us to higher levels of consciousness.

THE PARABLE OF THE HOMEOWNER AND THE BURGLAR

21) [5] For 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. [7] Prepare 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.

FOREWARNED

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."*

Parallel Mt. 24:43-44 / Lk. 12:39-40

Metaphysics of logoi 21:5-7, 103

The Owner represents our soul. The house is symbolic of our consciousness. The thief is that thought or attachment that steals or dissipates our power, our worth. It is our responsibility to guard our thoughts, to be on guard against the world which represents duality and sense consciousness.

"The trouble you expect will come." This is the Law of Mind Action.

SICKLE & HARVEST (Parable of the Patient Husbandman)

21) [9] *When the crop is ripened, he came quickly carrying a sickle and harvested it.*

Mk. 4:29 But when the grain ripens, all of a sudden (that farmer) sends for the sickle, because it's harvest time.

21) [10] *Anyone here with two good ears had better listen!* Parallel Mk. 4:9 etc.

Metaphysics of logoi 21:9-10

The crop is the results of the seed thoughts we have held in the fertile fields of our mind. When our thoughts are full and ripe, our thinking nature harvests these thoughts, these ideas, for utilization in our life.

CHILDREN IN GOD'S DOMAIN

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

[3] They 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, [6] when 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, [7] then you will enter [the (Father's) domain.]"

Parallel Jn. 3:3,5 / Mk. 10:13-16 / Mt. 18:3, 19:13-15 / Lk. 18:15-17

Metaphysics of logoi 22

A nursing baby is filled with trust and singularly focused on the nurturing being provided by the mother. When a baby is very young, the child knows no sense of separation between his

care-giver and his self. To become like this young baby, one would have no sense of separation from God. Our sense of duality evolves into an awareness of Oneness. No “thinking mind” and “feeling mind” (heart mind) - just Mind. We see with one eye. We replace the illusion of any image with the Truth of its God substance. This is how we must become to enter that state of consciousness we refer to as heaven.

Show Us

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

Our Divine Faculties seek that place of Oneness.

24) [2] He said to them, “*Anyone here with two ears had better listen!*” *Parallel Mk. 4:9 etc.*

THE WORLD'S LIGHT

24) [5] There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark.”

Parallel Jn. 8:12 , 9:5, 11:9-10 ... Related verses Jn. 1:4-5 / Mt. 5:14a

Metaphysics of logoi 24

Our light, our inner Christ consciousness effects the whole world for it is part of the race consciousness of human kind. There is nothing outside of ourselves to supply the light, the way to the Truth. If we don't shine, there is no light. When we allow our light to shine, we participate in raising the consciousness of all of our thoughts to that Christ consciousness level.

LOVE OF FRIENDS

25) Jesus said, “*Love your friend like your own soul*, [2] protect them like the pupil of your eye.”

Parallel Mk. 12:31/Mt. 22:39 , Mt. 19:19 /Lk. 10:27

Metaphysics of logoi 25

Following the previous themes of Oneness, this logoi takes the idea to a practical level. Loving and cherishing your friend like your own soul is the natural next step in the process of a realization of universal Oneness - we are all one with God so we are all one with each other.

On a more metaphysical level, a friend is a “warm fuzzy”, a thought or feeling that touches our soul. These life affirming thoughts are to be cherished, loved and protected. (Note that the eye has been called the window of the soul.)

SLIVER & TIMBER

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

Parallel Mt. 7:3-5/ Lk. 6:41-42

Metaphysics of logoi 26

There are several interpretations to this logoi.

- We are all one, therefore, everything we see in the world around us is but a reflection of our own consciousness. If we see someone “hurting”, we are simply reflecting our own hurt in our perception of the other person.

- When we pray, we begin by seeing things right in our own eye, holding the truth in our own mind - i.e. we take the timber out of our own eye.
 - A piece of timber is a large block. We have such errors in our own thinking that we cannot help anyone else with even a small error (or pain inducing situation) until we take steps to see clearly ourselves.
 - One of our common thinking errors is looking outside of ourselves while ignoring that which is blatant within ourselves.
-

TWO OR THREE

30) Jesus said, "Where there are three deities, they are divine.

[2] Where there are two or one, I am with that one."

Parallel Mt. 18:20

Metaphysics of logoi 30

The three deities are the three phases of mind, Superconscious, Unconscious, Conscious. The Christ is present within each of us.

NO RESPECT AT HOME

31) Jesus said, "***No prophet is welcome on his home turf;***

Parallel Mk. 6:4 /Mt. 13:57 /Lk 4:24 /Jn. 4:44

DOCTORS AND FRIENDS

[2] doctors don't cure those who know them."

Parallel Lk. 4:23

Metaphysics of logoi 31

Our home turf is the domain, the consciousness that we have created with our thinking nature. A prophet represents the "inspiration of Spirit"^{xi}. When Spirit moves us, we face resistance from our own thoughts - "it can't be Spirit", etc.

MOUNTAIN CITY

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

Parallel Mt. 5:14

Metaphysics of logoi 32

A city represents the sum total of our "thought domains", pockets of ideas and beliefs. When we build our thoughts on a high level of consciousness, our light shines to the world effortlessly. When we reach an elevated state of consciousness, we do not need to run around and tell others that we "have the Truth", our very presence will express it. When we touch the Christ consciousness, our thoughts know it.

ONE EAR & THE OTHER

33) Jesus said, "What you will hear in your ear, in the other ear proclaim from your rooftops.

Parallel Lk. 12:3/ Mt. 10:27

Metaphysics of logoi 33

Our learning process is two fold. We “hear” teachings through books, classes, and experience. We hear the Truths through the realization process of prayer.

What we hear in our “ear” is how we interpret teachings beyond the word, hearing Truth words with the heart, with our inner mind. What our other ear proclaims is a confirmation of these Truths by going to the top - the higher state of consciousness achieved through prayer.

PLACING THE LAMP

33) [2] *After all, no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. [3] Rather, one puts it on a lampstand so that all who come and go will see its light.*

Parallel Mt. 5:15-16 /Lk. 11:33 Also Mk. 4:21/ Lk. 8:16

Metaphysics of logoi 33:2

When we seek the Truth and find it, i.e. light the lamp, it is only natural that we let it shine.

BLIND GUIDES

34) Jesus said, “*If a blind person leads a blind person, both of them will fall into a hole.*”

Parallel Mt. 15:14b /Lk. 6:39

Metaphysics of logoi 34

Being blind implies that one cannot see the Truth. If two people are blind to the Truth, the light, there is no way they can help each other. They will both move into deeper darkness. If we have two error thoughts, they will lead our thinking into more error - “two wrongs don’t make a right”!

POWERFUL MAN

35) Jesus said, “*One can’t enter a strong person’s house and take it by force without tying his hands. [2] then one can loot his house.*”

Parallel Mk. 3:27 /Lk. 11:21-22 /Mt. 12:29

Metaphysics of logoi 35

If we allow a thought or thing or person to take our power, then we stand to lose the good we have accumulated in our consciousness. Hands represent “doing”, the ability to execute^{xii}. If we allow ourselves to become stuck or if we fail to put action to our prayers, then we lose our work in consciousness.

Truth is strong in our consciousness, but we can limit our awareness of it. This appears to steal the power from the Truth.

ON ANXIETIES

36) Jesus said, “*Do not fret, from morning to evening and from evening to morning, (about your food - what you’re going to eat, or about your clothing -) what you are going to wear. [12] You’re much better than the lilies, which neither card nor spin.*

[3] As for you, when you have no garment, what will you put on

[4] Who might add to your stature? That very one will give you your garment.]”

Parallel Mt. 6:25-28/ Lk. 12:22-28

Metaphysics of logoi 36

We need not worry about the basic necessities of life. This means that we do give it some thought, but not worry and not a lot of thought. We should rest assured that we are worthy of having all of our needs met in a timely manner. The last two verses are a reminder that “clothes don’t make the man”, but the very power of Creation that provides for our needs is the only power that adds to our stature, our sense of worth and well-being.

PRIVILEGED EARS

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.”
Parallel Lk. 10:24 / Mt. 13:16-17

SEEK AND NOT FIND

(38) [2] There will be days when you will seek me and you will not find me.”
Parallel Jn. 7:34,36 , 8:21

Metaphysics of logoi 38

We have a natural, inner urge to hear the Truth of the Christ consciousness. That is the only place we can find pure Truth. Sometimes we seek the Christ within us and cannot find it.

BLOCKING THE WAY

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.*”

BLOCKING THE WAY

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.”
Parallel Mt. 23:13 / Lk. 11:52

Metaphysics of logoi 39, 102

The Pharisees represent our religious learning. It is the “letter of the Law” thinking. When we adhere solely to our intellect, we not only miss the fullness of the Truth but also become bound to the letter of the Law to such a degree that we have become mired in the path on our journey to a full realization of God mind.

SLY AS A SNAKE

39) [3] *As for you, be as sly as snakes and as simple as doves.*”

Parallel Mt. 10:16

Metaphysics of logoi 39:3

The snake (or serpent) represents listening to our sense consciousness^{xiii}. The dove is non-resistance, representing our confidence in Divine Law^{xiv}. We are having this life experience in a dualistic state so we need to listen to our senses as well as maintain our inner sense of knowing beyond the sense consciousness.

PLANT ROOTED OUT

40) Jesus said, *“A grapevine has been planted apart from the Father. [2] Since it is not strong, it will be pulled up by its roots and will perish.”*

Parallel Mt. 15:13, Related: John 15:1,6

Metaphysics of logoi 40

The grapevine represents a seed thought that was not conceived in Divine Mind. Once an idea tries to exist outside of Principle, it will perish. Note that a grape vine is the source of wine and a symbol of a potential to become intoxicated by our own work - forgetting that nothing is done except through God - it is not I but the Father within who does the work. (This may echo the Allegory of Noah getting drunk, Genesis 9:20-23)

HAVE AND HAVE NOT

41) Jesus said, *“Whoever has something in hand will be given more, [2] and whoever has nothing will be deprived of even the little they have.”*

Parallel Mk. 4:25/ Mt. 13:12/ Mt. 25:29/ Lk. 19:26 , Also Lk. 8:18

Metaphysics of logoi 41

The hand is the ability to do something, to put action to our prayers, to express our consciousness. If we have something in hand, we have it in the state of manifestation. Having used the Law successfully, we know how to repeat our success. If we have not been able to or not wanted to participate in the Law, then we will not be able to maintain anything which we have. (See Parable of the Mustard Seed logoi 20)

BLASPHEMIES

44) Jesus said, “Whoever blasphemes against the Father will be forgiven, [2] and whoever blasphemes against the son will be forgiven, [3] but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven.”

Parallel Lk 12:10 /Mk. 3:28-29/Mt. 12:31-32

Metaphysics of logoi 44

Blaspheme is irreverent thoughts towards God^{xv} - thoughts of lack, illness, separation. In the metaphysical Trinity, Father, Son and Holy Spirit are Mind, Idea and Expression. Our “blasphemes” have no effect on the absolute nature of Spirit in Mind and Idea, but our limiting thoughts about expression will be manifest in our lives as that lack, illness or separation from the Truth of who we are.

BY THEIR FRUIT

45) Jesus said, *“Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit. [2] Good 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. [4] For from the overflow of the heart, they produce evil.”*

Parallel Mt. 7:16-20 /Lk. 6:43-45 /Mt. 12:33-35 Also See Mt. 3:10, Lk 3:9

Metaphysics of logoi 45

The Law of Mind Action is that thoughts held in mind produce after their kind. The thorn tree represents thoughts of lack (of love, money, etc.). We cannot expect to manifest love and prosperity from a consciousness of lack. The overflow from the heart is that which we emanate from the center of our being - whether it is good or bad.

GREATER THAN JOHN

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. [2] But I have said that whoever among you becomes a child will recognize the (Father's) imperial rule and will become greater than John."*

INTO THE WILDERNESS

78) Jesus said, *"Why have you come out to the countryside? To see a reed shaken by the wind? [2] And 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."*

**Parallel Mt. 11:7-8 (Lk: 7:24-25) Related verse II Kings 18:21
Mt. 11:9-11/ Lk/ 7:26-28**

Metaphysics of logoi 46, 78

Adam is the original idea of perfect man and ideal sense consciousness^{xvi}. John the Baptist^{xvii} is the preparatory phrase of mind for the full emergence of the Christ consciousness - a state of mind of ultimate spiritual potential. Becoming as a child to God, offering oneself in total surrender to Divine Mind, releasing any thoughts of separation between oneself and Principle is far greater than sense consciousness in its perfect state.

What do we expect when we seek to obtain the conscious awareness represented by John the Baptist? Are we looking for some primitive movement from nature, to find God in the plant or the wind or are we looking for a manifestation of outer riches, of garments which would cover our flaws and make us more radiant - but only in the sensory world of earth! Our outer appearances have no correlation to our spiritual evolution.

TWO MASTERS

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

Parallel Mt. 6:24/ (Lk. 16:13)

Metaphysics of logoi 47:1-2

One cannot hold opposing thoughts in the mind at the same time - this has been proven in psychology and has been demonstrated time and again in spiritual work and physical manifestations. We must see with one eye.

AGED WINE

47) [3] *Nobody drinks aged wine and immediately wants to drink young wine.*

Parallel Lk. 5:39

Metaphysics of logoi 47:3

When we have experienced a thing of value, we will not desire that of a lesser value. So it is with our experience of Truth. As we grasp the Truth, we will not (immediately) desire that which is false.

PATCHES AND WINE SKINS

47) [4] *Young 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.* [5] *An old patch is not sewn onto a new garment, since it would create a tear.*”

Parallel Mk. 2:21-22/ Mt. 9:16-17 /Lk. 5:36-38

Metaphysics of logoi 47:4

There is a time and a place for everything - an order in our universe and in our lives. One uses good Judgment to determine what works within the natural order of the universe. It is not that the old is good and the new bad or the new good and the old bad. It is a matter of what is appropriate.

MOVING MOUNTAINS

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.”*

MOVING MOUNTAINS

106) [2] *and when you say, ‘Mountain move from here!’ it will move.”*

Parallel Mt. 17:20 /Lk. 17:6 /Mk. 11:23 , Also Mt. 21:21

Metaphysics of logoi 48, 106

Two in one house represents our thoughts of duality within our consciousness. If we could make peace with our dualistic thoughts, i.e. bring the two into one, then we would be unlimited in our abilities to co-create with Spirit.

A mountain is an obstacle to our goal. When we see with one eye, (make peace between two - the duality), then all obstacles will be moved simply by our saying the word.

COMING OF THE NEW WORLD

52) His disciples said to him, “Twenty-four prophets have spoken in Israel, and they all spoke of you.”

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

Parallel Jn. 5:39-40

Metaphysics of logoi 52

It is the Prophets in us that help us to discern the Law. Twenty-four is twice twelve, the symbol of spiritual fulfillment. Our divine faculties tell us over and over again that there is the Christ presence within us. In our quest for spiritual fulfillment, we can stay attached to the pieces, the prophet ideas, and disregard the fact that the whole is already present within us.

CONGRATULATIONS, POOR!

54) Jesus said, **“Congratulations to the poor, for to you belongs Heaven’s domain.”**

Parallel Mt. 5:3 /Lk. 6:20

Metaphysics of logoi 54

Poor can symbolize being free of worldly attachments or in a place of receptivity (room to receive). If we are free from attachments, we can experience the state of mind called Heaven.

HATING ONE'S FAMILY

55) Jesus said, *"Whoever does not hate father and mother cannot be my disciple,*

HATING ONE'S FAMILY

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). [3] For my mother (...), but my true (mother) gave me life."

Parallel Mt. 10:37 / Lk. 14:26

Metaphysics of logoi 55, 101

To become teachable (to be a disciple), one must detach from one's personal thinking and feeling nature. The paradox is that one must also love the thoughts and emotions while remaining detached in order to bring life to spiritual development. Spirituality is birthed in passion and wisdom.

CARRYING ONE'S CROSS

55) [2] and whoever does not hate brothers and sisters, and carry the cross as I do, *will not be worthy of me.*"

Parallel Mt. 10:38/Lk. 9:23 ; Lk. 14:27 /Mk. 8:38 /Mt. 16:24

Metaphysics of logoi 55

The cross is "Crossing out" error thinking. Carrying the cross means taking the responsibility for all error thoughts and extending the effort to correct this line of belief. Hating brothers and sisters is a continuation of the theme of detaching from our thinking and feeling nature.

THE SABOTAGE OF WEEDS PARABLE

57) Jesus said. *"The Father's imperial rule is like a person who had (good) seed. [2] His 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.*

Parallel Mt. 13:24-30

Metaphysics of logoi 57

This is a parable of non-resistance. Achieving heaven is a state of mind filled with good thoughts, good seed. However, in our dualistic world, there will be other seed thoughts that become planted in our mind field. If we try to obliterate the erroneous seeds in the early stages, we may make an error and destroy some of the new Truths we are beginning to hold in our minds. If we allow all the seed thoughts to flourish, we will maintain a healthy garden. At the harvest time, when the thoughts begin to manifest, we simply release or purify those ideas which no longer serve us or bless us.

LIVE OR DIE

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

Parallel Mt. 24:40-41/ Lk. 17:34-35

Metaphysics of logoi 61:1

Two ideas may rest together in the mind, but they cannot be held there - one must die, i.e. be released or denied of its power of life. See logoi #47 Two Masters.

THINGS OF MY FATHER

61) [3] Jesus said to her, “I am the one who comes from what is whole. I was granted from the things of my Father.”

Parallel Mt. 11:25-27/ (Lk. 10:21-22) /Jn. 3:35, Jn. 13:3

Metaphysics of logoi 61:3

Christ consciousness is wholeness. It exists above the level of duality.

DISCLOSING THE MYSTERIES

62) Jesus said, “I disclose my mysteries to those (who are worthy) of (my) mysteries.

Parallel Mk. 4:11-12 / Mt. 13:11 /Mt. 13-15/(Lk 8:10) /Jn. 9:39

Metaphysics of logoi 62:1

The Christ reveals mysteries to minds who are open and teachable. See logoi 13:6-8

62) [2] ***Do not let your left hand know what your right hand is doing.***”

Parallel Mt. 6:1-4

Metaphysics of logoi 62:2

Traditionally, the left hand receives and the right hand gives. There is not a direct connection between the two in the sense that we do not give to receive. We should give freely without our left hand having a “need” to be filled.

Right and left can also be seen as a commentary on right brain and left brain thinking. Right in our more intuitive receptor and left is more analytical. We are advised to not let one over take or influence the other.

The RICH INVESTOR PARABLE

63) Jesus said, “***There was a rich person who had a great deal of money. [2] He said, “I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing.” [3] These were the things he was thinking in his heart, but that very night he died.***”

FINDING THE WORLD

110) Jesus said, “Let one who has found the world, and has become wealthy, renounce the world.

Parallel Lk. 12:16-21

Metaphysics of logoi 63, 110

Attachment to worldly possessions is temporal. We can never accumulate enough to be beyond lack for possessions can never give us a sense of Oneness which is our ever-lasting life. When our heart is filled with an attachment to the outer, it may be too empty to sustain life.

[4] Anyone here with two ears had better listen!”

Parallel Mk. 4:9 etc.

THE DINNER PARTY PARABLE (The Great Supper)

64) Jesus said, *A person was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests. [2] The slave went to the first and said to that one, "My master invites you." [3] That one said, "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 to that one, "My master has invited you." [5] That one said to the slave, "I shall have no time." [6] The slave went to another and said to that one, "My master invited you." [7] That one 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." [8] The slave went to another and said to that one, "My master invited you." That one 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." [10] The slave returned and said to his master, "Those whom you invited to dinner have asked to be excused." [11] The master said to his slave, "Go out on the streets and bring back whomever you find to have dinner."*

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

Parallel Mt. 22:1-14 / Lk. 14:16-24

Metaphysics of logoi 64

The banquet table is the abundance of the Universe. We can be attached to our limited worldly works and deeds and ignore the abundance of God or we can participate in that celebration of goodness. The choice is ours.^{xviii}

THE LEASED VINEYARD PARABLE

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. [2] He sent his slave so the farmers would give him the vineyard's crop. [3] They 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." [5] He sent another slave, and the farmers beat that one as well. [6] Then the master sent his son and said, "Perhaps they'll show my son some respect." [7] Because the farmers knew that he was the heir to the vineyard, they grabbed him and killed him.*

Parallel Mk. 12:1-8 / Mt. 21:33-39 / Lk. 20:9-15a

Metaphysics of logoi 65

This is the story of our personal struggle with God. Because we have free choice, we can kill all divine ideas that come to us. We have the choice to withhold our thoughts and our works from Principle. Sometimes we mistakenly kill the good that comes to us from the false idea that we can have more by hoarding and controlling things ourselves.

65) [8] *Anyone here with two ears had better listen!* Parallel Mk. 4:9 etc.

THE REJECTED STONE

66) Jesus said, "Show me the stone that the builders rejected; that is the keystone."
logoi Mk. 12:9-11 / Mt. 21:40-43 / Lk. 20:15b-18 See also Psalms 118:22 NRSV

Metaphysics of logoi 66

Builders are symbols of our “doing”, our illusion of working solely in the outer. Without guidance, we can discard the very key to building a firm foundation in our life.

CONGRATULATIONS, PERSECUTED!

68) Jesus said, “*Congratulations to you when you are hated and persecuted; [2] and no place will be found, wherever you have been persecuted.*”

CONGRATULATIONS 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.

Parallel Mt. 5:10-12 /Lk. 6:22-23

Metaphysics of logoi 68, 69:1

Persecution is symbolic of our personal struggle to know God. Spiritual enlightenment is not a given. Because we have free will, we must choose to know the Truth by overcoming struggles of the heart. When we finally achieve spiritual enlightenment, we will realize that all persecution was an illusion of our separation from God and therefore it didn’t exist in Truth.

CONGRATULATIONS, HUNGRY!

69) [2] *“Congratulations to those who go hungry, so the stomach of the one in want may be filled.”*

Parallel Mt. 5:6 / Lk. 6:21

Metaphysics of logoi 69:2

Going hungry is representative of conquering attachments to the needs of the physical world. It can be interpreted as a self-sacrificing act to help another - to fill the stomach of the one in need. It can also be interpreted to mean embrace the hunger for Truth so that one can obtain one’s fill of it. Thomas has a repeating theme that we can only obtain Truth when we desire it, hunger for it.

TEMPLE & JESUS

71) Jesus said, “I will destroy (this) house, and no one will be able to build it (...).”

Parallel Jn. 2:19 / Mk. 14:58 /Mt. 26:61

Also Mk. 15:29 / Mt. 27:40 / Acts 6:14

Metaphysics of logoi 71

The house represents our domain, our cumulative thoughts and feelings. If our Christ consciousness destroys or cleanses our consciousness, we cannot rebuild, i.e. revert to old ways of thinking for the Christ consciousness is all-powerful.

DISPUTED INHERITANCE

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?*” [3] He turned to his disciples and said to them, “*I’m not a divider, am I?*”

Parallel Lk. 12:13-15

Metaphysics of logoi 72

The Christ represents Oneness, not duality. Therefore the Christ cannot divide. Also, there is no limitation in God so there is no need to divide anything - there is abundance for everyone.

GOOD CROP, FEW WORKERS

73) Jesus said, "The crop is huge but the workers are few, so bid the harvest boss to dispatch workers to the fields."
Parallel Mt. 9:37-38/ (Lk. 10:2)

Metaphysics of logoi 73

When our seed thoughts are ripe, filled with the bounty of life expressing, we command our mind to bring more good works into our life to participate in the harvest of our spiritual evolvment. See logoi #41 "Have and Have Not".

THE PARABLE OF THE PEARL

76) Jesus said, *"The Father's imperial rule is like a merchant who had a supply of merchandise and then found a pearl. [2] That merchant was prudent; he sold the merchandise and bought the single pearl for himself."*

Parallel Mt. 13:45-46 See also logoi 63/110

Metaphysics of logoi 76

When we activate the faculty of Wisdom/Judgment, we easily release that which is of little value for the which is of greatest value - the pearl of great price - the wisdom of Truth.

ON POSSESSIONS

76) [3] *So, also with you, seek his treasure that is unfailing, that is enduring, where no moth comes to eat and no worm destroys."*

Parallel Mt. 6:19/ Lk. 12:33-34

Metaphysics of logoi 76

Truth is eternal. Seek the Truth, seek God, above all else.

LUCKY HEARERS

79) A woman in the crowd said to him, "Lucky are the womb that bore you and the breasts that fed you." [2] He said to (her), *"Lucky are those who have heard the word of the Father and have truly kept it. [3] For there will be days when you will say, 'Lucky are the womb that has not conceived and the breasts that have not given milk.' "*

Parallel Lk. 11:27-28

Metaphysics of logoi 79

There is no such thing as random luck. Luck can be understood as Law Under Conscious Knowledge. L.U.C.K. is hearing and understanding Divine Mind, Divine Law. Knowing the Truth, one can just as easily understand barrenness as plenty for there is a time to rest and there is a time to manifest.

FOXES HAVE DENS

86) Jesus said, *“(Foxes have) their dens and birds have their nests, [2] but human beings have no place to lay down and rest.*

Parallel Mt. 8:20/ Lk. 9:58

Metaphysics of logoi 86

Wild animals such as foxes symbolize untamed sense emotions. Birds represent our imagination. Each of these aspects of our selves have times of rest. A Human being is an idea in Divine Mind. Divine Mind never sleeps, never stops. There is no place where God is not so there is no place the Idea of Man can stop.

INSIDE & OUTSIDE

89) Jesus said, *“Why do you wash the outside of the cup? [2] Don’t you understand that the one who made the inside is also the one who made the outside?”*

Parallel Mt. 23:25-26 /Lk. 11:39-41

Metaphysics of logoi 89

We are immersed in Spirit - as within, so without; as without, so within. There is no separation.

YOKE & BURDEN

90) Jesus said, “Come to me, for my yoke is comfortable and my lordship is gentle, [2] and you will find rest for yourselves.”

Parallel Mt. 11:28-30

Metaphysics of logoi 90

When we come to the realization of the Christ within us, everything becomes easier. The yoke or task that is set upon us is comfortable for it is our natural state of being, unforced and gentle like the yoke of a rose to be a rose. It is the true nature of the flower.

KNOWING THE TIMES

91) They said to him, “Tell us who you are so that we may believe in you.” [2] He 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.”*

Parallel Lk. 12:54-56 /Mt. 16:2-3

Metaphysics of logoi 91

We may spend all our time looking outside of ourselves for answers, for signs, for guidance, looking to the past and the future for some relief, some enlightenment - yet it is only by exploring within ourselves and within this very moment that we will obtain that which we seek - the Truth only exists within and in the Now.

PEARLS TO PIGS

93) *“Don’t give what is holy to dogs, for they might throw them upon the manure pile. [2] Don’t throw pearls (to) pigs, or they might... it (...)*

Parallel Mt. 7:6

Metaphysics of logoi 93

“What is holy” and the “pearls” represent great wealth, wisdom, the Truth. Dogs and Pigs are unruly emotions. Our sense consciousness may not appreciate the Truth.

LEND WITHOUT RETURN

95) (Jesus said), ***“If you have money, don’t lend it at interest. [2] Rather, give (it) to someone from whom you won’t get it back.”***

Parallel Mt. 5:42b /Lk. 6:34, 35

Metaphysics of logoi 95

Money is a symbol of divine ideas. Divine ideas need to be put into circulation in order to flourish so give freely, without expectation. We know that what is released fully and completely unto the universe returns to us multiplied.

The LEAVEN BREAD PARABLE

96) Jesus (said) ***The Father’s imperial rule is like (a) woman. [2] She took a little leaven (hid) it in dough, and made it into large loaves of bread.***

Parallel Mt. 13:33 /Lk.. 13:20-21

Metaphysics of logoi 96

Heaven is like our feeling nature. When we allow the Substance of Spirit into our works, our work grows and expands. Bread is that which sustains life. Spirit supports life. Also consider that Bethlehem means “The House of Bread”. The consciousness (house) of nourishment is that which births our Christ.

[3] Anyone here with two ears had better listen!

Parallel Mk. 4:9 etc.

TRUE RELATIVES

99) The disciples said to him, “Your brothers and your mother are standing outside.” [2] He said to them, ***“Those here who do what my Father wants are my brothers and my mother.***

[3] They are the ones who will enter my father’s domain.”

Parallel Mk. 3:31-35 /Mt. 12:46-50 /Lk, 8:19-21

Metaphysics of logoi 99

In our inner domain of “thought people” - no matter what our relationship to an idea or an emotion - it is only those ideas and emotions which bring us closer to God that are really a part of us. Any thought or feeling that separates from God is not real and therefore does not really belong to us.

EMPEROR & GOD

100) They showed Jesus a gold coin and said to him, “The Roman emperor’s people demand taxes from us.” [2] He said to the,, ***“Give the emperor what belongs to the emperor, [3] give God what belongs to God, [4] and give me what is mine.”***

Parallel Mk. 12:13-17 / Mt. 22:15-22 /Lk. 20:19-26

Metaphysics of logoi 100

There are obligations in our lives - adherence to social norms, laws, responsibilities - and we need to take care of these with our material resources. However, our spiritual life has its own demands - times of prayer and meditation, service to others, visioning - and these too

must be met by our spiritual resources. Thoughts are material in nature and their greatest gift is the gift of non-resistance.

The PARABLE OF THE LOST SHEEP

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

Parallel Mk. 18:12-14 / Lk. 15:4-7

Metaphysics of logoi 107

Heaven is a state of mind where we do our work with perfect discernment. The shepherd easily detaches from the 99 sheep because the largest one was the one of value. The other sheep could be replaced. The special one could not. The largest sheep is the idea of Truth and the 99 other sheep represent (multitudinous) thoughts, good thoughts, that occupy our mind and heart. Because the shepherd "toiled" (equivalent to hungered, thirsted, etc.), to retrieve the big sheep (the idea of Truth), he loved the Truth all the more.

FROM MY MOUTH

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

Parallel Jn. 7:37-39

Metaphysics of logoi 108

Jesus represents the spoken Word, the living waters. When we ingest and digest the Word of Truth, we obtain Christ consciousness. We become as One. In the Oneness, there is nothing hidden, only a total knowing.

THE PARABLE OF THE TREASURE

109) Jesus said, *(The Father's) imperial rule is like a person who had a treasure hidden in his field but did not know it. [2] And (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. [3] The buyer went plowing, (discovered) the treasure, and began to lend money at interest to whomever he wished.*

Parallel Mt. 13:44

Metaphysics of logoi 109

We all have the hidden treasure within us - the Truth, the Christ consciousness, but many of us do not realize it. This parable can be interpreted to represent incarnations. We may go through several incarnations before we realize that heaven is within. Once we realize that treasure, we are wealthy beyond our wildest dreams for we are in Oneness with everything. Divine Ideas, symbolized by money, are abundantly available to share with everyone.

AN OVERVIEW OF THE LOGOI SOPHON OF THE
GOSPEL OF THOMAS
WHICH HAVE NO PARALLELS IN THE
SYNOPTIC GOSPELS OR THE GOSPEL OF JOHN

Of the 114 verses in the Gospel of Thomas, 39 logoi and six partial sayings have no parallels in the canonical gospels. This accounts for over a third of the verses and more than half of the lines of scripture. This unparalleled text reflects uniquely Gnostics leanings. In some instances, the same teachings and themes that show up in the Pauline (and pseudo Pauline) letters as well as New Testament apocrypha.

Pauline themes include “making a woman like a man” so she can enter heaven, eating meat, James’ role as a leader, the question of the value of circumcision, and the misery of the body. Logoi 114 echoes of the apocrypha writings known as the Gospel of Mary. References to James’ role and a cutting remark about the Judeans reflect some political overtones.

Of these uniquely Gnostic texts, only 5 are suspected to be actual Jesus teachings^{xix}. Two of these are parables which are not included in the Bible - the Parable of Empty Jar (#97) and the Parable of the Assassin (#98). However, there is a flavor to the other verses which could be viewed as the Gnostic Midrash of Jesus’ teachings.

OVERVIEW OF THE
METAPHYSICAL INTERPRETATION OF THE
GOSPEL OF THOMAS LOGOI
WHICH HAVE NO PARALLEL VERSIONS IN THE
CANONICAL GOSPELS

The metaphysics of the 41+ uniquely Gnostic logoi sophon (wisdom sayings) repeat basic themes. The cornerstone of the teachings is the Grand Paradox of life. Much of this scripture talks of Oneness versus duality, Absolute versus Relative, spiritual versus flesh, being alone (unattached) so you will not be alone. The Grand Paradox is accentuated with the opposites present in the Relative level of existence - male and female, life and death.

There is an emphasis on an individual's responsibility to *desire* to know God in order to know God, to thirst for Truth in order to know the Truth. Part of this desire is making a spiritual covenant with God - a spiritual circumcision. Several verses refer to the process of preparing to know God, such as integrating our feeling and our thinking nature, and opening ourselves to Divine will (called the "light") through prayer and meditation. Much importance is given to the process of going within because it is the inner that effects the outer. The outer does not effect the inner.

The verses present the nature of God as light (energy), Omnipresent and Omnipotent. Several of the verses touch on physics as they discuss motion and rest, the nature of light as energy and the continuum of time (the beginning and the end are the same.) God is equally compared to a man and a woman - "The Father's Imperial rule is like ..."

The true nature of man is a spiritual being. The body is a reflection of God and at the same time serves to block the light of God in our conscious awareness of God, of Truth. Our major challenge in this human experience is to practice detachment from relationships and things. We must release control - let go and let God.

1. We are Spiritual beings having a human experience
2. There is a Need to surrender to Spirit
3. Heaven is our natural state of consciousness.
4. Heaven is our eternal state of consciousness and available now
5. All error or duality is illusion. Detach from outer appearances.
6. Spirit is beyond definition
7. Time is a human construct - the beginning is the end.
8. It is Spirit through us, not Us through Spirit.

VERSE BY VERSE

METAPHYSICAL INTERPRETATION OF THE
GOSPEL OF THOMAS LOGOI
WHICH HAVE NO PARALLEL VERSIONS IN THE
CANONICAL GOSPELS

#1 HUMAN AND LION

7) Jesus said, "Lucky is the lion that the human will eat, so that the lion becomes human. [2] And foul is the human that the lion will eat, and the lion still will become human. *No parallels*

Metaphysics of logoi #7

Humans are essentially spiritual beings. Wild animals represent our wild, untamed emotions. A human has the power to incorporate emotions and raise them up into a higher realm, a higher vibrational level. If the emotion overtakes and destroys the human life, it will still take on a stronger vibration level, but it will still be untamed. Addictions are a classic example. If a person can overcome an substance addiction, the strength acquired to do this will be available to be channeled into other areas of that person's life. If the addiction (lion) stays in control, the affect of the substance will be acted out in the human life in ways that we label destructive - loss of mental faculties, violence, poor judgment.

#2 SAMARITAN & LAMB

60) (He saw) a Samaritan carrying a lamb and going to Judea. [2] He said to his disciples, "(...) that person (...) around the lamb." [3] They said to him, "So that he may kill it and eat it." [4] He 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." [6] He said to them, "So also with you, seek for yourselves a place for rest, or you might become a carcass and be eaten."

Metaphysics of logoi #60

Related in theme to the previous Human and the Lion logoi #7, this is a parable of surrender. The last verse (6) offers the advice that if we allow ourselves to be bound (such as to an addiction or a thought or emotion), we risk becoming consumed by that emotion.

“Samaritans signify mixed thoughts - partly worldly and partly religious”^{xx}. We cannot consume the “food from God”, Divine Thoughts, while our human mind is active. We must kill our mind - silence our thoughts through prayer and meditation - so that we can be elevated in consciousness.

#3 HEAVENS PASS AWAY

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. [3] During 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?”

#4 NOT SEE DEATH

111) Jesus said, “The heavens and the earth will roll up in your presence, [2] and whoever is living from the living one will not see death.”

Metaphysics of logoi #11 and #111.

These two sayings reflect the absolute and the relative states of our being. As we exist in our relative state, we grasp an understanding of heaven as a state of consciousness. As we grow, this idea will pass away as we gain a higher insight. The process will repeat itself.

11:2-3 reflects the immediacy of this moment and our acceptance of the illusion. Whatever we incorporate into our consciousness we bring to life. These are the feelings, the power, we give to our thoughts. When we are in the light, we are in the Absolute. In the Absolute state of being, we are beyond duality. This leads into 11:4 which refers to the Oneness of the Absolute versus the duality of our Relative existence. “What will you do?” is the age old question of how will we deal with life.

The related logoi reiterates the temporal quality of heaven (a state of mind) and earth (our world of manifest duality) The “living one” is Omniscient Being-ness which is Infinite, Immanent and Transcendent.

SIDE COMMENTARY

These verses display an apocalyptic leaning (end times). Also, there is the paradox of two becoming one and one becoming two.

11:1 Talks about the evolving nature of God

11:2 Echoes Einstein's idea that energy cannot be created or destroyed, only changed in form

11:4 If you think of God as separate from you, it would be submitting to being totally helpless. Knowing you are one with God brings an understanding of the Self as a manifestation of God. You have to be apart to know that you are One.

#5 JAMES AS LEADER

12) The disciples said to Jesus, "We know that you are going to leave us. Who will be our leader?"

[2] Jesus 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." **No Parallels**

Metaphysics of logoi #12

James is an English form of Jacob^{xxi}. Jacob means supplanter, or leaving behind. "Just" is justice, Divine Law. This political statement contains a powerful message that no matter what state we are in we should strive for higher ground under Divine Law. Divine Law is how heaven and earth came into being - the natural out-picturing of Divine Mind.

#6 YOUR FATHER

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

No parallels

#7 NO EYE HAS SEEN

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."

Metaphysics of logoi #15 and #17.

The Revealing Word (p.71) defines "Father" as God through his Holy Spirit. We cannot see spirit per se, therefore there is no human we should worship. (*"If you see the Buddha on the road, kill him".*)

The neighboring verse covers the same concept, the idea that there is something beyond what we can conceive as humans. "Let go and let a higher power than self take over."

****This verse is one of the few that correlate with Paul's teachings.**

*See 1 Cor. 2:9 "But as it has been written, (unknown source)
"What no eye has seen nor ear heard, nor the human heart conceived,
what God has prepared for those who love him"*

THE CONTINUITY OF LIFE

#8 BEGINNING & END

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

12] Jesus said, "Have you found the beginning, that you are looking for the end? You see, the end will be where the beginning is. 13] Congratulations to the one who stands at the beginning; that one will know the end and will not taste death." Also see Logoi 19:4

#9 FIVE TREES

19) Jesus said, "Congratulations to the one who came into being before coming into being. 12] If you become my disciples and pay attention to my sayings, these stones will serve you. 13] For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. 14] Whoever knows them will not taste death."

The metaphysics of Logoi #18 and #19

These sayings grapple with the continuum of time and creation. On a more personal level, if we can see the connection in all things, and in particular the connection between our thoughts and our reality, we will see beyond an end, knowing everything is part of the flow of creation. Also, if we wonder about the state of our consciousness (the beginning), we need only to look at where we stand now (the ending). "Stands at the beginning" means to keep one's focus on the causal effect, the point of thought, the point of connection with Divine Mind as opposed to focusing on the end results. As Unity minister Eric Butterworth said, we can not solve a problem at the same place we created it. If we continue to stand at the end, at the illusion, we are incapable of changing the creative process. If we stand at the beginning, we are working from the point of creation.

"Five" metaphysically represents our five senses. Five also represents the Pentateuch, the Torah, or the Law of God's chosen people.

"Five trees" allude to a state of beingness where we are one with our senses, yet not controlled by our senses. The idea that the trees (senses) do not change with the

seasons is the idea that while we may observe the world with our senses, we do not judge. The smell is sweet, the blue sky is pretty, the ground is rough, the taste is sour, the sound is loud, but the observation is never deemed "good" or "bad".

The stones "that will serve you" represent firm footing, our foundation, which is the teachings of Jesus, just as the Torah represents our foundation in conscious for earthly awareness.

THE ONENESS OF MIND

#10 ONE FROM A THOUSAND

23) Jesus said, "I shall choose you, one from a thousand and two from ten thousand, [2] and they will stand as a single one." (49, 75, 106:1, 4:3, 16:4)

#11 ALONE & CHOSEN

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."

#12 WEDDING CHAMBER

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

#13 TWO INTO ONE

106) Jesus said, "When you make the two into one, you will become children of Adam."

CHILDREN IN GOD'S DOMAIN p-1

22) [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, [6] when 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, [7] then you will enter [the (Father's) domain.]"

FIRST & LAST p-2

4) [5] and will become a single one."

NOT PEACE BUT CONFLICT p-3

16) [4] and they will stand alone."

The Metaphysics of logoi #23, #49, #75, #106, #22:4, 4:3 and 16:4

The theme of being alone that one may be not alone is repeated in all of the verses. The need to be alone means to be detached. As soon as we are attached to outcome or circumstances, we become separated from God. When we can see the bigger picture, the connected-ness of all of life, we become joined with Divine Mind. This is the "Father's Domain" - Super-consciousness or God Mind.

#14 DRUNK, BLIND, EMPTY

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. [3] My 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 their world empty. [4] But meanwhile, they are drunk. When they shake off their wine, then they will change their ways."

Metaphysics of logoi #28

Drunkenness is an altered state of consciousness. This is what makes us blind to the truth. We become so filled with the illusion of this altered state of consciousness, of duality, that we can not see the Truth. When we are satiated with our worldly existence, we do not desire to know God more. We must sober up and learn to think clearly, we can change our current state of existence. In order to fully know the Truth of our Oneness, we must desire to know the Truth. See the Beatitudes (P. 4) "those who hunger and thirst..."

#15 FLESH AS POVERTY

29) Jesus said, "If the flesh came into being because of spirit, that is a marvel, [2] but 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."

KNOW YOURSELVES p-4

3) [4] When you know yourselves then you will be known, and you will understand that you are children of the living Father.

But if you do not know yourselves then you live in poverty, and you are the poverty."

Metaphysics of logoi #29 and #3:4

What a beautiful way of reminding us that we are spiritual beings having a human experience. It would be beyond all belief if we had to believe that this human self has created our spiritual self, that man "created" God. "The great wealth" is our ability to co-create with Divine Mind. When we do not claim our wealth of creation, we allow ourselves to sit in poverty of spirit. Again, see the Beatitudes (p. 4), "Blessed are the poor..."

#16 CHILDREN IN A FIELD

21) Mary said to Jesus, "What are your disciples like?" [2] He said, "They are like little children living in a field that is not theirs. [3] When 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. "

Note similarities & contrasts between this & The Leased Vineyard, Mk. 12:1-8, Mt. 21:33-39, Lk. 20:9-15a , Th. 65:1-7

#17 STRIP WITHOUT SHAME

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

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

The Metaphysics of logoi #21 and #37

Stripping without shame is being so firm in our faith that we see beyond outer appearances and, because we see, we have the impetus and courage to act on our beliefs.

"Living like children in a field which isn't theirs" is the total detachment coupled with total enjoyment - living in the moment. We enjoy that which is before us, yet we willingly release our field - our thoughts -and more (our clothes which represent our beliefs) - when the owner (God) calls to us.

#18

PASSERBY

42) Jesus said, "*Be passerby.*"

No Parallels

The metaphysics of logoi #42

Remain detached. Accept praise and criticism equally.

#19 LOVE THE TREE

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. [3] Rather, you have become like the Judeans, for they love the tree but hate its fruit, or they love the fruit but hate the tree."

The metaphysics of logoi 43

This verse is symbolic of our inner struggle. We are constantly questioning our Christ mind, questioning that inner voice that leads us. We ask for Divine Guidance and then reject it. We may ask what we should do to become successful (in work, relationship, etc.) because we love to be successful, then we don't like to do what we know we need to do to manifest this in our life. Or we may love what we're doing, but hate where we're going. We need to understand the connected-ness.

#20 FROM THE LIGHT

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.' [2] If 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.'"

The metaphysics of logoi #50

What an insightful journey into physics from 2000 years ago! This saying expresses the nature of God as pure energy. When we wonder who we are, we are to acknowledge to ourselves that we are the reflection of God. If we doubt our faith or our connection with our Father, our Holy Spirit, we need to become aware of the energy, the activity (the motion) and the rest (our time in the silence). This will reconnect us with Spirit.

Metaphysically, "coming from the place where light came into being" is a reference to the Creation story of Genesis. "We" is our thoughts, which is the

illumination, the beginning of creation in our lives. "Where do we (thoughts) come from"? Everything starts with a Divine Idea. As the Divine Idea filters through human mind, it becomes the child of Creation. As we hold the thought in mind (rest) it moves (motion) into manifestation.

#21 TRUE CIRCUMCISION

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

The metaphysics of logoi #53

We are born with all we need. Circumcision is a sign of a covenant with God. It is not physical signs that are important but the idea that we make a covenant with God on a spiritual level.

#22 WORLD & CARCASS

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

#23 WORLD & BODY

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."

#24 BODY & SOUL

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

FIND YOURSELF *p. 5*

111) [3] Does not Jesus say, "Those who have found themselves, of them the world is not worthy?"

#25 FLESH & SOUL

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

The metaphysics of logoi #56, #80, #87, #111:3, and #112

Knowing the world is becoming attached to this dualistic plane where life includes death. But when we realize that the world is, on the Absolute level, a dead empty shell, then we rise above the world. The same analogy holds true for our earthly body. The soul exists beyond the dependence of the body or the flesh. If we allow our soul, our heart's desire to become attached to this plane, we will be "damned" in the sense that we will further the separation between us and Universal Mind. Finding ourselves is finding our true identity as spiritual beings. Once we discover our true identity as spiritual beings, as children of God, the world no longer holds the same value for us for we are then aware of greater things, greater Truths, than the dualistic world.

#24 CONGRATULATIONS, TOILER!

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

The metaphysics of logoi #58

A re-occurring theme in Thomas is that we must desire to find God - whether it is symbolized as a thirst (as in logoi 28) or toil - working for that which we desire.

#26 LOOK TO THE LIVING ONE

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."

The living one is Superconsciousness. Keeping in touch with our higher Self keeps us alive (as in lively). If we lose this connection, we will die to ourselves - become stuck in this existence.

LIVE OR DIE

61) [2] Salome said, "Who are you mister? You have climbed onto my couch and eaten from my table as if you are from someone."

THINGS OF MY FATHER

61) [4] "I am your disciple."

WHOLE & DIVIDED

61) 151 "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."

The metaphysics of logoi 61:2,3,4

Women represent our feeling nature. Salome represents a peaceful and complete feeling. As the wife of Zebedee, she is the emotional partner to ambition which is represented by Zebedee. As the mother of James and John, she is the emotional side of wisdom (James) and love (John). Our feeling nature senses the importance of the Christ mind as it comes forward into every part of our lives.

"I am your disciple" shows that the Christ mind responds to our thinking. It means we are teachable. It is only in our conscious awareness of our wholeness that we are attuned to God's light, that Divine energy within us. If we are divided, feeling separated and apart from God, we will not be able to feel that God energy of "Light". The act of "dividing" blocks the Light, causing darkness.

#29 KNOWING ALL

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

The metaphysics of logoi #67

Ancient Greek Wisdom "Know Thyself". If we know all without knowing ourselves, we only have knowledge of the outer, the world of duality and earth. It is only by knowing God within us that we have any gain.

#30 FROM WITHIN

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

The metaphysics of logoi #70

Our true and singular source of Life is that part of God within us. When we are in touch with that inner source, all things are possible. If we did not have It in us, we would be dead. So it is with our creative thoughts and our affirmative prayers. If they are based on heart desire, they will flow forth. If we look to the outside for life for our ideas and plans, they will be dead and of no service to us.

#31 DRY WELL

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

The metaphysics of logoi #74

A well symbolizes inspiration through the intellect alone. (Revealing Word) Many of our thoughts look for inspiration from a limited sense of self instead of tapping into the well of living water, the Christ consciousness.

#32 LIGHT & ALL

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.

WOOD & STONE

77) 121 Split a piece of wood; I am there. 131 Lift up the stone, and you will find me there."

There is no place where God is not. We can look within, under and around and we will find only God. God is the light present in all things, creator of all things.

#33 WEALTH & POWER

81) Jesus said, "Let one who has become wealthy reign, 121 and let one who has power renounce (it).

The metaphysics of logoi #81

Becoming wealthy is connecting to the Unlimited Source. We do this by letting go and letting God. If we try to retain control, we limit God.

#34 NEAR THE FIRE

82) Jesus said, "Whoever is near me is near the fire, 121 and whoever is far from me is far from the (Father's) domain.

The fire represents purification. It also represents the Light. If we move from the Light, from the pureness of Truth, from our sense of the Holy Spirit, we are trying to move away from God in consciousness.

#35 FATHER'S LIGHT

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."

The image of the Father's light is our physical body. This physical image covers our true nature as spiritual beings. God's creations "hide" God creating.

#36 PRIMORDIAL IMAGES

84) Jesus said, "When you see your likeness, you are happy. [2] But 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!"

The metaphysics of logoi #84

We become attached to our physical existence on this plane. It takes an expanded consciousness, an expanded sense of Self, in order to embrace the circle of time and creation. If we become too attached to our current accomplishments or possessions, we will lose our sense of the flow and limit ourselves to this level. Our "image that came into being before" and after this life expression is our soul, our Christ consciousness. It exists beyond time, beyond life and death. It is the eternal connection with and in God.

#37 ADAM'S DEATH

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

The metaphysics of logoi #85

Adam is the "first movement of mind in its contact with life and substance"^{xxii}. The ego, or sense of self, is the start. It is also the part that must be released (allowed to die) to achieve our full worth.

#38 MESSENGERS & PROPHETS

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?' "

One interpretation is a reflection of the older brother in the Prodigal Son Parable. The elder brother felt he was short-changed, yet he himself had failed to claim his inheritance.

Another interpretation is that messengers and prophets are divine direction, that still small voice we may hear during prayer, meditation, and dreams. When we try to control divine Will through our ego, we may be mystified that God doesn't take our direction. At the same time, we may miss our real blessings, our divine thoughts, and not claim or acknowledge our good.

SEEK & FIND

92) 121 In 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."

The metaphysics of logoi #92

Sometimes we demand things from Spirit before we are ready. Other times, the gifts are in front of us, but we don't see them because we are not looking for them. Spirit is willing and we have to be a willing partner.

#39 EMPTY JAR PARABLE

97) Jesus said, *The (Father's) imperial rule is like a woman who was carrying a (jar) full of meal. 121 While she was walking along (a) distant road, the handle of the jar broke and the meal spilled behind her (along) the road. 131 She didn't know it; she hadn't noticed a problem. 141 When she reached her house, she put the jar down and discovered that it was empty.*

The metaphysics of logoi #97

If we don't stay aware of what we are doing, we can do all the work to no avail. For example, we may pray religiously for 30 minutes and spend the rest of the day negating the affirmative thoughts we put into action during our prayer time. At the end of the day, our jar, our consciousness, is empty of the "stuff" (the meal) that would nourish and sustain us.

#40 THE ASSASSIN

98) Jesus said, *The Father's imperial rule is like a person who wanted to kill someone powerful. 121 While still at home he drew his sword and thrust it into the wall to find out whether his hand would go in. 131 Then he killed the powerful one.*

The metaphysics of logoi #98

Divine Law or Divine Mind is sure and true - it is practiced Effect. When we use Divine Mind in our lives, we strengthen our consciousness during our private times so that we can effect our thoughts to our advantage, co-creating with Creation. Killing the powerful one is using denials to take away power from a thought or idea which no longer blesses or serves our highest good.

#41 CHILD OF A WHORE

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

The metaphysics of logoi #015

Motherhood is the "nourishing element of Divine Mind^{xxiii}" and Father is "the Holy Spirit manifest in us^{xxiv}". When we are in touch with our highest thinking and feeling nature, we have the ability to claim our Divine Inheritance. To those not in touch with their spiritual nature, this may appear as some mystical, unsavory conception - "the child of a whore". (However, to those who know, this is the perfect union, the Divine balance.)^{xxv}

#42 MALE & FEMALE

114) Simon Peter said to them, "Make Mary leave us, for females don't deserve life." 121 Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. 131 For every female who makes herself male will enter the domain of Heaven."

The metaphysics of logoi #114

Simon Peter represents Faith. Mary in Hebrew is bitterness, such as bitter complaints. As we integrate our various powers, we may find fear or resistance between these powers until we are mature enough to blend them wisely. Guiding Mary to become male can be interpreted as raising our feeling nature from wild emotions to a rational passion in alignment with Divine Mind.

Appendix i

From the Book of Moses
The Ten Commandments from The Unknown Books of the Essenes
Translated by Edmond Bordeaux Szekely 1974

I am the Law, thy God, which hath brought thee out from the depths of bondage of darkness.

1. Thou shalt have no other Laws before me.
2. Thou shalt not make unto thee any image of the Law in heaven above or in the earth beneath. I am the invisible Law, without beginning and without end.
3. Thou shalt not make unto thee false laws, for I am the Law, and the whole Law of all laws. If thou forsake me, thou shalt be visited by disasters for generations upon generations.
4. If thou keepest my commandments, thou shalt enter the Infinite Garden where stands the Tree of Life in the midst of the Eternal Sea.
5. Thou shalt not violate the Law. The Law is thy God, who shall not hold thee guiltless.
6. Honor thy Earthly Mother, that thy days may be long upon the land, and honor they Heavenly Father, that eternal life be thine in the heavens, for the earth and the heavens are given unto thee by the Law, which is thy God.
7. Thou shalt greet the Earthly Mother on the morning of the Sabbath.
Series of greetings of angels on 7 mornings and 7 evenings. (Earth, Life, Joy, Sun, Water, Air; Life, Work, Peace, Power, Love, Wisdom)
8. The seventh day is the Sabbath; thou shalt remember it, and keep it holy. The Sabbath is the day of the Light of the Law, thy God. In it thou shalt not do any work, but search the Light, the Kingdom of thy God, and all things shall be given unto thee. For ye know that during six days, thou shalt work with the Angels, but the seventh day shalt thou dwell in the Light of thy Lord, who is the holy Law.
9. Thou shalt not take the life from any living thing. Life comes only from God, who giveth it and taketh it away.
10. Thou shalt not debase Love. It is the sacred gift of they Heavenly Father.
11. Thou shalt not trade thy Soul, the priceless gift of the loving God, for the riches of the world, which are as seeds sown on stony ground, having no root in themselves, and so enduring but for a little while.
12. Thou shalt not be a false witness of the Law, to use it against thy brother. Only God knoweth the beginning and the ending of all things, for His eye is single, and he is the Holy Law.
13. Thou shalt not covet thy neighbors possession. The Law giveth unto thee much greater gifts, even the earth and the heavens, if thou keep the Commandments of the Lord thy God.

Appendix ii

It is reasonable to assume that each gospel author added their own flavor to their writings based on their personal experience and interpretation of that experience.

Based on the theological distinctiveness of the Gospel of Thomas, especially in comparison to the Canonical Gospels, if Thomas had offered a rendition of the Lord's Prayer, it may have sounded like this:

*The Father's Imperial Rule
which reigns within me,
Thy Spirit is beyond blaspheme.
Thy Light shines from within me
so that Truth is revealed,
from within and without, now and forever.
I hunger and thirst for Knowing
and I am filled,
for I do not stop seeking until I find.
Fill my mouth with words
which do not defile me,
but bless me and the world with Truth and Love.
I surrender to Divine Spirit,
releasing attachments to the illusion of duality.
I am what is not, not what is.
Alone and chosen, I dwell in Heaven's domain,
For Heaven's domain is
that which ended at the beginning,
began at the ending,
And is all that was before time began.
Amen.*

End Notes

- i Q or Quelle (German for source) is that material which is found in Matthew and Luke but not in Mark. This is considered the remnant of an early sayings gospel similar to Thomas.
- ii There is less than a 20% parallel between Mark and Thomas so there is not a clear indication of the Markan audience from there specific parallels.
- iii The Five Gospels
- iv The Synoptics version could be considered as further indication of tension among the chosen disciples and those others gathered around Jesus.
- v v Exodus 20:7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.
- vi The word seed has many levels of meaning - especially as used by Matthew. Matthew favors the reference to God as Father - likely because of the Jewish background which forbade saying the name of God out loud. The seed of the father (the sperm, the procreating power) is manifest as the son of the father - Jesus.
- vii Related verses 61:2. Salome is only mentioned in Mark 15:40, 16:1 *Salome is considered to be the wife of Zebedee and mother of James and John. This reference takes on a different perspective when considered with the verses about hating ones mother and father.*
- viii For further information, see Unity Magazine, February 1999 "My search for the Voice of Jesus"
- ix Metaphysical Bible Dictionary
- x Revealing Word "ear"
- xi Ibid. (RW) "prophet"
- xii Ibid. (RW) "hand"
- xiii Ibid (RW) "serpent"
- xiv Ibid (RW) "dove"
- xv Ibid (RW) "blasphemy"
- xvi Ibid (RW) "Adam"
- xvii Ibid. (RW) "John the Baptist"
- xviii "My Search for the Voice of Jesus", Unity Magazine, February 1997
- xix According to the Jesus Seminar, "The Five Gospels"
- xx The Metaphysical Bible Dictionary (MBD)
- xxi Ibid. (MBD)
- xxii Revealing Word (RW) "Adam"
- xxiii Ibid. (RW) "Motherhood"
- xxiv Ibid. (RW) "father"
- xxv *Historically, this logoi may be a rebuke to the Jewish Midrash comments that Jesus' mother was a paramour to Pandira (a Roman Soldier), a harlot to a carpenter and married to Joseph* p. 49 Jesus in History, Howard Clark Kee

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