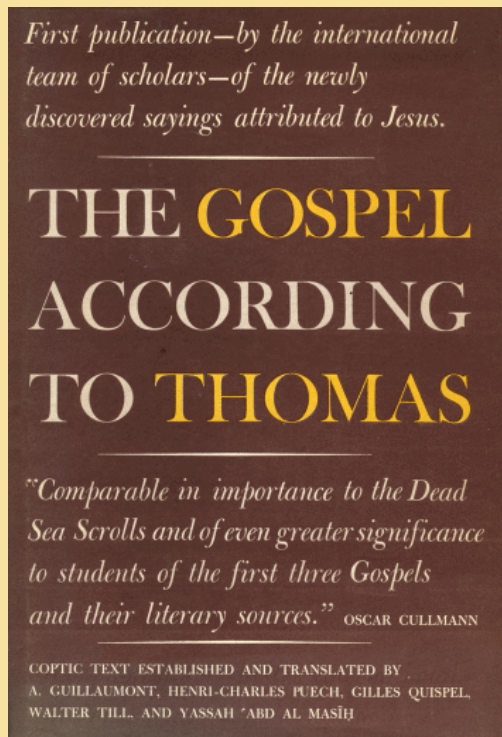


THE GOSPEL ACCORDING TO THOMAS

translated by A. Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih
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Jesus said: I have cast fire upon the world, and see, I guard it until it (the world) is afire....

Jesus said to them: If you fast, you will beget sin for yourselves, and if you pray, you will be condemned, and if you give alms, you will do evil to your spirits....

When you see Him who was not born of woman, prostrate yourselves upon your face and adore Him: He is your Father. Jesus said: Men possibly think that I have come to throw peace upon the world and they do not know that I have come to throw divisions upon the earth, fire, sword, war. For there shall be five in a house: three shall be against two and two against three, the father against the son and the son against the father, and they will stand as solitaires....

When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below, and when you make the male and the female into a single one, so that the male will not be male and the female (not) be female, when you make eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, (and) an image in

the place of an image

If you fast not from the world, you will not find the Kingdom; if you keep not the Sabbath as Sabbath, you will not see the Father....

And my soul was afflicted for the sons of men, because they are blind in their heart and do not see that empty they have come into the world (and that) empty they seek to go out of the world again....

You have become as the Jews, for they love the tree, they hate its fruit and they love the fruit, they hate the tree....

Jesus said: Whoever blasphemes against the Father, it shall be forgiven him, and whoever blasphemes against the Son, it shall be forgiven him; but whoever blasphemes against the Holy Ghost, it shall not be forgiven him, either on earth or in heaven....

Jesus said: If they say to you: "From where have you originated?", say to them: "We have come from the Light, where the Light has originated through itself. It stood and it revealed itself in their image". If they say to you: "(Who) are you?", say: "We are His sons and we are the elect of the Living Father". If they ask you: "What is the sign of your Father in you?", say to them: "It is a movement and a rest"....

Jesus said: Whoever does not hate his father and his mother will not be able to be a disciple to Me, and (whoever does not) hate his brethren and his sisters and (does not) take up his cross in My way will not be worthy of Me....

I am He who is from the Same, to Me was given from the things of My Father. Therefore I say, if he is the Same, he will be filled with light, but if he is divided, he will be filled with darkness....

What thy right (hand) will do, let not thy left (hand) know what it does....

Jesus said: Blessed are you when you are hated and persecuted; and no place will be found there where you have been persecuted....

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

I am not a divider, am I?....

Jesus said: Many are standing at the door, but the solitary are the ones who will enter the bridal chamber....

Jesus said: I am the Light that is above them all, I am the All, the All came forth from Me and the All attained to Me....

Jesus said: Adam came into existence from a great power, great wealth, and (yet) he did not become worthy of you. For if he had been worthy, he would not have tasted death....

Wretched is the body which depends upon a body, and wretched is the soul which depends upon these two....

Come to Me, for easy is My yoke and My lordship is gentle, and you shall find repose for

yourselves....

Jesus said: The Kingdom of the Father is like a man who wishes to kill a powerful man. He drew the sword in his house, he stuck it into the wall, in order to know whether his hand would carry through; then he slew the powerful (man)....

Whoever does not hate his father and his mother in My way will not be able to be a disciple to me. And whoever does not love his father and his mother in My way will not be able to be a disciple to me, for My mother [] but My true Mother gave me the Life....

Whoever knows father and mother shall be called the son of a harlot....

Whoever has found the world and become rich, let him deny the world....

Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh....

Simon Peter said to them: Let Mary go out from among us, because women are not worthy of the Life. Jesus said: See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven.

-- The Gospel According to Thomas, translated by A. Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih

First publication -- by the international team of scholars -- of the newly discovered sayings attributed to Jesus.

THE GOSPEL ACCORDING TO THOMAS

"Comparable in importance to the Dead Sea Scrolls and of even great significance to students of the first three Gospels and their literary sources. " -- Oscar Cullmann

Coptic Text Established and Translated by A. Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih

Inside Cover

The Story of the Discovery and Translation of THE GOSPEL ACCORDING TO THOMAS

The remains of an extraordinary Coptic library, lost for 16 centuries and discovered in 1945 in a ruined tomb near Hag Hamadi, Upper Egypt, has yielded an extensive collection of *logia*, an anthology of 114 "sayings of Jesus, " now published for the first time in their entirety. Preserved by dry sands covering what was apparently a thriving Gnostic community, 13 leather-bound papyrus volumes were found in jars in a cliffside by Egyptian peasants. Alone among the 49 works contained in them, THE GOSPEL ACCORDING TO THOMAS has created a stir similar to that which followed the finding of the Dead Sea Scrolls and has engaged the attention of the public at large as well as that of the learned world.

This document, containing many sayings never before seen, in addition to those resembling New Testament and patristic texts, is an exceptional find. It is one of the earliest manuscripts related to the New Testament, and is based in fact, according to the editor-translators, on "a work the primitive text of which must have been produced in Greek about 140 A. D. "

In addition, there is a prologue attributing their recording and preservation to the apostle "Didymos Judas Thomas. "

Related to the *logia* of the Synoptic Gospels and apparently sharing the same or similar sources, the parables and other sayings in THE GOSPEL ACCORDING TO THOMAS are open to consideration as possibly containing genuine words of Jesus heretofore unknown. They may supply the "missing link" in the study of ancient manuscripts and texts which connects the known Gospels with Gnostic, Patristic, Manichaeian and even Cathare literature.

This authoritative translation has been obtained through the unremitting efforts of an international team of five Coptic and Hebrew scholars who are specialists in Gnosticism and primitive Christian literature. It is based on a most minute reading of the manuscript itself, which has been corrected and reconstituted with the use of infra-red photographs which are, as Professor Piper points out, "clear than the original itself. " Here is a complete translation in English, as literal as possible, easy to read and refer to, with the original text in Coptic characters on opposite pages, reproduced line for line and page for page. This is preceded by the translators' brief introduction and followed by a summary listing of the parallels between the new sayings and Biblical passages.

Upon the advice of the translator-editors, this most important portion of the rich Coptic material is the first to be released to the public in an unprecedented international publishing event, with conjoint publication in five languages and six editions.

With this first publication of THE GOSPEL ACCORDING TO THOMAS in Europe and America, a great number of interests will be served simultaneously. Among them:

1. A desire among the public to learn more of early Christianity and its setting.
2. Eagerness among the followers of the teachings of Jesus for more light on his actual sayings and influence.
3. The fascination of ancient manuscripts and archaeological discoveries aroused by the Dead Sea Scrolls and other recent findings.

"Having worked with the translators at some length last year in Holland, I am glad to commend this publication. THE GOSPEL ACCORDING TO THOMAS will exert considerable influence on a number of scholarly fields. It advances our knowledge of developing second-century Gnosticism; it offers many important implications for the history of the text of the New Testament; it provides help in advancing the form-critical analysis of the history of the sayings of Jesus; it underscores the importance of the Jewish-Christian church during the first two centuries.

"All in all, its publication is of far-reaching significance. It is bound to be the storm-center of debate, both academic and popular, and bound also to provide new material for new conceptions of the history of the Gospels. "

-- Paul Minear, Professor of New Testament, Yale Divinity School

"Constituting another surprising and major archeological discovery of our time, THE GOSPEL ACCORDING TO THOMAS provides new material for a study of the transmission and transformation of the words of Jesus in the early Christian centuries. "

-- Jack Finegan, Professor of New Testament Literature and Interpretation, Pacific School of Religion

"The publishing of the text and translation of THE GOSPEL ACCORDING TO THOMAS will be welcomed by students of the New Testament and of Christian origins. Confirmation of the canonical Gospel material will be of special interest to some. The Gnostic influence on early Egyptian Christianity will intrigue others. The genuineness of sayings attributed to Jesus but otherwise unknown will provoke widespread discussion. "

-- Everett F. Harrison, Professor of New Testament, Fuller Theological Seminary

"THE GOSPEL ACCORDING TO THOMAS is probably the most important source for our knowledge of the beginnings of Christianity in Egypt. Other sources do not reach beyond the end of the second century, whereas this document, or its nucleus, probably originated early in the second or late in the first century. In their study of THE GOSPEL ACCORDING TO THOMAS, scholars had thus far to rely on a very unsatisfactory edition of the Coptic text, which had many gaps and led to erroneous translations and interpretations. The Puech edition is based upon infra-red photographs which are clearer than the original itself. "

-- Otto A. Piper, Professor of New Testament Literature and Exegesis, Princeton Theological Seminary

"Of unexcelled importance in the reconstruction of the history of Christianity in the first and second centuries A. D. , these Gnostic manuscripts will not revolutionize that reconstruction wholesale, but they will, when thoroughly studied, clarify one of the most controversial issues under consideration during the last four decades in this field. "

-- Paul Schubert, Professor of New Testament Criticism and Interpretation, Yale Divinity School

"Any new material in such an important area as the teachings of Jesus is absolutely priceless to the scholar and minister. A good translation with the text of THE GOSPEL ACCORDING TO THOMAS is a great service to scholarship. "

-- James R. Branton, Professor of New Testament Interpretation, Colgate-Rochester Divinity School

"For many THE GOSPEL ACCORDING TO THOMAS will be the most fascinating of the documents discovered near Chenoboskion. Admittedly, many are familiar from the Synoptics, but the new Gospel sometimes gives them with a different slant. A few of those entirely unfamiliar may be as authentic as some in our canonical Gospels. Above all, this document has caught the tradition just as it was being 'Gnosticized. ' Here is work for the research expert and enjoyment for the ordinary reader. "

-- Harvey K. McArthur, Professor of New Testament, Hartford Theological Seminary

PRELIMINARY REMARKS

What follows is nothing more than a fragment of a work which is much more extensive and complete: a critical, scholarly edition of *The Gospel according to Thomas*, which will include a long introduction devoted to the various problems -- philological, historical and exegetical -- which have been raised by the document, as well as the Coptic text of the writing, a translation in German, French or English, a commentary consisting of detailed notes, and an index of Coptic and Greek terms. This volume will be published in the near future. In view, however, of certain technical difficulties which have delayed the printing and publication of the larger work, we think it wise to make available in advance this extract. *The Gospel according to Thomas* is a document so important, the announcement of its discovery and what has already been said concerning it have evoked so great a curiosity on the part of the general public and so great an interest on the part of the scholarly world, that it is impossible for us to delay its publication further or to decide otherwise.

By extracting this section of the coming edition and by publishing it beforehand, we have intended above all to furnish a preliminary working tool for purposes of instruction and research, so that our colleagues may proceed on the solid ground provided by the text itself, here transcribed and occasionally reconstructed, and may more easily judge its translation, which has been made as literal as possible.

The numerals which appear at the top and in the margin of the left-hand pages refer to the plates of the photographic edition of the manuscript, which we owe to Dr. Pahor Labib (*Coptic Gnostic Papyri in the Coptic Museum at Old Cairo*, vol. I, Cairo 1956, pl. 80, line 10-pl. 99, line 28). The numerals which appear at the top of the right-hand pages, or have been inserted within parentheses on these pages, correspond to the numbers of the 114 *logia*, which represent our enumeration within this collection of "Sayings of Jesus", which comprise almost exclusively the present "Gospel".

The critical apparatus and the notes refer only to the constitution and the primary interpretation of the text. A summary list of scriptural parallels or echoes has been added in the form of an appendix. The variants, the extra-canonical parallels, the testimonies of the indirect tradition relative to this or that *logion*, the Semitisms which here or there lie beneath the surface, and other analogies, will be expounded in the commentary of the authoritative edition.

The manuscript, now preserved in the Coptic Museum of Old Cairo, has been collated there, in October 1956, by three of us. It belongs to one of the thirteen volumes which together form the Gnostic library found, about 1945, in the neighborhood of Nag-Hamadi (Upper Egypt); this volume is Codex III of our classification. The Codex must probably be dated either in the second half of the Fourth Century A. D. or in the beginning of the Fifth Century A. D. But the original of *The Gospel according to Thomas* -- the second of the seven writings contained in this volume -- goes back much earlier. We are dealing here with a translation or an adaptation in Sahidic Coptic of a work the primitive text of which must have been produced in Greek about 140 A. D., and which was based on even more ancient sources.

The English text of this edition has been read by Paul S. Minear of Yale University Divinity School.

For further details see:

H.-Ch. PUECH, Une collection de Paroles de Jesus recemment retrouvee: L'Evangile selon Thomas, in *Comptes Rendus de l'Academie demie des Inscriptions et Belles- Lettres* (Institut de France); 1957, pp. 146-167.

H.-Ch. PUECH, Das Thomas-Evangelium, in E. Hennecke-W. Schneemelcher, *Neutestamentliche Apokryphen* [3], t. I, Tubingen, 1959, pp. 199-223.

G. QUISPÉL, The Gospel of Thomas and the New Testament, in *Vigiliae Christianae*, XI, 1957, pp. 189-207.

G. QUISPÉL, L'Evangile selon Thomas et les Clementines, *ibid.*, XII, 1958, pp. 181-196.

A. GUILLAUMONT, Semitismes dans les logia de Jesus retrouves a Nag-Hamadi, in *Journal Asiatique*, CCXLVI, 1958, pp. 113-123.

W. C. TILL, New Sayings of Jesus in the Recently Discovered Coptic, "Gospel of Thomas", in *Bulletin of the John Rylands Library* XLI, 1959, pp. 446-458.

PL 80²-81²

1 10 καὶ ἐν ἡμέραις ἐσθιν' ἐνταῖς ἐτοῖς
2 οὗτοι αὐτῷ ἀπερραῖον ἦσαν διὰ τὸ
3 ἰούλας φάλας (1) αὐτῷ πεκαῖν καὶ πε
4 ταρε σφραγισμένα ἡνεύμασε φησὶ
5 14 καὶ ἔτι αὐτῷ ἀπαύει (2) περὶ ἵς ἀντρεῖ
6 ἅ οὐκ ἦσαν περὶ ἡμῶν ἐξ ἡμῶν ἡντιν
7 16 οὐκ ἦσαν αὐτῷ ῥοτάν' ἐμψυγισμένη φησὶ
8 ἡντιν αὐτῷ ἐμψυγισμένη φησὶ
9 18 (blank) ἡντιν αὐτῷ φησὶ
10 περὶ ἐκ τῶν πτωχῶν (3) περὶ ἵς καὶ ἐμψυ
11 20 οὗτοι ἡντιν ἦσαν περὶ τῶν ῥητῶν
12 καὶ ἐν ῥητῇ ἐτ' ἀντρεῖ ῥητῇ καὶ
13 22 ἐν ῥητῇ ἡντιν ῥητῇ ἐρωτῇ ἡντι
14 τῇ ἐμψυγισμένη καὶ ῥητῇ φησὶ
15 24 ἅλας ἐν ῥητῇ ἡντιν ῥητῇ ἐρωτῇ
16 ἅλας τῇ ἀντρεῖ ἐμψυγισμένη αὐτῷ
17 26 ἐμψυγισμένη ῥοτάν' ἐμψυγισμένη
18 ἐρωτῇ ἡντιν τότε ἐμψυγισμένη
19 1 τῇ αὐτῷ ἐμψυγισμένη καὶ ἡντιν πε
20 2 ἡντιν ἀντρεῖ ἐτοῖς ἐμψυγισμένη καὶ
21 ἐμψυγισμένη ἡντιν ἡντιν ἐν ἐν τῇ
22 4 ἡντιν ῥητῇ ἐμψυγισμένη αὐτῷ ἡντιν
23 πε τῇ ἀντρεῖ (4) περὶ ἵς φησὶ καὶ ἡντι
24 6 ἡντιν περὶ ἡντιν ῥητῇ ῥητῇ ἐμψυγισμένη
25 οὐκ ἦσαν ἡντιν ἡντιν ἐμψυγισμένη
26 8 ῥητῇ ἐν τῇ πτωχῶν ἀντρεῖ αὐτῷ
27 φησὶ καὶ ῥητῇ ῥητῇ ἡντιν ἡντιν ῥη
28 2

Log. 1-4

80

10 These are the secret words which the Living Jesus spoke and Didymos Judas Thomas wrote.

12 (1) And He said :

Whoever finds the explanation (ἐρμηνεία) of these words will

14 not taste death. (2) Jesus said:

Let him who seeks, not cease seeking until he

16 finds, and when (ὅταν) he finds, he will be troubled, and when he has been troubled, he will

18 marvel and he will

reign over the All. (3) Jesus said: If

20 those who lead you say to you:

"See, the Kingdom is in heaven",

22 then the birds of the heaven will precede you.

If they say to you: "It is in the sea (θάλασσα),"

24 then the fish will precede you.

But (**ἀλλά**) the Kingdom is within you and
26 it is without you. If (**ὅταν**) you (will)
know yourselves, then (**τότε**) you will be known

81

and you will know that you are

2 the sons of the Living Father. But (**δέ**) if
you do not know yourselves, then you

4 are in poverty and you
are poverty. (4) Jesus said: The man old in days will not
6 hesitate to ask
a little child of seven

8 days about the place (**τόπος**) of Life, and
he will live. For many who are first shall become last

PL 810-81

10 ε ατω ηεεμωνε ονα ονωτ (5) ηεξε ιε
εσωνι πετ.πιατο απεκρο εβολ'
12 ατω πεθνη' ερον' ηιασωλη' εβολ
ηακ' ηη λαατ γαρ εζηρη' εηηασηνηρ
14 εβολ αν (6) αςζηνοτη ησι πεγ'αοηηηε
ηεζαη ηαι ηε κ'οτωη ετηρηνηεηε
16 ατω εμ τε θε ηηαηηληλ ηηα' ελε
ηαοεηηη ατω ηηαρηαρηηηε εοτ
18 ηοιωτω. ηεξε ιε ηε απρξε σολ ατ
ω πετεηαοεηε ηαοη' απραη ηε
20 εεοολη' τηροε εβολ απεατο εβολ
ηηηε ηη λαατ γαρ εζηρη' εηηαοτ
22 ωηρ εβολ αν ατω ηη λαατ εζηροε ετ
ηασω οηεηηη σοηηη' (7) ηεξε ιε οτ
24 ακαριοε ηε ηαοεη ηαι ετε
ηηωκε ηαοτωη ατω ηηεηαοεη
26 ηηωηε ηηωκε ατω ηηηη' ησι ηηω
ηε ηαι ετε ηαοεη ηαοτωη ατ
28 ω ηαοεη ηαηηωηε ηηωκε (8) ατω ηε
ηαη ηε ηηωκε ηηηηηη ατωηηε
30 ηηαηηηη' ηαι ηηαηηηηε ηηεηα
ηηω εαηηααα αηεηηη ηαοε εραη
32 οη εαηηααα εεαηη ηηηη' ηηηηε η
εραη ηηηηηη αηεηη αηηηη ηηηη ηηα

21 ηηηε αη; ι ηηηε?
28 αη; ι ηηωκε ηαηηωηε ηαοεη

4

Log. 5-8

10 and they shall become a single one. (5) Jesus said:

Know what is in thy sight,

12 and what is hidden from thee will be revealed

to thee. For (**γάρ**) there is nothing hidden which will

14 not be manifest. (6) His disciples (**μαθητής**) asked Him,

they said to Him: Wouldst thou that we fast (**νηστεύειν**),

16 and how should we pray (and) should we give alms (**ἐλεημοσύνη**):

and what diet should we observe (**παρατηρεῖν**)?

18 Jesus said: Do not lie;

and do not do what you hate, for
20 all things are manifest before Heaven.

For (γάρ) there is nothing hidden that shall not
22 be revealed and there is nothing covered that
shall remain without being uncovered. (7) Jesus said:

24 Blessed (μακάριος) is the lion which
the man eats and the lion

26 will become man; and cursed is the man
whom the lion eats and

28 the lion will become man. (8) And He said:

The Man is like a wise fisherman

30 who cast his net

into the sea (θάλασσα), he drew it up

32 from the sea (θάλασσα) full of small fish;
among them he found a large (and) good fish,

Notes:

11 "what" or "him who".

15 read: "How wouldst thou".

20 "Heaven": perhaps originally "the Truth".

28 read: "the man will become lion".

Pl. 81¹⁴-82²⁸

34 νοῦς' ἢσι ποτιῶν ῥαῖν' αἰνῶν
δε πῆκοις τιμῶν ἡδὲ ἐβόλ' εἴη
35 ἐθαλάσσα αἰσῶν' ἁγῶν ἢ
2 τῶν χῶρις εἴς τε πῆτε σπῆ ἁλάσῃ ἁλοῦ
εἰσῶν' ἁρεῖ' σῶν' (9) πῆτε ἵε δε εἰς ῥη
4 ἡτε αἰεῖ ἐβόλ' ἡσι πῆτ' εἴτε αἰαῶν τοῦτ' ἡ
αἰνῶν' ἀροῖν' ἁν ῥε εἰν' τερῖν'
6 αἰεῖ ἡσι ἡράδ' αἰετ' αἰαῶν' ῥηκοῖς
αἰετ' εἰν' τιετ' αἰετ' ἁποῦν' ἡσῶν
8 εἰεσῖν' εἰνῶν' αἰετ' ἁποῦν' ῥαῖ εἰ
ῥαῖ εἴτε αἰετ' ῥηκοῖς αἰετ' εἰν' ἡσῶν
10 τε αἰετ' ἁποῦν' αἰετ' αἰετ' ὁτοῶν
αἰετ' ῥηκοῖς ῥε εἰν' πῆτ' εἴτε αἰετ'
12 αἰετ' αἰετ' ῥηκοῖς εἰετ' εἴτε αἰετ' αἰετ'
εἰ ἡε εἰετ' αἰετ' ἡε αἰετ' εἰετ'
14 (10) πῆτε ἵε δε αἰετ' αἰετ' αἰετ'
πῆτε αἰετ' αἰετ' εἴτε αἰετ' αἰετ'
16 ἡαντ' αἰετ' (11) πῆτε ἵε δε αἰετ' αἰετ'
ῥαῖ αἰετ' αἰετ' αἰετ' αἰετ'
18 αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'
αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'
20 αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'
αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'
22 αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'
αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'
12/13 αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'
14 αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'
19 αἰετ' αἰετ' αἰετ' αἰετ' αἰετ' αἰετ'

6

Log. 9-11

34 that wise fisherman, he threw
all the small fish

down into the sea (θάλασσα), he chose the large
 2 fish without (χωρίς) regret. Whoever has ears
 to hear let him hear. (9) Jesus said: See,
 4 the sower went out, he filled his hand,
 he threw. Some (seeds) (μέν) fell on the road;
 6 the birds came, they gathered them. Others
 fell on the rock (πέτρα) and did not strike root
 8 in the earth and did not produce ears.
 And others fell on the thorns;
 10 they choked the seed and the worm ate them.
 And others fell on the good earth;
 12 and it brought forth good fruit (καρπός);
 it bore sixty per measure and one hundred twenty per measure.
 14 (10) Jesus said: I have cast fire upon
 the world (κόσμος), and see, I guard it
 16 until it (the world) is afire. (11) Jesus said: This heaven shall
 pass away (παράγειν) and the one above it shall pass away (παράγειν).
 18 and the dead are not alive and the living
 shall not die. In the days when you devoured
 20 the dead, you made it alive;
 when (ὅταν) you come into light,
 22 what will you do? On the day when you

Notes:

14 "I have cast"; read probably: "I have come to cast" (comp. p. 83, 32).

ο ποτα ατετηνερε απεματ ροταν δε
 24 ετετηνημαυπε ηςματ οτ πε ετε
 τινηματ' (12) πεξε αλαφνης πες τε τν
 26 σοοτη πε ηιαδωκ ητοοτη ηλα' πε
 ετηαρ ποσ εφραϊ εχωη πεξε ις ηατ
 28 πε πλα ητατετηνε αλατ ετετηα
 δωκ' ηα ιακωβος παικαος παει ητα
 30 πεε αν ηκαρ ηωπε ετδνητ' (13) πεξε ις
 ηνεααφνης πε τητωντ' ητετη
 32 ποος καει πε εειπε ηηια πεξατ ηαη
 ησι ειαωη πετρος πε εκεινε ποτατ'
 34 εελος ηαικαιος πεξατ ηαη ησι αλω'
 83 φαιος πε εκεινε ποτρωαε αφίλωο
 2 φος ηραηριτ' πεξατ ηαη ησι φωαας
 πε πεαρ ρολωε ταταπρο ηαηαηη' αν
 4 ετραχουσ πε εκεινε ηηια' πεξε ιης
 πε ανοκ' πεκ'σαρ αν ειπει ακειω ακ'φρε
 6 εβολ ρη τπικη ετδρβε ταει ανοκ'
 ηταεηωιτς ατω αηαττ' αηαηαχωρε
 8 αηαω ηαη ηηωατ' ηηαπε ηταρεφω
 αας δε ει ηα ηεη'ηδερ' ατχηοτη' πε
 10 ηταε ποος πε οτ ηακ' πεξατ' ηατ ησι
 φωαας πε εηαηη'αω ηητη οτα ρη ηηα
 12 πε ητατ'ποοτ ηαει τετηαηι ωηε ητε
 τηποτ'πε ερωει ατω ητεοτηωτ' ει ε
 32 εειπε α; ι εειπε
 7 ηηιτς ρεηαρ for ηακτε ?

Log. 12-13

were one, you became two. But (δέ) when (ὅταν)
 24 you have become two, what will you do?

(12) The disciples (μαθητής) said to Jesus:

26 We know that thou wilt go away from us. Who is it
 who shall be great over us? Jesus said to them:

28 Wherever you have come, you will

go to James the righteous (δίκαιος)

30 for whose sake heaven and earth came into being. (13) Jesus said

to His disciples (μαθητής): Make a comparison to Me and

32 tell Me whom I am like. Simon Peter

said to Him: Thou art like a

34 righteous (δίκαιος) angel (ἄγγελος). Matthew said to Him:

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Thou art like a wise (φιλόσοφος) man of understanding.

2 Thomas said to Him:

Master, my mouth will not at all (ὅλως) be capable

4 of saying whom Thou art like. Jesus said:

I am not thy Master, because (ἐπεὶ) thou hast drunk, thou hast become drunk

6 from the bubbling spring (πηγή) which I

have measured out. And He took him, He withdrew (ἀναχωρεῖν),

8 He spoke three words to him.

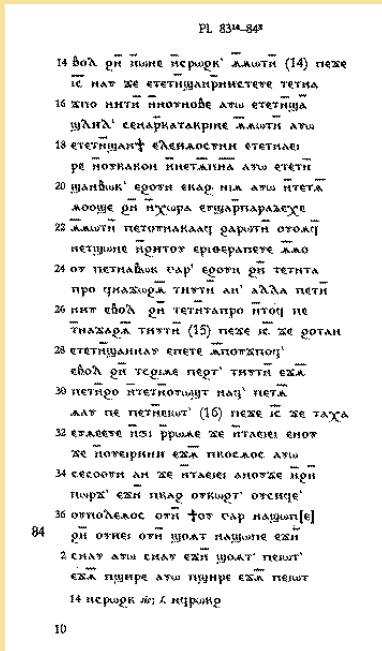
Now (δέ) when Thomas came to his companions, they asked him:

10 What did Jesus say to thee? Thomas said to them:

If I tell you one of the words
12 which He said to me, you will take up stones and
throw at me; and fire will come from

Notes:

7 "measured"; perhaps: "dug",



Log. 14-16

14 the stones and burn you up.

(14) Jesus said to them: If you fast (νηστῶειν), you will

16 beget sin for yourselves, and if you

pray, you will be condemned (κατακρίνειν), and

18 if you give alms (ἐλεημοσύνη), you will do

evil (κακόν) to your spirits (πνεῦμα). And if you

20 go into any land and

wander in the regions (χώρα), if they receive (παραδέχασθαι)

22 you, eat what they set before you,

heal (θεραπεύειν) the sick among them.

24 For (γάρ) what goes into your mouth

will not defile you, but (ἀλλά) what

26 comes out of your mouth, that is what

will defile you. (15) Jesus said: When (ὅταν)

28 you see Him who was not born

of woman, prostrate yourselves upon

30 your face and adore Him: He
is your Father. (16) Jesus said:

32 Men possibly (τάχα) think that I have come to throw
peace (εἰρήνη) upon the world (κόσμος) and

34 they do not know that I have come to throw
divisions upon the earth, fire, sword,

36 war (πόλεμος). For (γάρ) there shall be five

84

in a house: three shall be against
2 two and two against three, the father
against the son and the son against the father,



JESUS: Do not believe that I am here to bring peace unto earth. I am here not to bring peace but the sword!

BLIND MAN 1: Lord, a bird has just passed. I recognized it by the sound of its wings.

JESUS: For I am here to oppose son against father, daughter against mother, and step-daughter against step-mother. In truth, in truth, I tell you: man will have for enemies the people of his own family.

BLIND MAN 2: Son of David, show me what is white and what is black?

JESUS: Whoever loves his father and mother more than me is not worthy of me. Whoever loves his son and daughter more than me is not worthy of me.

-- [The Milky Way, directed by Luis Bunuel](#)

4 αὐτοὶ σεναιούρε ἐρατοὶ ἐπὶ ᾧ ἁλόνᾳ
 χος (17) περὶ ἵς θεῖς φησὶ κτλ' ἀπὸ
 6 ἀπὸ βλ' παρ' ἐροῦ αὐτοῦ περὶ ἀπὸ βλ'
 αὐτοῦ ἐροῦ αὐτοῦ περὶ ἀπὸ βλ'
 8 σὺ αὐτὸ ἀπὸ ἀπὸ ἐροῦ αὐτοῦ φησὶ
 10 ῥωκε (18) περὶ ἁλόνῃς πῆς θεῖς
 12 ἵς ἐροῦ θεῖς τῆς ἐροῦ ἐροῦ π
 14 ἵς περὶ ἵς ἀπὸ βλ' ἐροῦ αὐτοῦ
 16 ἵς περὶ ἵς ἀπὸ βλ' ἐροῦ αὐτοῦ
 18 ἵς περὶ ἵς ἀπὸ βλ' ἐροῦ αὐτοῦ
 20 ἵς περὶ ἵς ἀπὸ βλ' ἐροῦ αὐτοῦ
 22 ἵς περὶ ἵς ἀπὸ βλ' ἐροῦ αὐτοῦ
 24 ἵς περὶ ἵς ἀπὸ βλ' ἐροῦ αὐτοῦ

13 and 14 φαρν, 16 φαρν sic; i. φαρν αὐτοῦ
 15 after πησὶα there is a deleted by a horizontal stroke. It looks like Ἀχμῆ-
 nic ρ. But as this is not found in our text it cannot be ρ = S η 'to
 be able'
 22 παρὰ sic; i. παρὰ
 23 ἐσενία for classical ὁδὸς ἐσενία.

Log. 17-19

4 and they will stand as solitaires (μοναχός).
 (17) Jesus said: I will give you what
 6 eye has not seen and what ear
 has not heard and what hand has not touched
 8 and (what) has not arisen in the heart
 of man. (18) The disciples (μαθητής) said to Jesus: Tell
 10 to us how our end will be.
 Jesus said: Have you then (γάρ) discovered
 12 the beginning (ἀρχή) so that you inquire about
 the end? For where the beginning (ἀρχή) is,
 14 there shall be the end. Blessed (μικχάριος) is
 he who shall stand at the beginning (ἀρχή), and
 16 he shall know the end and he shall not taste
 death. (19) Jesus said: Blessed (μικχάριος) is
 18 he who was before he came into being.
 If you become disciples (μαθητής) to Me
 20 and hear My words, these stones
 will minister (διακονεῖν) to you.
 22 For (γάρ) you have five trees in Paradise (παράδεισος),
 which are unmoved in summer (or) in winter

24 αὐτοὺς ἀφ' ὧν οὐκ ἐστὶν ἡ ἐκείνη
 26 (20) περὶ τῶν μαθητῶν τῶν καὶ τοῦ
 28 τῶν ἐκείνων περὶ τῶν καὶ ἐστὶν
 30 ὅτι ἡ ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 32 τῶν ἐκείνων τῶν ἐκείνων καὶ ἐστὶν
 34 καὶ ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 85 τῶν ἐκείνων τῶν ἐκείνων καὶ ἐστὶν
 2 ὅτι ἡ ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 4 ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 6 ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 8 ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 10 ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 29 ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 33 ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 3 καὶ 5 For ἡ ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 7 ἐκείνη τῶν ἐκείνων καὶ ἐστὶν
 8 ἐκείνη τῶν ἐκείνων καὶ ἐστὶν

Log. 20-21

24 and their leaves do not fall.

Whoever knows them will not taste death.

26 (20) The disciples (μαθητῆς) said to Jesus: Tell us what the Kingdom of Heaven is

28 like. He said to them: It is like

a mustard-seed, smaller than (παρά)

30 all seeds. But (δέ) when (ὅταν) it falls on the tilled earth, it

32 produces a large branch and becomes

shelter (σκέπη) for <the>birds of heaven.

34 (21) Mary said to Jesus: Whom are thy disciples (μαθητῆς) like? He said: They are like

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little children who have installed themselves in a field

2 which is not theirs. When (ὅταν) the owners of the field come, they will say: "Release to us our field".

4 They take off their clothes before them to release it (the field) to them and to give back

6 their field to them. Therefore (διὰ τοῦτο) I say:

If the lord of the house knows that the thief is coming,

8 he will stay awake before he comes and will not

let him dig through into his house of his

10 kingdom to carry away his goods (σχεῦος). You

12 ⲙⲟⲩⲏ ⲉⲃⲓ ⲛⲉⲧⲓⲛⲧⲉ ϣⲓⲛ ⲟⲩⲛⲟⲥ ⲛⲁⲩ
 ⲛⲁⲕⲓⲥ ϣⲓⲛⲁ ϣⲉ ⲛⲉⲛⲓⲛⲧⲓⲥ ϣⲉ ⲉⲣⲓⲛ ⲉⲉⲓ
 14 ϣⲁⲣⲟⲩⲛ ⲉⲛⲉⲓ ⲧⲉϣⲣⲉⲁ ⲉⲧⲉⲛⲟⲩⲱⲩⲧⲓ
 ⲉⲃⲟⲗ ϣⲓⲧⲥ ⲉⲛⲁⲣⲉ ⲉⲣⲟⲥ ⲙⲁⲣⲉϣⲱⲛⲉ
 16 ϣⲓ ⲧⲉⲛⲁⲛⲧⲉ ⲛⲉⲥⲓ ⲟⲩⲣⲱⲕⲉ ⲛⲉⲛⲧⲓⲧⲓ
 ⲙⲟⲩⲏ ⲛⲧⲁⲣⲉⲛⲕⲁⲣⲓⲟⲥ ⲛⲱⲣ ⲁⲣⲉⲓ ϣⲓⲛ ⲟⲩ
 18 ⲉⲣⲓⲛ ⲉⲛⲉⲣⲁⲥⲣ ϣⲓ ⲧⲉϣⲣⲓϣ ⲁⲣⲁⲥⲉⲓ ⲛⲉ
 ⲧⲉ ⲟⲩⲛ ⲙⲁⲁϣⲉ ⲙⲁⲟⲩⲓ ⲉⲉⲱⲧⲙ ⲙⲁⲣⲉϣⲱⲧⲙ
 20 (22) ⲁⲓⲥ ⲛⲁⲩ ⲁⲣⲏⲕⲟⲧⲉⲓ ⲉⲧⲁⲓ ⲉⲣⲱⲧⲉ ⲛⲉϣⲁⲣⲓ ⲛ
 ⲛⲉϣⲁⲕⲁⲟⲩⲧⲓⲥ ϣⲉ ⲛⲉⲉⲏⲕⲟⲧⲉⲓ ⲉⲧⲁⲓ ⲉⲣⲱ
 22 ⲧⲉ ⲉⲩⲧⲓⲧⲱⲛ ⲁⲛⲉⲧⲁⲛⲓⲕⲓ ⲉⲣⲟⲩⲛ ⲁⲧⲁⲛ
 ⲧⲉⲣⲟ ⲛⲉϣⲁⲩ ⲛⲁⲓ ϣⲉ ⲉⲉⲓ ⲉⲛⲟ ⲏⲕⲟⲧⲉⲓ ⲧⲏ
 24 ⲛⲁⲃⲱⲛⲓ ⲉⲣⲟⲩⲛ ⲉⲧⲁⲛⲧⲉⲣⲟ ⲛⲉϣⲉ ⲛⲓⲥ ⲛⲁⲩ
 ϣⲉ ϣⲟⲧⲁⲛ ⲉⲧⲉⲛⲱⲩⲱⲣ ⲛⲉⲛⲁⲩ ⲟⲩⲁ ⲁⲧⲱ ⲉ
 26 ⲧⲉⲛⲱⲩⲱⲣ ⲛⲉⲁ ⲛⲣⲟⲩⲛ ⲏⲱⲉ ⲙⲉⲥⲁ ⲛⲃⲟⲗ
 ⲁⲧⲱ ⲛⲉⲁ ⲛⲃⲟⲗ ⲏⲱⲉ ⲙⲉⲥⲁ ⲛⲣⲟⲩⲛ ⲁⲧⲱ ⲛⲉⲁ
 28 ⲧⲛⲉ ⲏⲱⲉ ⲙⲉⲥⲁ ⲙⲛⲧⲓ ⲁⲧⲱ ϣⲓⲛⲁ ⲉⲧⲉ
 ⲧⲏⲁⲉⲣⲉ ⲙⲉⲣⲟⲩⲧⲓ ⲁⲛ ⲧⲉⲣⲏⲁⲉ ⲙⲏⲱⲧⲁ
 30 ⲟⲩⲱⲧ ϣⲉⲕⲁⲕⲥ ⲛⲉⲣⲟⲩⲧⲓ ⲣⲓ ⲣⲟⲩⲧⲓ ⲏⲧⲉ
 ⲧⲉⲣⲏⲁⲉ ⲣⲓ ⲉⲣⲏⲁⲉ ϣⲟⲧⲁⲛ ⲉⲧⲉⲛⲱⲩⲱⲣⲉ
 32 ⲛⲣⲏⲃⲁⲗ ⲉⲛⲙⲁ ⲛⲟⲧⲃⲁⲗⲓ ⲁⲧⲱ ⲟⲩⲱⲩⲁ
 ⲉⲛⲙⲁ ⲏⲛⲟⲩⲱⲩⲁ ⲁⲧⲱ ⲟⲩⲱⲣⲏⲧⲉ ⲉⲛⲙⲁ
 34 ⲛⲟⲩⲱⲣⲏⲧⲉ ⲟⲩⲣⲏⲱⲛⲓ ⲉⲛⲙⲁ ⲛⲟⲩⲣⲏⲱⲩⲱ

18 ϣⲁⲥⲉⲓ for classical Sahidic ⲟⲩⲣⲉⲓ
 23 ⲉⲉⲓ ⲉⲛⲟ for ⲉⲉⲓ ⲉⲛⲟ (haplography)
 33 and 34 ⲟⲩⲱⲣⲏⲧⲉ for ⲟⲩⲱⲣⲏⲧⲉ

Log. 22

then (δέ) must watch for the world (κόσμος), gird
 12 up your loins with great strength (δύναμις)
 lest (ἵνα) the brigands (ληστές) find (a) way to come
 14 to you, because (ἐπεὶ) they will find the advantage (χρεία)
 which you expect. Let there be
 16 among you a man of understanding (ἐπιστήμων);
 when the fruit (καρπός) ripened, he came quickly
 18 with his sickle in his hand, he reaped it.
 Whoever has ears to hear let him hear.
 20 (22) Jesus saw children who were being suckled. He said to
 his disciples (μαθητές): These children who are being suckled
 22 are like those who enter the Kingdom.
 They said to Him: Shall we then, being children,
 24 enter the Kingdom? Jesus said to them:
 When (ὅταν) you make the two one, and
 26 when you make the inner as the outer
 and the outer as the inner and the above
 28 as the below, and when (ἵνα)
 you make the male and the female into a single one,
 30 so that the male will not be male and
 the female (not) be female, when (ὅταν) you make
 32 eyes in the place of an eye, and a hand
 in the place of a hand, and a foot in the place
 34 of a foot, (and) an image (εἰκών) in the place of an image (εἰκών),

then (τότε) shall you enter [the Kingdom].

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

4 (24) His disciples (**μαθητῆς**) said: Show us the place (**τόπος**)
where Thou art, for (**ἐπεὶ**) it is necessary (**ἀνάγκη**) for us
6 to seek it. He said to them: Whoever has
ears let him hear. Within a man of light
8 there is light

and he lights the whole world (κόσμος). When he
10 does not shine, there is darkness. (25) Jesus said: Love
thy brother as thy soul (ψυχῇ), guard (τηρεῖν) him
12 as the apple of thine eye. (26) Jesus said: The mote
that is in thy brother's eye thou seest,

14 but (δέ) the beam that is in thine eye, thou seest not. When (ὅταν) thou castest the beam out of thine

16 eye, then (**τότε**) thou wilt see clearly to cast the mote
out of thy brother's eye. (27) <Jesus said:> If you fast (**νηστεύειν**) not
18 from the world (**κόσμος**), you will not find the Kingdom;
if you keep not the Sabbath (**σάββατον**) as Sabbath (**σάββατον**),
20 you will not see the Father.

(28) Jesus said: I took my stand in the midst of the world (κόσμος)

18 (34) Jesus said: If a blind man leads a blind man, both of them fall

20 into a pit. (35) Jesus said: It is not possible
for one to enter the house of the strong (man)

22 and take him (or: it) by force unless (ἐἰ μὴ τι) he bind
his hands; then (τότε) will he ransack his house.

24 (36) Jesus said: Take no thought from
morning until evening and from evening
26 until morning for what you shall put on.

(37) His disciples (μαθητῆς) said: When
28 wilt Thou be revealed to us and when
will we see Thee? Jesus said: When (ὅταν)

30 you take off your clothing without
being ashamed, and take your clothes
32 and put them under your feet
as the little children and

34 tread on them, then (τότε) [shall you behold]

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the Son of the Living (One) and you shall not fear.

2 (38) Jesus said: Many times have you
desired (ἐπιθυμεῖν) to hear these words
4 which I say to you, and you have

Notes:

30/31 Or: "when you take off your shame".

PL 886-88

κεῖτα ἐσοῦντο ἡτοιγῆσθαι ὅτι ῥῆμα
6 οὗ μαθητῆς ἡτετιμῆσε πῶς τε
τιναρὲς ἀν' ἐροῦσι (39) περὶ τοῦ καὶ φαρῖσαι
8 οὗ καὶ ἡγραμμάτερος ἀπὸ ἡνναίου
ἡτετιμῆσε ἀποτοῦ ὅτι ἀποτοῦ
10 ἐροῦσι αὐτῷ ἡτοιγῆσθαι ἐδοῦν' ἐροῦσι καὶ
πονηλατῆς ἡτοιγῆσθαι καὶ ἡτοιγῆσθαι
12 ἡτοιγῆσθαι αὐτῷ ἡτοιγῆσθαι ἡτοιγῆσθαι
ἐροῦσι (40) περὶ τοῦ ὅτι ἡτοιγῆσθαι
14 τοῦ καὶ ἡτοιγῆσθαι αὐτῷ ἐστα
ἐροῦσι ἀν' ἐροῦσι ῥα τῆς τοῦ
16 ταῦτο (41) περὶ τοῦ καὶ ἡτοιγῆσθαι ῥα τῆς
ἐστα ἐστα καὶ αὐτῷ ἐστα ἡτοιγῆσθαι
18 ἡτοιγῆσθαι ἐστα ἐστα ἡτοιγῆσθαι
(42) περὶ τοῦ καὶ ἡτοιγῆσθαι
20 (43) περὶ καὶ ἡτοιγῆσθαι ἡτοιγῆσθαι καὶ ἡτοιγῆσθαι
ἡτοιγῆσθαι ἡτοιγῆσθαι ῥα τῆς καὶ
22 ἀποτοῦ ἡτοιγῆσθαι ἀν' ἐστα
ἡτοιγῆσθαι ἡτοιγῆσθαι ἡτοιγῆσθαι
24 ἡτοιγῆσθαι καὶ ἐστα ἡτοιγῆσθαι
τε ἀποτοῦ αὐτῷ ἐστα ἡτοιγῆσθαι
26 ἐστα ἐστα ἡτοιγῆσθαι (44) περὶ τοῦ καὶ ἐστα
ἐστα ἀποτοῦ ἐστα ἐστα καὶ αὐτῷ
28 ἐστα ἐστα ἐστα ἐστα ἐστα
καὶ ἐστα ἐστα καὶ ἀποτοῦ ἐστα

21 περὶ τοῦ καὶ ἐστα ἐστα ἐστα ἐστα

24

no other from whom to hear them. There will be days
6 when you will seek Me (and)

you will not find Me. (39) Jesus said: The Pharisees (Φαρισαῖος)

8 and the Scribes (γραμματεὺς) have received the keys

of Knowledge (γνῶσις), they have hidden them. They did not (οὔτε)

10 and they did not let those (enter) who wished. [enter,

But (δέ) you, become wise (φρόνιμος)

12 as serpents and innocent (ἀκέραιος) as
doves. (40) Jesus said: A vine has been

14 planted without the Father and, as it is not
established, it will be pulled up by its roots and be

16 destroyed. (41) Jesus said: Whoever has in his
hand, to him shall be given; and whoever does not have,
18 from him shall be taken even the little which he has.

(42) Jesus said: Become passers-by (παράγειν).

20 (43) His disciples (μαθητῆς) said to Him:

Who art Thou that Thou should say these things to us. < Jesus said to
them>: From what I say

22 to you, you do not know who I am,

but (ἀλλά) you have become as

24 the Jews (Ἰουδαῖος), for they love the tree, they hate

its fruit (καρπός), and they love the fruit (καρπός),

26 they hate the tree. (44) Jesus said: Whoever
blasphemes against the Father, it shall be forgiven him, and

28 whoever blasphemes against the Son, it shall be forgiven him;

but (δέ) whoever blasphemes against the Holy Ghost (πνεῦμα),

30 сенакоу ан евол наг' оте рж пикар
отте рн тне (45) пехе ис латжеде елоо
32 ле евол рн шонте отте латнотн'
ннте евол рн сретамотл' латт' карнос
34 [ар отат]аоос рроме шачене н
89 отагсафон евол р[а] пехеро ота[нос]
2 рроме шачене нрпонирион евол
рж пехеро еооот етрн пехрнт' лт
4 ш нчши нрпонирион евол кар рл
фотоз жфит' шачене евол нрпн
6 нирон (46) пехе ис же шн' лала шн йора
нне пваптисне рн нхно нироме
8 ан пехеро лйоранис пвапт'
етне шна же нотнотн' пси пехдал
10 лехоос де же пепнашине рн тит
тн ефо нкотеи чнасотин талте
12 ро лти чнажисе лйоранис (47) пехе ис
же ан соа нтеотрмке тедо арто
14 сназ нчшадн' лнтте енте лти ан
соа' нтеотрмал шаче жоеис сназ
16 н чнартала лнота' лти нкота чна
рртрбурте ллош' ларермке се рпале
18 лти нтерноу нчепнотале лси нрт'
ббуре лти латнотж' нрт' ббуре еас
20 нос нас хекаас ннотнор лти лат
неж' нрт' нас еаснос ббуре шна же
9 нотнотн нт; л нотнотнотн

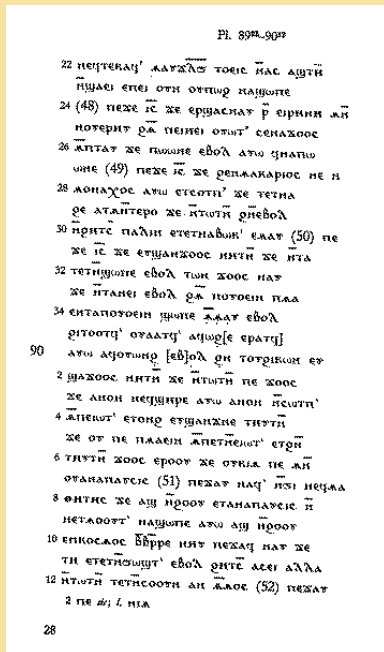
Log. 45-47

30 it shall not be forgiven him, either (οὔτε) on earth
or (οὔτε) in heaven. (45) Jesus said: They do not harvest grapes
32 from thorns, nor (οὔτε) do they gather
figs from thistles; [for (γάρ)] they give no fruit (καρπός).
34 [A] good [(ἀγ)] αθός) man brings forth

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good (ἀγαθόν) out of his treasure, an evil (κα[κός])
2 man brings forth evil things (πονηρόν) out
of his evil treasure, which is in his heart, and
4 speaks evil things (πονηρόν). For (γάρ) out of
the abundance of the heart he brings forth evil things (πονηρόν).
6 (46) Jesus said: From Adam until John
the Baptist (βαπτιστής) there is among those who are born of women
8 none higher than John the Baptist (βαπτιστής),
so that (βαπτιστής) his eyes will not be broken.
10 But (δέ) I have said that whoever among you
becomes as a child shall know the Kingdom,
12 and he shall become higher than John. (47) Jesus said:
It is impossible for a man to mount two horses
14 and to stretch two bows, and it is impossible
for a servant to serve two masters,

16 otherwise (ἢ) he will honour (τιμᾶν) the one
 and offend (ὕβριζεν) the other. No man drinks old wine
 18 and immediately desires (ἐπιθυμεῖν) to drink new wine;
 and they do not put new (wine into old wineskins (ἄσκός),
 20 lest they burst, and they
 do not put old wine into a new wineskin (ἄσκός), lest (ἵνα)



Log. 48-51

22 it spoil it. They do not sew an old patch on a new garment,
 because (ἐπεὶ) there would come a rent.

24 (48) Jesus said: If two make peace (εἰρήνη) with
 each other in this one house, they shall say
 26 to the mountain: "Be moved", and it shall be moved.

(49) Jesus said: Blessed (μακάριος) are the

28 solitary (μοναχός) and elect, for you shall
 find the Kingdom; because you come from it,

30 (and) you shall go there again (πάλιν).

(50) Jesus said: If they say to you:

32 "From where have you originated?", say to them:

"We have come from the Light,

34 where the Light has originated through
 itself. It [stood]

90

and it revealed itself in their image (εἰχών)".

would beget them circumcised from their mother.

22 But (ἀλλά) the true circumcision in Spirit (πνεῦμα) has

become profitable in every way. (54) Jesus said: Blessed (μακάριος) [are the poor,
24 for yours is the Kingdom of Heaven.

(55) Jesus said: Whoever does not hate his father

26 and his mother will not be able to be a disciple (μαθητής) to Me,
and (whoever does not) hate his brethren and

28 his sisters and (does not) take up his cross (σταυρός) in My way
will not be worthy (ἄξιος) of Me.

30 (56) Jesus said: Whoever has known the world (κόσμος) has found
a corpse (πτῶμα), and whoever has found a corpse (πτῶμα),

32 of him the world (κόσμος) is not worthy.

(57) Jesus said: The Kingdom of the Father is like

34 a man who had [good] seed.

His enemy came by night,

91

he sowed a weed (ζιζάνιον) among the good seed.

Pl. 913-40

2 τῆς αὐτοῦ· ἀπεπρωλεῖ κοοτ ἐρωῦλε
ἀπὸ τῆς αὐτοῦ περὶ αὐτὸν καὶ ἀπὸ τοῦ
4 πνεύματος καὶ ἐν αὐτῷ ἀπὸ τῆς αὐτοῦ
πνεύματος ἀπὸ τοῦ πνεύματος· ὁ καὶ φε
6 οὗ τῆς αὐτοῦ πνεύματος αὐτοῦ
ἐδοῦν· ἐρωῦλε πνεύματος (55) περὶ αὐτοῦ
8 καὶ οὐκ ἀκαρῶς περὶ αὐτοῦ πνεύματος
αὐτοῦ αὐτοῦ (59) περὶ αὐτοῦ καὶ οὐκ ἀκαρῶς
10 τοῦ πνεύματος ἐρωῦλε αὐτοῦ καὶ πνεύματος
αὐτοῦ πνεύματος ἐν αὐτῷ ἐρωῦλε αὐτοῦ τῆς αὐτοῦ
12 οὐκ ἀκαρῶς ἐν αὐτῷ (60) ἀκαρῶς ἐν αὐτῷ
πνεύματος· ἐρωῦλε ἐρωῦλε αὐτοῦ
14 καὶ πνεύματος ἀκαρῶς καὶ πνεύματος
ἀκαρῶς περὶ αὐτοῦ καὶ πνεύματος
16 αὐτοῦ πνεύματος περὶ αὐτοῦ καὶ πνεύματος
πνεύματος· ἀκαρῶς· ἀκαρῶς ἐρωῦλε
18 οὐκ ἀκαρῶς πνεύματος αὐτοῦ περὶ
καὶ πνεύματος αὐτοῦ καὶ πνεύματος
20 καὶ πνεύματος αὐτοῦ τῆς αὐτοῦ καὶ πνεύματος
τοῦ πνεύματος ἐρωῦλε ἐρωῦλε αὐτοῦ
22 καὶ πνεύματος πνεύματος αὐτοῦ καὶ πνεύματος
αὐτοῦ τῆς αὐτοῦ (61) περὶ αὐτοῦ καὶ πνεύματος

12 At the beginning of (60) αὐτοῦ is omitted by haplography

32

Log. 58-61

2 The man did not permit them (the workers) to pull up
the weed (ζιζάνιον). He said to them: Lest perhaps (μήπως)

4 you go to pull up the weed (ζιζάνιον)
and pull up the wheat with it.

6 For (**γάρ**) on the day of harvest the weeds (**ζιζάνιον**) will appear, they (will) pull them and burn them. (58) Jesus said:

8 Blessed (μακάριος) is the man who has suffered, he has found the Life. (59) Jesus said: Look upon the

10 Living (One) as long as (ὥς) you live, lest (ἵνα) you die
and seek to see Him and be unable

12 to see, (60) < They saw > a Samaritan carrying a lamb on his way to Judea.

14 He said to His disciples (**μαθηταίς**): (Why does) this man (carry) the lamb with him? They said to Him: In order that he may

16 kill it and eat it. He said to them: As long as (ὡς) it is alive, he will not eat it, but (ἀλλὰ) (only) if he has

18 killed it and it has become a corpse (**πτῶμα**). They said: Otherwise he will not be able to do it. He said to them:

20 You yourselves, seek a
place (τόπος) for yourselves in Repose (ἀνάπαυσις),

22 lest you become a corpse (πτῶμα) and be eaten.
(61) Jesus said: Two will rest

Notes:

4 "to pull up"; lit.: "saying: "We will pull up".

13 "on his way": lit.: "going".

14-15 lit.: "He concerning (or: around) the lamb". The text must be corrupt.

Pl. 91²⁴-92³³[illegible]

24 on a bed: the one will die, the one
will live. Salome said: Who art thou,

26 man, and (ὥς) whose (son)? Thou didst take thy place upon
my bench and eat from my

28 table (τράπεζα). Jesus said to her: I am He
who is from the Same,

30 to Me was given from the things of My Father. <Salome said>: I
am Thy disciple (μαθητής). <Jesus said to her>: Therefore I say,

32 if (ὅταν) he is the Same, he will be filled

with light, but (δέ) if (ὅταν) he is

34 divided, he will be filled with darkness. (62) Jesus said: I
tell My mysteries (μυστήριον) to those [who are worthy

92

of my] mysteries (μυστήριον). What thy right (hand) will do,
2 let not thy left (hand) know what it does. (63) Jesus said:

There was a rich (πλούσιος) man who had

4 much money (χρῆμα). He said: I will use (χρῆσθαι)

my money (χρῆμα) that I may sow and reap

6 and plant and fill my storehouses with fruit (καρπός),

so that (ἵνα) I lack nothing. This was

8 what he thought in his heart. And

that night he died. Whoever has ears

10 let him hear. (64) Jesus said: A man

had guest-friends, and when he had prepared

Notes:

26 Lit: as from whom (ὥς ἐκ τίνος). Ms.: as from somebody (ὥς ἐκ τινός).

[shall] not [enter] the places **τόπος**) of my Father".

Notes:

21 "me for a day", or "a day from me".

	PL 93:44
93	(65) πῆσαϛ ἡ οὔρωα ἡ χρη[στ]ὸς ἡν[τα]
2	πῶτα ἡ ἐλποῦα ἀγαλῆ ἡ[ρ]ποτοε
	ἡν[τα] ἐν[τα] ρωβ' ἐροῖ ἡ[ρ]ποτοε
4	πὸς ἡτοτοτ ἀγχοῦ ἀπερ[α]ρ[α]λ' ἡ
	καλ[α]ς ἐνοτοε ἡτ' ἡ[ρ]ποτοε
6	ἡκα ἡἐλοῦα ἀεκαρτε ἀπερ[α]ρ[α]λ'
	αγχοῦ ἐροῖ' ἡεκετοε π[ε] ἡεκαοττ[η]
8	ἀπερ[α]ρ[α]λ' ἡωκ' ἀγχοῦ ἐπερ[α]ρ[α]λ' π[ε]
	ἡ ἐπερ[α]ρ[α]λ' ἡεκαρ' ἀπερ[α]ρ[α]λ'
10	ποτ' ἀγχοῦ ἡεκαρ[α]λ' ἀποτοε ρ[ι]
	οτε ἐπεκατ[α] τοτε ἀποτοε ποτ' ἡ
12	π[ε]ρ[α]ρ[α]λ' πῆσαϛ ἡ καρ[α]ν' ἐκαρ[α]ν[τε]
	ρ[ι]τ[η] ἀπαρ[α]ν[τε] ἀποτοε ἐκαρ[α]ν[τε]
14	ἐκαοτ[η] ἡ ἡτοτ π[ε] π[ε]ρ[α]ρ[α]λ' ἡεκαοτ[η]
	ἀπαλ' ἡἐλοῦα ἀποτ[η] ἀκαοτ[η]
16	π[ε]ρ[α]ρ[α]λ' ἀκαρ[α]ν' ἀρετ[η] (66) π[ε]
	ἡ ἡ κατεκαοτ[η] ἐκαοτ[η] ἡτ[η]
18	ἐκαοτ[η] ἐκαοτ[η] ἡτ[η] ἡτ[η] ἡτ[η] π[ε] ἡωκ
	ἡ π[ε] (67) π[ε] ἡ π[ε] π[ε] π[ε] π[ε] π[ε]
20	ἐκαοτ[η] ἡτ[η] ἡτ[η] ἡτ[η] ἡτ[η] ἡτ[η]
	(68) π[ε] ἡτ[η] ἡτ[η] ἡτ[η] ἡτ[η] ἡτ[η]
22	ἐκαοτ[η] ἡτ[η] ἡτ[η] ἡτ[η] ἡτ[η]
	ἡτ[η] ἡτ[η] ἡτ[η] ἡτ[η] ἡτ[η]
24	ἐκαοτ[η] ἡτ[η] ἡτ[η] ἡτ[η] ἡτ[η]

9/10 ἀπερ[α]ρ[α]λ' probably for ἀποτοε

38

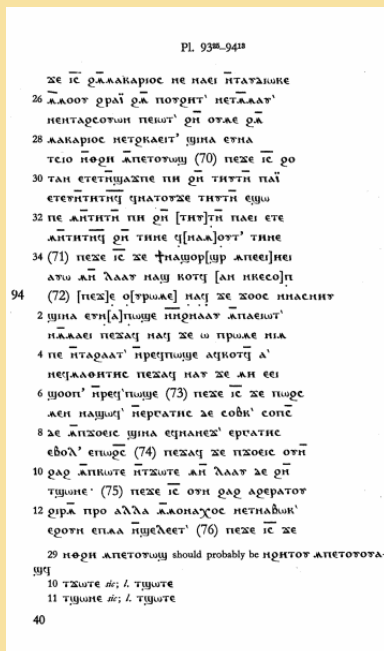
Log. 65-68

93 (65) He said: A good (χρηστός) man had
2 a vineyard. He gave it to husbandmen
so that (ἵνα) they would work it and that he would receive its fruit (καρπός)
4 from them. He sent his servant so that
the husbandmen would give him the fruit (καρπός) of
6 the vineyard. They seized his servant,
they beat him; a little longer and they would have killed him.
8 The servant came, he told it to his master.
His master said: "Perhaps he did not know them".
10 He sent another servant; the husbandmen beat
him as well. Then (τότε) the owner sent
12 his son. He said: "Perhaps they will respect
my son". Since (ἐπεί) those husbandmen
14 knew that he was the heir (κληρονόμος)
of the vineyard, they seized him, they killed him.
16 Whoever has ears let him hear.
(66) Jesus said: Show me the stone which
18 the builders have rejected; it is the corner-stone.
(67) Jesus said: Whoever knows the All
20 but fails (to know) himself lacks everything.
(68) Jesus said: Blessed (μακάριος) are you when (ὅταν)

22 you are hated and persecuted (διώκειν);
and no place (τόπος) will be found there
24 where you have been persecuted (διώκειν).

Notes:

9 read: "perhaps they did not recognize him".
23-24 read: "you will find a place, where you will not be persecuted".



Log. 69a-76

(69a) Jesus said: Blessed (μακάριος) are those who have been persecuted (διώκειν)

26 in their heart; these are they
who have known the Father in truth.

28 (69b) Blessed (μακάριος) are the hungry, for (ἵνα)
the belly of him who desires will be filled. (70) Jesus said:

30 If (ὅταν) you bring forth that within yourselves,
that which you have will save you.

32 If you do not have that within yourselves,
that which you do not have within you will kill you.

34 (71) Jesus said: I shall de[stroy this] house
and no one will be able to build it [again].

94

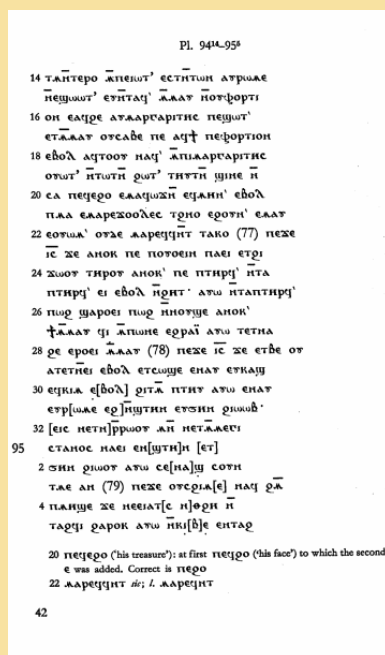
(72) [A man said] to Him: Tell my brethren

2 to (ἵνα) divide my father's possessions

with me. He said to him: O (ὦ) man, who
 4 made Me (a) divider? He turned to
 His disciples (μαθητής), he said to them: I am not a divider,
 6 am I (μή)? (73) Jesus said: The harvest
 is indeed (μέν) great, but (δέ) the labourers (ἐργάτης) are few;
 8 but (δέ) beg the Lord to (ἵνα) send labourers (ἐργάτης)
 into the harvest. (74) He said: Lord, there are
 10 many around the cistern, but (δέ) nobody in
 the cistern. (75) Jesus said: Many are standing
 12 at the door, but (ἀλλά) the solitary (μοναχός) are the ones who will enter
 the bridal chamber. (76) Jesus said:

Notes:

29 possibly: "they will fill their belly with what they desire".



Log. 77-79

14 The Kingdom of the Father is like a man,
 a merchant, who possessed merchandise (φορτίον)
 16 (and) found a pearl (μαργαρίτης). That merchant
 was prudent. He sold the merchandise (φορτίον),
 18 he bought the one pearl (μαργαρίτης) for himself.
 Do you also seek for
 20 the treasure which fails not, which endures,

there where no moth comes near

22 to devour and (where) no (οὐδέ) worm destroys.

(77) Jesus said: I am the Light that is above

24 them all, I am the All,

the All came forth from Me and the All

26 attained to Me. Cleave a (piece of) wood, I

am there; lift up the stone and you will

28 find Me there. (78) Jesus said: Why

did you come out into the desert? To see a reed

30 shaken by the wind? And to see

a man clothed in soft garments?

32 [See, your] kings and your great ones (μεγιστᾶνος)

95

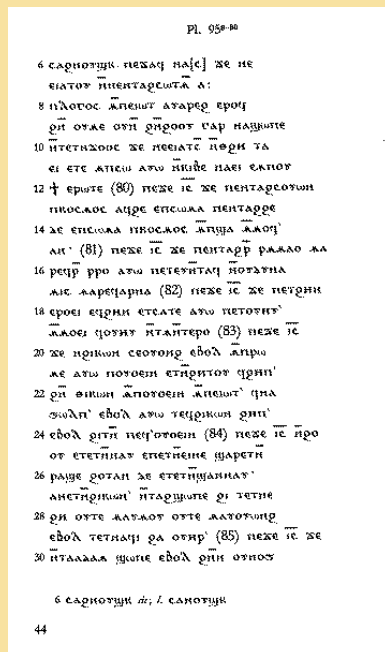
are those who are clothed in soft [garments]

2 and they [shall] not be able to know the truth.

(79) A woman from the multitude said to Him:

4 Blessed is the womb which

bore Thee and the breasts which



Log. 80-85

6 nourished Thee. He said to [her]:

Blessed are those who have heard

8 the word (λόγος) of the Father (and) have kept it

in truth. For (γάρ) there will be days

10 when you will say: Blessed is the womb

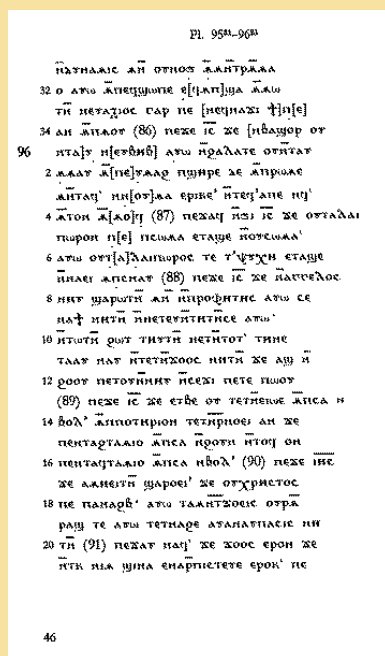
which has not conceived and the breasts which have not suckled.

12 (80) Jesus said: Whoever has known

the world (κόσμος) has found the body (σῶμα), and (δέ) whoever has found
 14 the body (σῶμα), of him the world (κόσμος) is not worthy.
 (81) Jesus said: Let him who has become rich
 16 become king, and let him who has power (δύναμις)
 renounce (ἀρνεῖσθαι) (it). (82) Jesus said: Whoever is near
 18 to me is near to the fire, and whoever is far
 from me is far from the Kingdom. (83) Jesus said:
 20 The images (εἰχών) are manifest to man
 and the Light which is within them is hidden
 22 in the Image (εἰχών) of the Light of the Father.
 He will manifest himself and His Image (εἰχών) is concealed
 24 by His Light. (84) Jesus said:
 When you see your likeness, you
 26 rejoice. But (δέ) when (ὅταν) you see
 your images (εἰχών) which came into existence before you,
 28 (which) neither (οὔτε) die nor (οὔτε) are manifested,
 how much will you bear! (85) Jesus said:
 30 Adam came into existence from a great

Notes:

29 Exclamation or question.



Log. 86-91

power (**δύναμις**), great wealth,
32 and (yet) he did not become worthy of you.
For (**γάρ**) if he had been worthy (**ἄξιος**), [he would] not [have tasted]
34 death. (86) Jesus said: [The foxes]

96

[have] the[ir holes] and the birds have
2 [their] nest, but (**δέ**) the Son of Man
has no place to lay his head and
4 to rest. (87) Jesus said: Wretched (**ταλαίπωρον**)
is the body (**σῶμα**) which depends upon a body (**σῶμα**),
6 and wretched (**ταλαίπωρον**) is the soul (**ψυχή**) which depends
upon these two. (88) Jesus said: The angels (**ἄγγελος**)
8 and the prophets (**προφήτης**) will come to you and they
will give you what is yours. And
10 you, too, give to them what is in your hands,
and say to yourselves: "On which
12 day will they come and receive what is theirs?"
(89) Jesus said: Why do you wash the outside
14 of the cup (**ποτήριον**)? you not understand (**νοεῖν**) that
he who made the inside is also he
16 who made the outside? (90) Jesus said:
Come to Me, for easy (**χρηστός**)
18 is My yoke and My lordship is gentle,
and you shall find repose (**ἀνάπαυσις**) for yourselves.
20 (91) They said to Him: Tell us
who Thou art so that (**ἵνα**) we may believe (**πιστεύειν**) in Thee.

Notes:

7 "The angels", or "The messengers",

22 καὶ ἔφη πρὸς αὐτοὺς ὁ Ἰησοῦς
 καὶ πρὸς αὐτοὺς περὶ τῆς οὐρανόθεν
 24 καὶ περὶ τῆς γῆς καὶ τοῦ ἀνθρώπου τοῦ ἐναντιοῦ
 τῆς οὐρανόθεν καὶ πρὸς αὐτοὺς (92) περὶ
 26 ἵνα καὶ ἴνα αὐτοὺς τῆς οὐρανόθεν ἀλλὰ καὶ
 τὰ τῆς γῆς ἐροῦν καὶ ἴνα
 28 οὐκ ἴνα αὐτοὺς ἐπὶ τῇ γῇ
 ἐρῶν ἐροῦν αὐτοὺς τῆς οὐρανόθεν
 30 οὐ (93) ἀπρὸς τῆς οὐρανόθεν καὶ τῆς γῆς
 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς
 32 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 καὶ τῆς γῆς (94) περὶ ἵνα καὶ τῆς οὐρανόθεν
 34 [καὶ τῆς οὐρανόθεν ἐροῦν τῆς οὐρανόθεν καὶ
 (95) [καὶ τῆς οὐρανόθεν καὶ τῆς γῆς
 After this page two pages of the MS. have been left empty.
 97 ἀπρὸς ἐπὶ τῇ γῇ καὶ τῇ οὐρανόθεν
 2 τῆς οὐρανόθεν καὶ τῆς γῆς (96) [καὶ τῆς γῆς καὶ τῆς
 γῆς καὶ τῆς οὐρανόθεν καὶ τῆς γῆς
 4 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 6 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 (97) περὶ καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 8 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 10 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν
 12 καὶ τῆς οὐρανόθεν καὶ τῆς γῆς καὶ τῆς οὐρανόθεν

Log. 92-97

22 He said to them: You test (πειράζειν) the face of the sky and of the earth, and him who is before your face

24 you have not known, and you do not know to test (πειράζειν) this moment (καιρός).

26 (92) Jesus said: Seek and you will find, but (ἀλλά) those things which you asked me in those days, I did not

28 tell you then; now

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

30 (93) < Jesus said:> Give not what is holy to the dogs, lest

they cast it on the dung-heap (κοπρία). Throw not the

32 pearls (μαργαρίτης) to the swine, lest (ἵνα) they make it

[]. (94) Jesus [said]: Whoever seeks will find

34 [and whoever knocks], it will be opened to him.

(95) [Jesus said]: If you have money,

97

do not lend at interest, but (ἀλλά) give [them] to him

2 from whom you will not receive them (back). (96) Jesus [said]:

The Kingdom of the Father is like [a] woman, (who)

4 has taken a little leaven [(and) has hidden] it in

dough (and) has made large loaves of it.

6 Whoever has ears let him hear.

(97) Jesus said: The Kingdom of the [Father] is like

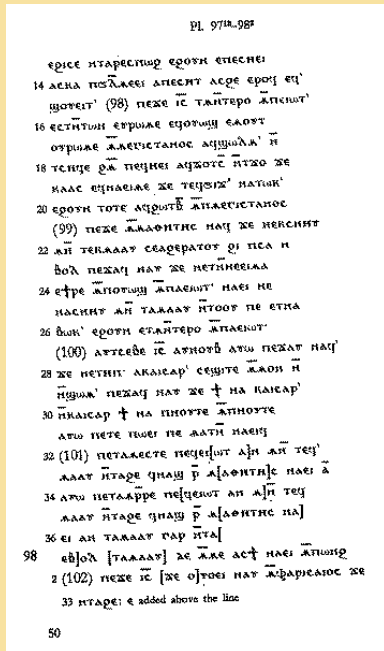
8 a woman who was carrying a jar

full of meal. While she was walking [on a] distant road,

10 the handle of the jar broke.

The meal streamed out behind her on the road.

12 She did not know (it), she had noticed no



Log. 98-102

accident. After she came into her house,

14 she put the jar down, she found it empty.

(98) Jesus said: The Kingdom of the Father

16 is like a man who wishes to kill

a powerful (μεγιστᾶνος) man. He drew

18 the sword in his house, he stuck it into the wall,

in order to know whether his hand would carry through;

20 then (τότε) he slew the powerful (μεγιστᾶνος) (man).

(99) The disciples (μαθητής) said to Him: Thy brethren

22 and Thy mother are standing outside.

He said to them: Those here

24 who do the will of My Father, they are

My brethren and My mother; these are they who shall

26 enter the Kingdom of My Father.

(100) They showed Jesus a gold (coin) and said to Him:

28 Caesar's men ask taxes from us.

He said to them: Give the things of Caesar

30 to Caesar, give the things of God to God

and give Me what is Mine.

32 (101) < Jesus said: > Whoever does not hate his father and his

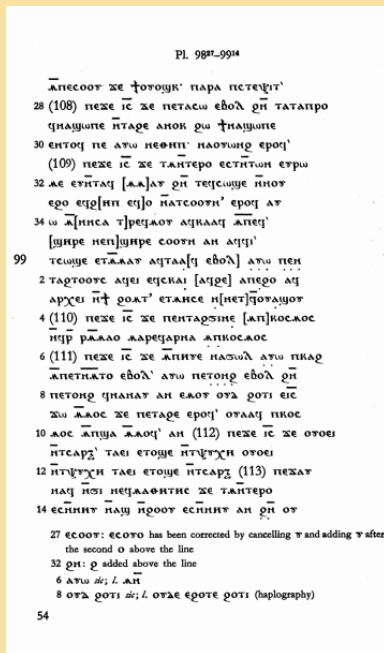
mother in My way will not be able to be a [disciple (μαθητής)] to me.

34 And whoever does [not] love [his father] and his

mother in My way will not be able to be a [disciple (μαθητής)]

36 to me, for (γάρ) My mother []

say: "Mountain, be moved", it will
 22 be moved. (107) Jesus said: The Kingdom is like
 a shepherd who had a hundred
 24 sheep. One of them went astray, which was the largest.
 He left behind ninety-nine, he sought for the one
 26 until he found it. Having tired himself out, he said



Log. 108-113

to the sheep: I love thee more than (παρά) ninety-nine.

28 (108) Jesus said: Whoever drinks from My mouth

shall become as I am and I myself will become

30 he, and the hidden things shall be revealed to him.

(109) Jesus said: The Kingdom is like a man

32 who had a

treasure [hidden] in his field, without knowing it.

34 And [after] he died, he left it to his

[son. The] son did not know (about it), he accepted

99

that field, he sold [it]. And he who bought it,

2 he went, while he was plowing [he found] the treasure.

He began (ἀρχεσθαι) to lend money to whomever he wished.

4 (110) Jesus said: Whoever has found the world (κόσμος)

and become rich, let him deny (ἀρνεῖσθαι) the world (κόσμος).

6 (111) Jesus said: The heavens will be rolled up and the earth

in your presence, and he who lives on

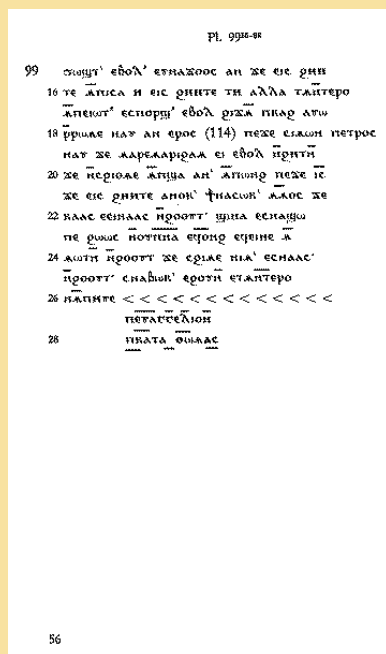
8 the Living (One) shall see neither death nor (οὐδέ) <fear>, because (ὅτι)

Jesus says: Whoever finds himself,

10 of him the world (κόσμος) is not worthy. (112) Jesus said: Woe to the flesh (σάρξ) which depends upon the soul (ψυχή); woe 12 to the soul (ψυχή) which depends upon the flesh (σάρξ). (113) His disciples (μαθητής) said to Him: 14 When will the Kingdom come? <Jesus said:> It will not come by

Notes:

6 Ms. literally: "and the earth is in your presence".



Log. 114

expectation; they will not say: "See, 16 here", or (ή): "See, there". But (ἀλλά) the Kingdom of the Father is spread upon the earth and 18 men do not see it. (114) Simon Peter said to them: Let Mary go out from among us, 20 because women are not worthy of the Life. Jesus said: See, I shall lead her, 22 so that I will make her male, that (ἵνα) she too may become a living spirit (πνεῦμα), resembling 24 you males. For every woman who makes herself male will enter the Kingdom 26 of Heaven. 28 The Gospel (εὐαγγέλιον)

according to (κατά)Thomas

SCRIPTURAL PARALLELS AND ECHOES

Log. 1, pl. 80, 12-14: cf. In. VIII, 51 and 52.
Log. 2, pl. 80, 14-16: cf. in one sense, Mt. VII, 7-8 = Lk. XI, 9-10.
Log. 3, pl. 80, 19-24: cf. in one sense, Deut. XXX, 11-14 and Rom. X, 6-8; pl. 80, 25: Lk. XVII, 21b.
Log. 4, pl. 81, 6-8: cf. in one sense, Mt. XI, 25 = Lk. X, 21; pl. 81, 9-10: Mt. XIX, 30 et XX, 16 = Mk. X, 31 = Lk. XIII, 30.
Log. 5, pl. 81, 13: Lk. VIII, 17 (= Mk. IV, 22); cf. Mt. X, 26 = Lk. XII, 2.
Log. 6, pl. 81, 15-18: cf. Mt. VI, 1-18; pl. 81, 18: cf. Eph. IV, 25 and Col. III, 9; pl. 81, 19: cf. in one sense, Mt. VII, 12 = Lk. vi, 31; pl. 81, 21-23: Mt. X, 26 = Lk. XII, 2 (cf. Mk. IV, 22 = Lk. VIII, 17).
Log. 8, pl. 81, 29-pl. 82, 2: cf. Mt. XIII, 47-50; pl. 82, 2-3: Mt. XI, IS, XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9.
Log. 9, pl. 82, 3-13: Mt. XIII, 3-9 = Mk. IV, 3-9 = Lk. VIII, 5-8.
Log. 10, pl. 82, 14-16: cf. Lk. XII, 49.
Log. 11, pl. . 82, 16-17: cf. Mt. XXIV, 35 = Mk. XIII, 31 = Lk. XXI, 33; Mt. V, 18 = Lk. XVI, 17; I Cor. VII, 31; I Jn. II, 17.
Log. 12, pl. 82, 26-27: cf. perhaps, Mt. XVIII, 1 = Mk. IX, 34 = Lk. IX, 46.
Log. 13, pl. 82, 30-pl. 83, 4: cf. in one sense, Mt. XVI, 13-16 = Mk. VIII, 27-30 = Lk. IX, 18-21; pl. 83, 5: cf. Mt. XXIII, 8 and, perhaps, In. xv, 15; pl. 83, 6: cf. Jn. IV, 10-14; pl. 83, 7: cf. Lk. IX, 10; pl. 83, 12-13: cf. Jn. VIII, 59 and X, 31.
Log. 14, pl. 83, 19-23: Lk. X, 8-9 (d. Mt. X, 8; I Cor. X, 27); pl. 83, 24-27: Mt. XV, 11 = Mk. VII, 15.
Log. 16, pl. 83, 31- pl. 84, 3: Lk. XII, 49 and 51-53; cf. Mt. X, 34-36.
Log. 17, pl. 84, 5-9: cf. I Cor. II, 9 (quoting Is. LXIV, 3).
Log. 19, pl. 84, 19: cf. perhaps, In. XIII, 35 and XV, 8; pl. 84, 20-21: d. , perhaps, Mt. III, 9 = Lk. III, 8 or Mt. IV, 3 = Lk. IV, 3; pl. 84, 21-25: cf. in one sense, Rev. II, 7.
Log. 20, pl. 84, 26-33: Mk. IV, 30-32; cf. Mt. XIII, 31-32 and Lk. XIII, 18-19.
Log. 21, pl. 85, 4-5: cf. perhaps, II Cor. V, 3; pl. 85, 7-14: Mt. XXIV, 43-44 = Lk. XII, 39-40 (cf. Mt. VI, 19-20); pl. 85, 10: cf. Mt. XII, 29 = Mk. III, 27 = Lk. XI, 21-22; pl. 85, 11-12: Lk. XII, 35 and 37 (cf. Mt. XXV, 13); pl. 85, 17-18: cf. Mk. IV, 29 (Joel III, 13); pl. 85, 19: Mt. XI, 15, XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9.
Log. 22, pl. 85, 20-22: Mt. XVIII, 1-3 (cf. Mk. IX, 36 and Lk. IX, 47-48); compare also Mt. XIX, 13-15 = Mk. X, 13-15 = Lk. XVIII, 15-17; pl. 85, 28-31: cf. Gal. III, 28, Eph. II, 14-16.
Log. 23, pl. 86, 1-2: cf. Mt. XXII, 14; Jn. VI, 70, XIII, 18, XV, 16 and 19.
Log. 24, pl. 86, 4-6: cf. perhaps, In. XIV, 4-5; pl. 86, 6-7: Mt. XI, 15, XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9; pl. 86, 7-10: compare, perhaps, Mt. VI, 22-23 = Lk. XI, 34-35.

Log 25, pl. 86, 10-11: Mt. XIX, 19b and XXII, 39 = Mk. XII, 31 = Lk. X, 27 (= Lev. XIX, 18, quoted also by Jam. II, 8); pl. 86, 12: cf. Deut. XXXII, 10, Ps. XVII, 8, Provo VII, 2, Eccles. XVII, 22.
 Log 26, pl. 86, 12-17: Mt. VII, 3-5 = Lk. VI, 41-42.
 Log 27, pl. 86, 18-19: cf. perhaps, Mt. VI, 33 = Lk. XII, 31; pl. 86, 20: cf. In. XIV, 9 and Mt. V, 8.
 Log 28, pl. 86, 22: cf. I Tim. III, 16.
 Log 30, pl. 87, 3-5: cf. Mt. XVIII, 20.
 Log 31, pl. 87, 5-7: Mt. XIII, 57 = Mk. VI, 4; Lk. IV, 23-24; Jn. IV, 44.
 Log 32, pl. 87, 8-10: Mt. V, 14b; cf. Mt. VII, 24-25 and Is. II, 2.
 Log 33, pl. 87, 10-13: Mt. X, 27 = Lk. XII, 3; pl. 87, 13-17: Mk. IV, 21 = Lk. VIII, 16; Mt. V, 15 = Lk. XI, 33.
 Log 34, pl. 87, 18-20: Mt. XV, 14, Lk. VI, 39.
 Log 35, pl. 87, 20-24: Mt. XII, 29 = Mk. III, 27; cf. Lk. XI, 21-22.
 Log 36, pl. 87, 24-27: Mt. VI, 25 = Lk. XII, 22; cf. Mt. VI, 31 = Lk. XII, 29.
 Log 37, pl. 87, 27-29: cf. Jn. XIV, 22 and I Jn. m, 2; pl. 87, 30-31: cf. in one sense, Gen. II, 25 and III, 7; pl. 88, 1: cf. Mt. XVI, 16.
 Log 38, pl. 88, 2-5: cf. perhaps, Mt. XIII, 17 = Lk. X, 24; pl. 88, 5-6: cf. Mt. IX, 15, Mk. II, 20, Lk. V, 35 and XXI, 6; pl. 88, 6-7: cf. Jn. VII, 33-34 and 36.
 Log 39, pl. 88, 7-11: Mt. XXIII, 13 = Lk. XI, 52; pl. 88, 11-13: Mt. x, 16.
 Log 40, pl. 88, 13-16: cf. Mt. XV, 13 and Jn. XV, 1-10.
 Log 41, pl. 88, 16-18: Mt. XIII, 12 = Mk. IV, 25 = Lk. VIII, 18; cf. Mt. XXV, 29 = Lk. XIX, 26.
 Log 43, pl. 88, 20-22: cf. Jn. XIV, 8-11; pl. 88, 24-26: cf. Mt. XII, 33 = Lk. VI, 43-44; Mt. VII, 17-20.
 Log 44, pl. 88, 26-32: Mt. XII, 31-32 = Mk. III, 28-29 = Lk. XII, 10.
 Log 45, pl. 88, 31-pl. 89, 5: Lk. VI, 44-45 = Mt. VII, 16 + XII, 35 + XII, 34.
 Log 46, pl. 89, 6-12: Mt. XI, 11 = Lk. VII, 28.
 Log 47, pl. 89, 14-17: Mt. VI, 24 = Lk. XVI, 13; pl. 89, 17-19: Lk. v, 39; pl. 89, 19-23: Mt. IX, 16-17 = Mk. II, 21-22 = Lk. v, 36-38.
 Log 48, pl. 89, 24-25: Mt. XVIII, 19 (cf. perhaps, Mt. XII, 25 = Mk. III, 25); pl. 89, 25-27: Mt. XVII, 20 (cf. Mt. XXI, 21 = Mk. XI, 22-23). CE. I Cor. XIII, 2.
 Log 50, pl. 90, 3: cf. Lk. XVI, 8, Jn. XII, 36, Eph. V, 8, I Thess. V, 5; pl. 90, 4: cf. Jn. VI, 57, Rom. IX, 26.
 Log 51, pl. 90, 11: cf. in one sense, Mt. XVII, 11-12, or Jn. V, 25.
 Log 52, pl. 90, 12-18: cf. in one sense, Jn. V, 39-40 and VIII, 53; moreover, Lk. XXIV, 5 and Mt. VIII, 22 = Lk. IX, 60.
 Log 53, pl. 90, 19: cf. Rom. II, 25 and III, 1; pl. 90, 22: cf. Rom. II, 29.
 Log 54, pl. 90, 23-24: Mt. v, 3 = Lk. VI, 20.
 Log 55, pl. 90, 25-29: Mt. X, 37-38 = Lk. XIV, 26-27; cf. Mt. XVI, 24 = Mk. VIII, 34 = Lk. IX, 23.
 Log 56, pl. 90, 32: cf. Heb. XI, 38.
 Log 57, pl. 90, 33-pl. 91, 7: Mt. XIII, 24-30.
 Log 58, pl. 91, 8-9: cf. in one sense, jam. I, 12 and I Pet. III, 14.
 Log 61, pl. 91, 23-25: Lk. XVII, 34 (cf. Mt. XXIV, 40-41); pl. 91, 29-30:

cf. Mt. XI, 27 = Lk. X, 22, Jn. VI, 37 and 39, XVII, 2, 6 and 9; Lk. II, 49.

Log. 62, pl. 92, 1-2: Mt. VI, 3.

Log. 63, pl. 92, 3-9: Lk. XII, 16-21; pl. 92, 9-10: Mt. XI, 15, XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9.

Log. 64, pl. 92, 10-35: Lk. XIV, 16-24 = Mt. XXII, 2-10.

Log. 65, pl. 93, 1-15: Mt. XXI, 33-41 = Mk. XII, 1-8 = Lk. XX, 9-16; pl. 93, 16: Mt. XI, 15, XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9.

Log. 66, pl. 93, 16-19: Mt. XXI, 42 (= Ps. CXVII, 22) = Mk. XII, 10 = Lk. XX, 17; cf. also I Pet. II, 4-6.

Log. 67, pl. 93, 19-20: cf. Mt. XVI, 26 = Mk. VIII, 36 = Lk. IX, 25.

Log. 68, pl. 93, 21-22: cf. Mt. V, 11 = Lk. VI, 22.

Log. 69, pl. 93, 25: cf. Mt. V, 10; pl. 93, 27: cf. Mt. XXII, 16, Jn. IV, 23 and 24, XVII, 17 and 19, etc.; pl. 93, 28: cf. Mt. v, 6 = Lk. VI, 21.

Log. 71, pl. 93, 34-35: cf. in one sense, Mt. XXVI, 61 (and XXVII, 40) Mk. XIV, 58; Jn. 11, 19; Acts VI, 14.

Log. 72, pl. 94, 1-6: Lk. XII, 13-14.

Log. 73, pl. 94, 6-9: Mt. IX, 37-38 = Lk. X, 2.

Log. 75, pl. 94, 11-13: cf. perhaps, Mt. XXII, 10-14, IX, 15 (= Mk. II, 19 = Lk. v, 34; cf. Jn. III, 29) and XXV, 10.

Log. 76, pl. 94, 14-19: Mt. XIII, 45-46; pl. 94, 19-20: cf. Mt. XIII, 44; pl. 94, 19-22: Mt. VI, 19-20 = Lk. XII, 33.

Log. 77, pl. 94, 23: cf. Jn. VIII, 12; pl. 94, 25-26: cf. Rom. XI, 36, and I Cor. VIII, 6.

Log. 78, pl. 94, 28-pl. 95, 2: Mt. XI, 7-8 = Lk. VII, 24-25; pl. 94, 32: Rev. VI, 15 (cf. Ps. II, 2, Is. XXIV, 21) and Mt. XX, 25.

Log. 79, pl. 95, 3-8: Lk. XI, 27-28; pl. 95, 9-12: Lk. XXIII, 29. Cf. also Mt. XXIV, 19 = Mk. XIII, 17 = Lk. XXI, 23.

Log. 81, pl. 95, 15-16: cf. I Cor. IV, 8.

Log. 82, pl. 95, 17-19: cf. in one sense, Mk. XII, 34.

Log. 86, pl. 95, 34-pl. 96, 4: Mt. VIII, 20 = Lk. IX, 58.

Log. 88, pl. 96, 7-9: cf. Mt. XVI, 27 = Mk. VIII, 38b = Lk. IX, 26b.

Log. 89, pl. 96, 13-16: Mt. XXIII, 26 = Lk. XI, 39-40.

Log. 90, pl. 96, 17-19: Mt. XI, 28-30.

Log. 91, pl. 96, 21: cf. In. VI, 30; pl. 96, 22-25: Lk. XII, 56 = Mt. XVI, 3.

Log. 92, pl. 96, 26: cf. in one sense, Mt. VII, 7-8 = Lk. XI, 9-10.

Log. 93, pl. 96, 30-33: Mt. VII, 6.

Log. 94, pl. 96, 33-34: Mt. VII, 8 = Lk. XI, 10.

Log. 95, pl. 96, 35-pl. 97, 2: Lk. VI, 34-35 (cf. VI, 30 and Mt. V, 42).

Log. 96, pl. 97, 2-5: Mt. XIII, 33 = Lk. XIII, 20-21; pl. 97, 6: Mt. XI, 15, XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9.

Log. 99, pl. 97, 21-26: Mt. XII, 47-50 = Mk. III, 32-35 = Lk. VIII, 20-21.

Log. 100, pl. 97, 27-30: Mt. XXII, 16-21 = Mk. XII, 13-17 = Lk. XX, 21-25.

Log. 101, pl. 97, 32-33: Mt. X, 37 = Lk. XIV, 26; cf. Mt. XIX, 29 = Mk. X, 29 = Lk. XVIII, 29b.

Log. 102, pl. 98, 2: cf. Lk. XI, 42 and 43, Mt. XXIII, 13, 14, 15, 23, 25, 27 and 29.

Log. 103, pl. 98, 6-8: cf. Mt. XXIV, 43 = Lk. XII, 39; pl. 98, 9-10: cf.

Lk. XII, 35.

Log. 104, pl. 98, 10-16: Mt. IX, 14-15 = Mk. II, 18~20=Lk. V, 33-35.

Log. 105, pl. 98, 17-18: cf. perhaps, In. VIII, 41.

Log. 107, pl. 98, 22-27: Mt. XVIII, 12-13 = Lk. XV, 3-6.

Log. 108, pl. 98, 28-29: cf. in one sense, In. VII, 37.

Log. 109, pl. 98, 31-pl. 99, 3: cf. Mt. XIII, 44.

Log. 111, pl. 99, 6: cf. Is. XXXIV, 4, Heb. I, 12, Rev. VI, 14.

Log. 113, pl. 99, 12-18: Lk. XVII, 20-21; cf., perhaps, Mt. XXIV, 23 and Jn. I, 26.