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# Π'ΕΥΑΓΓΕΛΙΟΝ Π'ΚΑΤΑ'ΘΩΜΑΣ ∞ THE GOSPEL ACCORDING TO THOMAS

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## INTRODUCTION

The Coptic text of the *Gospel of Thomas* was discovered, along with the other tractates of the *Nag Hammadi Library* (NHL), in 1945. At this time, it became clear that the fragmentary Greek documents found at *Oxyrhynchus* (*P. Oxy.*) at the end of the 19<sup>th</sup> Century were fragments of an earlier Greek version of the same text. The book is a collection of 114 Sayings: prophecies, proverbs, and parables of Jesus. It includes no other narrative material: no miracle, no Passion narrative, no stories of any kind, and resembles the *Synoptic Source Q*, believed to have been used by Mark, Matthew, and Luke in writing their Gospels.

The influence of Gnostic theology is clearly present, though it is not possible to ascribe the work to any particular school or sect. The collected Sayings are designated as the 'Secret Sayings that the Living Jesus spoke'. Thus, the collection intends to be esoteric: the key to understanding is the interpretation or secret meaning of the Sayings, for 'whoever finds the interpretation of the Sayings will not taste death.' According to the Gospel of Thomas, the basic religious experience is not only the recognition of one's divine identity, but more specifically the recognition of one's origin ('the light') and destiny ('the repose'). In order to return to one's origin, the disciple is to become separate from the world by 'stripping off' the fleshly garment and 'passing by' the present, corruptible existences; then, the disciples can experience the new world – the kingdom of light, peace, and life.

Some scholars have maintained that the Sayings of Thomas may be closer to what Jesus actually taught than what we find in the New Testament; others, however, have pointed out that the theology implicit in the more Gnostic teachings cannot be dated with confidence prior to the beginning of the 2<sup>nd</sup> Century. Thus, while some of these Sayings may be quite old – may, in fact, go back to Jesus himself – the document as a whole probably came to be written sometime after the New Testament Gospels (though perhaps independently of them), perhaps in the early 2<sup>nd</sup> Century. The numeration of the 114 Sayings is not in the manuscript itself but is followed by most scholars today. The text here presented largely follows that of the *Nag Hammadi Library in English* (3<sup>rd</sup> Edition), edited by James M. Robinson (*NHLE*); we also include a version of [Mark M. Mattison's open-source translation](#).

## AUTHORSHIP AND DATES

The Coptic text was translated from the Greek; in fact, [several fragments of the Greek version](#) have been preserved and can be dated to *circa* 200 CE. Thus, the Greek (or even Syriac or Aramaic) collection was composed before this, possibly as early as the second half of the 1<sup>st</sup> Century, in Syria, Palestine or Mesopotamia. Its authorship is attributed to Didymos Judas Thomas (that is 'Judas the Twin', who was identified as the apostle and brother of Jesus).

ΝΑΕΙ ΝΕ Ν̄ ὩΔΑΧΕ ΕΘΗΠ ΕΝΤᾹΙΤ̄ ΕΤ̄ΟΝΖ̄ΧΟΟΥ ΑΥΩ  
ΑῩΓΡΑΙΟΥ Ν̄ΣΙΔΙΔΥΜΟΣ ΙΟΥΔΑΣ ΘΩΜΑΣ

<sup>1</sup> ΑΥΩ ΠΕΧΑ·Ϟ ΔΕ ΠΕΤΑ·ΖΕ Ε̄ΘΕΡΜΗΝΕΙΑ Ν̄ΝΕΕΙ·ὩΔΑΧΕ  
Ϟ·ΝΑ·ΧΙ·†ΠΕ ΔΝ Ν̄Π·ΜΟΥ

<sup>2</sup> ΠΕΧΕ·ΙΤ̄ ΜΝΤΡΕϞ·Λ·Ο Ν̄ΣΙΠΕΤ·ΩΙΝΕ ΕϞ·ΩΙΝΕ ὩΑΝΤΕϞ·  
ΣΙΝΕ ΑΥΩ ΖΟΤΑΝ ΕϞ·ΩΑ·Ν·ΣΙΝΕ Ϟ·ΝΑ·ΩΤΡ̄Τ̄Ρ̄ ΑΥΩ  
ΕϞ·ΩΑΝ·ΩΤΟΡ̄Τ̄Ρ̄ Ϟ·ΝΑ·Ρ̄· { } ὩΠΗΡΕ ΑΥΩ Ϟ·ΝΑ·Ρ̄·Ρ̄Ρ̄Ο  
ΕΧΜ·Π·ΤΗΡ·Ϟ

<sup>3</sup> ΠΕΧΕ·ΙΤ̄ ΔΕ ΕϞ·ΩΑ·ΧΟ·ΟC ΝΗ·ΤΝ Ν̄ΣΙΝΕΤ·CΩΚ ΖΗΤ̄  
ΤΗΥΤΝ ΔΕ ΕΙC·ΖΗΗΤΕ Ε̄Τ·ΜΝΤΕΡΟ ΖΝ·Τ·ΠΕ ΕΕΙΕ Ν̄ΖΑΛΗΤ  
·ΝΑ·Ρ̄·ΩΟΡΠ ΕΡΩ·ΤΝ ΝΤΕ·Τ·ΠΕ ΕϞ·ΩΑΝ·ΧΟ·ΟC ΝΗ·ΤΝ ΔΕ  
C·ΖΝ·ΘΑΛΑCΣΑ ΕΕΙΕ Ν·ΤΒΤ Ἰ·ΝΑ·Ρ̄·ΩΟΡΠ ΕΡΩ·ΤΝ ΑΛΛΑ  
Τ·ΜΝΤΕΡΟ C·Μ·ΠΕΤΝ·ΖΟΥΝ ΑΥΩ C·Μ·ΠΕΤΝ·ΒΑΛ ΖΟΤΑΝ  
ΕΤΕΤΝ·ΩΑΝ·CΟΥΩΝ·ΤΗΥΤΝ ΤΟΤΕ CΕ·ΝΑ·CΟΥΩΝ Ἰ·ΤΗΝΕ  
ΑΥΩ ΤΕΤΝΑ·ΕΙΜΕ ΔΕ Ν·ΤΩ·ΤΝ ΠΕ Ν·ΩΗΡΕ Μ·Π·ΕΙΩΤ  
ΕΤ̄ΟΝΖ̄ ΕΩΩΠΕ ΔΕ ΤΕΤΝΑ·CΟΥΩΝ·ΤΗΥΤΝ ΔΝ ΕΕΙΕ ΤΕ·ΤΝ·  
ΩΟΟΠ ΖΝ·ΟΥ·ΜΝΤ·ΖΗΚΕ ΑΥΩ Ν·ΤΩ·ΤΝ ΠΕ Τ·ΜΝΤ·ΖΗΚΕ

<sup>4</sup> ΠΕΧΕ·ΙΤ̄ Ϟ·ΝΑ·ΧΝΑΥ ΔΝ Ν̄ΣΙΠ·ΡΩΜΕ Ν̄·Ζ̄ΛΛΟ Ζ̄Ν̄·ΝΕϞ·  
ΖΟΥΥ Ε·ΧΝΕ·ΟΥ·ΚΟ·ΥΕΙ Ν̄·ΩΗΡΕ·ΩΗΜ ΕϞ·Ζ̄Ν̄·CΑΩϞ Ν̄·ΖΟΥΥ

§ These are the Secret Sayings that the Living Jesus spoke  
and that Didymos Judas Thomas wrote down.

<sup>1</sup> And he said this, "Whoever discovers the interpretation of  
these Sayings will not taste death."

<sup>2</sup> Jesus said, "Let him who seeks continue seeking until he  
finds. When he finds, he will become troubled. When he  
becomes troubled, he will be astonished, and he will rule  
over all."

<sup>3</sup> Jesus said this, "If those who lead you should say to you,  
"See, the Kingdom is in the sky," then the birds of the sky  
will precede you. If they should say to you, "It is in the sea,"  
then the fish will precede you. Rather, the Kingdom is inside  
you and is outside you. When you come to know yourselves,  
then you will become known, and you will realise that you  
are the sons of the living Father. If, however, you do not  
know yourselves, then you dwell in a poverty, and you are  
the poverty."

<sup>4</sup> Jesus said, "The man old in days will not hesitate to ask a  
small child, seven days old, about the place of life, and he will

§ In place of 'Didymos Judas Thomas', *P. Oxy.* has 'Judas, who is also Thomas' (Ἰούδας ὁ καὶ Θωμᾶς).

<sup>1</sup> This Saying could be Jesus' first or it could be a statement from Didymos Judas Thomas, explaining his goal for recording them. *P. Oxy.* is virtually identical: *Καὶ εἶπεν· ὃς ἂν τὴν ἐρμηνείαν τῶν λόγων τούτων εὕρισκῃ θανάτου οὐ μὴ γεύσῃται.* Throughout these Sayings in the Greek, the opening words are in the present tense: 'Jesus (or whoever) says...'

<sup>2</sup> In the *NHL*, part of a line is blank, where the { } is marked. *P. Oxy.* ends: *καὶ ὅταν εὕρῃ θαμβηθήσεται καὶ θαμβηθεὶς βασιλεύσει καὶ βασιλεύσας ἀναπαύσεται* (...and, when he should find, he will be astonished; and, being astonished, he will reign, and reigning, he will rest).

<sup>3</sup> In place of 'in the sea', following the *NHL*, *P. Oxy.* (otherwise virtually identical) has 'under the earth' (ὕπὸ τὴν γῆν).

<sup>4</sup> *P. Oxy.* is virtually identical: *λέγει Ἰησοῦς· οὐκ ἀποκνήσει ἄνθρωπος παλαιὸς ἡμερῶν ἐπερωτῆσε παιδίον ἑπτὰ ἡμερῶν περὶ τοῦ τόπου τῆς ζωῆς, καὶ*

ΕΤΒΕ·Π·ΤΟΠΟΣ Μ·Π·ΩΝΖ ΑΥΩ Φ·ΝΑ·ΩΝΖ ΧΕ ΟΥΝ·ΖΑΖ  
Ν·ΩΟΡΠ·ΝΑ·Ρ·ΖΑΕ ΑΥΩ Ν·ΣΕ·ΩΩΠΕ ΟΥΑ ΟΥΩΤ

<sup>5</sup> ΠΕΧΕ·ΙΣ̄ ΣΟΥΩΝ·ΠΕΤ·Μ·Π·ΜΤΟ Μ·ΠΕΚ·ΖΟ ΕΒΟΛ ΑΥΩ  
ΠΕΘΗΠ ΕΡΟ·Κ Φ·ΝΑ·ΣΩΛΠ ΕΒΟΛ ΝΑ·Κ ΜΝ·ΛΑΑΥ ΓΑΡ ΕΦ·ΖΗΠ  
ΕΦ·ΝΑ·ΟΥΩΝΖ ΕΒΟΛ ΑΝ ... *καὶ τεθαμμένον ὃ οὐκ  
ἐψερθήσεται*

<sup>6</sup> ΑΥ·ΧΝΟΥ·Φ Ν̄ΣΙ·ΝΕΦ·ΜΑΘΗΤΗΣ ΠΕΧΑ·Υ ΝΑ·Φ ΧΕΚ·ΟΥΩΩ  
ΕΤΡΝ·Ρ·ΝΗΣΤΕΥΕ ΑΥΩ ΕΩ ΤΕ ΘΕ ΕΝΑ·ΩΛΗΛ ΕΝΑ·Τ·ΕΛΕ  
ΗΜΟΣΥΝΗ ΑΥΩ ΕΝΑ· Ρ·ΠΑΡΑΤΗΡΕΙ Ε·ΟΥ Ν̄·ΣΙ·ΟΥΩΜ  
ΠΕΧΕ·ΙΣ̄ ΧΕ ΜΠΡ·ΧΕ·ΣΟΛ ΑΥΩ ΠΕΤΕΤΜ·ΜΟΣΤΕ Μ·ΜΟ·Φ  
ΜΠΡ·Α·ΑΦ ΧΕ ΣΕ·ΣΟΛΠ ΤΗΡ·ΟΥ ΕΒΟΛ Μ·ΠΕ·ΜΤΟ ΕΒΟΛ  
Ν·Τ·ΠΕ ΜΝ·ΛΑΑΥ ΓΑΡ ΕΦ·ΖΗΠ ΕΦ·ΝΑ·ΟΥΩΝΖ ΕΒΟΛ ΑΝ ΑΥΩ  
ΜΝ·ΛΑΑΥ ΕΦ·ΖΟΒ̄Σ̄ ΕΥ·ΝΑ·ΣΩ ΟΥΕΩΝ·ΣΟΛΠΦ

<sup>7</sup> ΠΕΧΕ·ΙΣ̄ ΟΥ·ΜΑΚΑΡΙΟΣ ΠΕ Π·ΜΟΥΕΙ ΠΑΕΙ ΕΤΕ Π·ΡΩΜΕ  
·ΝΑ·ΟΥΟΜ·Φ ΑΥΩ Ν̄ΤΕ·Π·ΜΟΥΕΙ·ΩΩΠΕ Ρ·ΡΩΜΕ ΑΥΩ Φ·ΒΗΤ  
Ν̄ΣΙ·Π·ΡΩΜΕ ΠΑΕΙ ΕΤΕ Π·ΜΟΥΕΙ·ΝΑ·ΟΥΟΜΦ ΑΥ Ω  
Π·ΜΟΥΕΙ·ΝΑ·ΩΩΠΕ Ρ·ΡΩΜΕ

<sup>8</sup> ΑΥΩ ΠΕΧΑ·Φ ΧΕ Ε·Π·ΡΩΜΕ ·Τ̄Ν̄ΤΩΝ Α·Υ·ΟΥΩΖΕ Ρ·ΡΜ·Ν̄·-  
ΖΗΤ ΠΑΕΙ Ν̄ΤΑΖ·ΝΟΥΧΕ Ν̄·ΤΕΦ·ΑΒΩ Ε·ΘΑΛΑCΣΑ ΑΦ·CΩΚ

live. For, many of the first will be last, and they will come to be a single one."

<sup>5</sup> Jesus said, "Know what is in front of your face and what is hidden from you will become plain to you. For, there is nothing hidden that won't be revealed ... *and nothing buried that won't be raised.*"

<sup>6</sup> His disciples questioned him; they said to him, "Do you want us to fast? And what is the way that we should pray? Should we give alms? And what food shall we abstain from?" Jesus said this, "Do not tell lies, and don't do that which you hate, for all things are plain in the sight of heaven. After all, there is nothing hidden that won't be revealed, and nothing covered will remain undisclosed."

<sup>7</sup> Jesus said, "A blessed one is the lion, the one that becomes a man when consumed by a man; and cursed is the man, he whom the lion will consume, and the lion will still become a man."

<sup>8</sup> And he said this, "The man compares to a wise fisherman, one who cast his net into the sea and drew it up from the sea

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ζήσεται ὅτι πολλοὶ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι, καὶ εἰς ἓν καταστήσουσιν.

<sup>5</sup> In this verse, 'you' and 'your' (·κ/πεκ, σου/σοι) singular. The last phrase, following P. Oxy., is not in the NHL, which is otherwise identical.

<sup>6</sup> The P. Oxy. text of this Saying is subtly different: ἐξετάζουσιν αὐτὸν οἱ μαθηταὶ αὐτοῦ καὶ λέγουσιν· πῶς νηστεύσομεν, καὶ μῶς προσευξόμεθα, καὶ πῶς ἐλεημοσύνην ποιήσομεν καὶ τί παρατηρήσομεν περὶ τῶν βρωμάτων; λέγει Ἰησοῦς· μὴ ψεύδεσθε καὶ ὅτι μισεῖτε, μὴ ποιεῖτε· ὅτι πάντα ἐνώπιον τῆς ἀναφαίνεται. οὐδὲν γάρ ἐστιν ἀποκεκρυμμένον ὃ οὐ φανερόν ἐσται. (His disciples questioned him, saying, "How will we fast and how will we pray, and how will we give alms and how will we carefully observe foods." Jesus said, "Do not lie and do not do what you hate, because all things will appear before the truth, for there is nothing that has been hidden that will not become clear.")

<sup>7</sup> This Saying is fragmentary in P. Oxy.: [ἔσται. μα]κάρι[ός] ἐστιν [...] [...] γ' ἔστ[...] [...] ὄν [...] "[bl]esse[d] is [...] will become [...] that."

<sup>8</sup> This Saying reflects Mt 13:47-48; for the ending, see Mk 4:9,23, Lk 8:8, 14:35.



<sup>12</sup> ΠΕΧΕΪΜ̄ΜΑΘΗΤΗΣ Ν̄ΙΣ̄ ΧΕ Τ̄Ν̄ ·ΚΟΟΥΝ ΧΕ Κ̄ΝΑ· ΒΩΚ  
Ν̄ΤΟΟΤ̄Ν̄ ΝΙΜ ΠΕ ΕΤ̄ΝΑ· Ρ̄ΝΟΣ̄ Ε̄ΖΡΑΙ ΕΧΩ·Ν ΠΕΧΕΪΣ̄  
ΝΑ·Υ ΧΕ Π̄ΜΑ Ν̄ΤΑΤΕΤ̄Ν̄ΕΙ Μ̄ΜΑΥ ΕΤΕΤΝΑ· ΒΩΚ ΩΑ-  
ΙΑΚΩΒΟΣ Π̄ΔΙΚΑΙΟΣ ΠΑΕΙ Ν̄ΤΑ· Τ̄ΠΕ Μ̄Ν̄Π̄ΚΑΖ̄ ΩΩΠΕ  
ΕΤΒΗΤ̄Ω

<sup>13</sup> ΠΕΧΕΪΣ̄ Ν̄ΝΕῩΜΑΘΗΤΗΣ ΧΕ Τ̄Ν̄ΤΩΝ·Τ̄ Ν̄ΤΕΤ̄Ν̄· ΧΟ·ΟΣ̄  
ΝΑ·ΕΙ ΧΕ Ε̄ΕΙΝΕ Ν̄ΝΙΜ ΠΕΧΑ·Υ ΝΑ·Υ Ν̄ΣΙ·ΣΙΜΩΝ·ΠΕΤΡΟΣ ΧΕ  
ΕΚ̄ΕΙΝΕ Ν̄ΟΥ·ΑΓ̄ ΓΕΛΟΣ Ν̄ΔΙΚΑΙΟΣ ΠΕΧΑ·Υ ΝΑ·Υ Ν̄ΣΙ·ΜΑΘ  
ΘΑΙΟΣ ΧΕ ΕΚ̄ΕΙΝΕ Ν̄ΟΥ·ΡΩΜΕ Μ̄ΦΙΛΟΣΟΦΟΣ Ν̄Ρ̄Μ̄·Ν̄ΖΗΤ  
ΠΕΧΑ·Υ ΝΑ·Υ Ν̄ΣΙ·ΘΩΜΑΣ ΧΕ Π̄ΣΑΖ̄ ΖΟΛΩΣ ΤΑ·ΤΑΠΡΟ  
·ΝΑ·Ω[Ω]ΑΠ̄·Υ ΔΝ̄ ΕΤΡΑ·ΧΟ·ΟΣ̄ ΧΕ ΕΚ̄ΕΙΝΕ Ν̄ΝΙΜ ΠΕΧΕΪΗΣ̄  
ΧΕ ΔΝΟ·Κ ΠΕΚ̄· ΣΑΖ̄ ΔΝ̄ ΕΠΕΙ ΔΚ·Ω ΔΚ·†·ΖΕ ΕΒΟΛ Ζ̄Ν̄·Τ̄  
ΠΗΓΗ ΕΤ̄Β̄Ρ̄ΒΡΕ ΤΑΕΙ ΔΝΟ·Κ Ν̄ΤΑΕΙ·ΩΙΤ̄·Σ̄ ΑΥΩ ΔΥ·ΧΙΤ̄·Ω  
ΔΥ· ΔΝΑΧΩ[ΡΕΙ ΔΥ·ΧΩ ΝΑ·Υ Ν̄ΩΟΜΤ̄ Ν̄ΩΑΧΕ Ν̄ΤΑΡΕ-  
ΘΩΜΑΣ ΔΕ ·ΕΙ ΩΑ·ΝΕῩ· ΩΒΕΕΡ̄ ΑΥ·ΧΝΟΥ·Υ ΧΕ Ν̄ΤΑ·ΙΣ̄  
·ΧΟ·ΟΣ̄ ΧΕ ΟΥ ΝΑ·Κ ΠΕΧΑ·Υ ΝΑ·Υ Ν̄ΣΙ· ΘΩΜΑΣ ΧΕ ΕΙ·ΩΔΑΝ·  
·ΧΩ ΝΗ·Τ̄Ν̄ ΟΥΑ Ζ̄Ν̄·Ν̄ΩΑΧΕ Ν̄ΤΑΥ·ΧΟ·ΟΥ ΝΑ·ΕΙ ΤΕΤΝΑ·ΥΙ·  
ΩΝΕ Ν̄ΤΕΤ̄Ν̄· ΝΟΥΧΕ ΕΡΟ·ΕΙ ΔΥΩ Ν̄ΤΕ·ΟΥ·ΚΩΖΤ̄ ·ΕΙ ΕΒΟΛ  
Ζ̄Ν̄·Ν̄ΩΝΕΝ̄Σ̄ ΡΩΖΚ Μ̄·ΜΩ·Τ̄Ν̄

<sup>14</sup> ΠΕΧΕΪΣ̄ ΝΑ·Υ ΧΕ ΕΤΕΤ̄Ν̄·ΩΔΑΝ·Ρ̄·ΝΗΣΤΕΥΕ ΤΕΤΝΑ· ΧΠΟ  
ΝΗ· Τ̄Ν̄ Ν̄ΝΟΥ·ΝΟΒΕ ΔΥΩ ΕΤΕΤ̄Ν̄·ΩΔ̄·ΝΩΛΗΛ ΣΕ·ΝΑ·Ρ̄·-

<sup>12</sup> The disciples said this to Jesus, “We know that you are going to depart from us. Who will then be our leader?” Jesus said to them, “Wherever you are, you are to go to James the Just, for whose sake heaven and earth came into being.”

<sup>13</sup> Jesus said this to his disciples, “Compare me to something and tell me what I am like.” Simon Peter said to him, “You are like a righteous messenger.” Matthew said to him, “You are like a wise philosopher.” Thomas said to him, “Teacher, my mouth is wholly incapable of saying what you are like.” Jesus said, “I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have measured out.” And he took him and withdrew, and spoke to him three sayings. When Thomas returned to his companions, they asked him, “What did Jesus say to you?” Thomas said to them, “If I were to tell you one of the sayings that he spoke to me, you would pick up stones and throw them at me; and a fire will come out of the stones and burn you up.”

<sup>14</sup> Jesus said this to them, “If you should fast, then you will bring sin upon yourselves; and, if you should pray, then

<sup>12</sup> The *NHL* has ‘*Jacob*’ (ΙΑΚΩΒΟΣ) rather than ‘*James*’ here. It is possible that this Saying originated with the person James (Jesus’ ‘brother’) while he lived but, after his death, he became more a locus of authority.

<sup>13</sup> It can be inferred that the ‘*three words*’ are ‘I-am who I-am’ (Jesus referring to himself with the Divine Name, cf. Mk 14:62). On the ‘*bubbling spring*’, cf. Jn 4:14. Some have ‘*angel*’ in place of ‘*messenger*’, here following the *Scholars’ Translation*.

<sup>14</sup> After ‘*fast*’, ‘*pray*’ and ‘*give alms*’, there may be an implied ‘*in public*’ (cf. Mt 6:1–7, 16–18). The middle portion of this Saying reflects Lk 10:8–9, and the last sentence recalls Mk 7:15.

κατακρίνε μῆμω·τῆν ἀγὼ ἐτετῆ·ῶαν·†·ελεημοσύνη  
ἐτετῆνα· εἶρε ν̄·οὔ· ·κακὸν ν̄·νετῆ·πῆνα ἀγὼ ἐτετῆ·  
·ῶαν·βωκ ἐροῦν ἐ·καρ· ·νιμ ἀγὼ ν̄·τετῆ· ·μοοῶε  
ῆ·ν̄·Χωρα εὔ·ῶα·ῤ· παραδεχε μῆμω·τῆν πετ·οὔ·να·-  
καα·ῥ ῆ·ρω·τῆν ·οὔ·ομ·ῥ̄· ν̄·ετ· ·ῶωνε ν̄·ῆ·ητ·οὔ· ἐρι·  
·θεραπεεε μ̄·μο· ·οὔ· πετ·να·βωκ γαρ ἐροῦν ῆ·ν̄·τετῆ·  
·ταπρὸ ῥ·να·ῥω·ῆ·μ̄· τηγῆτῆν ἀν ἀλλα πε τ·ν̄·νηγ· ἐβολ  
ῆ·ν̄·τετῆ· ·ταπρὸ ν̄·το·ῥ̄· πετ·να·ῥα·ῆ·μ̄· τηγῆτῆν

<sup>15</sup> πεξε·ῆ·τ̄· δε ῆ·ροταν ἐτετῆ·ῶαν·ναγ· ἐ·πετε·ῆ·μ̄·ποῦ·  
·ῥ·πο·ῥ̄· ἐβολ ῆ·ν̄·τ··ε·ῆ·με· ·πε·ῆ·τ· ·τηγῆτῆν ἐ·ῥ·μ̄· ·πετῆ·ῆ·ρο  
ν̄·τετῆ· οὔ·ῶ·ωτ· να·ῥ̄· πετ·ῆ·μ̄· ·μαγ· πε πετῆ·ῆ·ιωτ

<sup>16</sup> πεξε·ῆ·τ̄· δε ταχα εὔ·μεεεε ν̄·βι·ῤ·ῤ·ωμε δε ν̄·ταει·ει  
ἐ·νοῦ·δε ν̄·οὔ·εἰρηνη ἐ·ῥ·μ̄·π·κοσμος ἀγὼ σε·σοοῦν ἀν  
δε ν̄·ταει·ει ἀ·νοῦ·δε ν̄·ῆ·ν̄· ·πω·ῤ· ἐ·ῥ·μ̄·π·καρ· οὔ·κ·ω·ῆ·τ  
οὔ·σ·η·ῥ̄·ε· οὔ·πο·λε·μο·ς οὔ·ν̄·†·οὔ· γαρ ·να·ῶ·ω[πε] ῆ·ν̄·οὔ·ῆ·ει  
οὔ·ν̄·ῶ·ομ·τ· ·να·ῶ·ω·πε· ἐ·ῥ·μ̄· ·σ·ναγ· ἀγὼ σ·ναγ· ἐ·ῥ·μ̄·ῶ·ομ·τ  
π·ῆ·ιωτ· ἐ·ῥ·μ̄·π·ῶ·η·ρε· ἀγὼ π·ῶ·η·ρε· ἐ·ῥ·μ̄·π·ῆ·ιωτ· ἀγὼ  
σε·να· ῶ·ῆ·ε· ἐ·ῤ·α·τ·οὔ· εὔ·ο· μ̄·μ·ο·να·χο·ς

<sup>17</sup> πεξε·ῆ·τ̄· δε †·να·†· νη·τῆν μ̄·πετε· ·ῆ·μ̄·πε·βαλ· ·ναγ· ἐρο·ῥ̄·  
ἀγὼ πε·τε·ῆ·μ̄·πε·μα·α·δε· ·σο·τῆ·ε·ῥ̄· ἀγὼ πετε·ῆ·μ̄·πε·σι·ῥ̄·  
·σ·μ̄·ῶ·μ·ῥ̄· ἀγὼ μ̄·πε·ῥ̄· ·ει· ἐ·ῆ·ῤ·αι· ῆ·φ·η·τ· ῤ·ῤ·ω·με

<sup>18</sup> πεξε·ῆ·μ̄·μα·θη·της ν̄·ῆ·τ̄· δε ·ῥ·ο·ο·ς ἐρο·ῆ·ν· δε τῆ·ῆ·ῤ·η  
ἐ·σ·να·ῶ·ω·πε· ν̄· ·α·ῶ· ν̄·ῆ·ῆ·ε· πεξε·ῆ·τ̄· ἀ·τε·τῆ·ῆ·ῶ·ω·λ·π· γαρ ἐβολ

you will be condemned; and, if you should give to charity,  
then you will be doing harm to your spirits. When you go  
into any region and walk about in the countryside, if  
they should receive you, then eat whatever they set before  
you and heal those who are sick among them. After all,  
it is not what goes into your mouth that will defile you.  
Rather, it is what issues from your mouth – it is that which  
will defile you.”

<sup>15</sup> Jesus said this, “When you see one who was not born of  
woman, prostrate yourselves on your faces and worship him.  
That one is your Father.”

<sup>16</sup> Jesus said this, “Men think, perhaps, that it is peace that I  
have come to cast upon the world. They do not know that I  
have come to cast dissension upon the earth: fire, sword, and  
war. For, there will be five in a house: three will come to be  
against two and two against three, the father against the son  
and the son against the father; and they will stand to their  
feet, they being single.”

<sup>17</sup> Jesus said, “I shall give you what no eye has seen, what no  
ear has heard, what no hand has touched and what has never  
occurred to the human mind.”

<sup>18</sup> The disciples said this to Jesus, “Tell us in which way our  
end will come.” Jesus said, “Have you discovered, then, the

<sup>15</sup> This Saying contradicts Paul (Ga 4:4-5): the author has Jesus indicate that *only* the Father (*‘not born of woman’*) is to be worshipped, *not* the Son.

<sup>16</sup> Compare the first part of this Saying with Is 66:15-16, Jl 2:30-31, Zp 3:8, MI 4:1.

<sup>17</sup> In this Saying, Jesus offers something that transcends human capacity (cf. 1Co 2:9 & Is 64:4).

<sup>18</sup> On the last sentence, cf. Lk 20:38; on the disciples’ question, cf. Ps 39:4. A more literal translation of *‘single’* (μοναχος) is *‘one’*.



ε·πεφ· ηει ν̄τε·τεφ· μ̄ντερο ετρεφ·φι ν̄·νεφ· σκεγος  
ν̄·τω·τ̄ν̄ δε ροεισ ρα·τ·εζη μ̄·π·κοσμος μ̄·μορ μ̄·  
μω·τ̄ν̄ εχ̄ν̄· νετ̄ν̄·†πε ρ̄ν̄·νογ·νοσ ν̄·δυναμικ ω̄ινα δε  
νε·ν·λησθης ρε ε·ρ̄ιη ε·ει ω̄αρω·τ̄ν̄ επει τε·χρηια  
ετ̄ετ̄ν̄·σωωτ εβολ ρ̄ητ·σ̄ σε·να·ρε ερο·σ μαρεφ·ωωπε  
ρ̄ν̄·τετ̄ν̄·μητε ν̄·σι· ογ·ρωμε ν̄·επιστημων ν̄·ταρε·π·  
καρπος πωρ αφ·ει ρ̄ν̄· νογ· σ̄επη ε·πεφ·ασρ ρ̄ν̄·τεφ·σιχ  
αφ·ρ̄α·σ·φ πετε·ογ̄ν̄· μααδε μ̄·μο·φ ε·σωτ̄ν̄ μαρεφ·σωτ̄ν̄

<sup>22</sup> α·τ̄σ̄ ν̄·αγ α·ρ̄ν̄·κογ̄ει εγ·χι·ερωτε πεχα·φ ν̄· νεφ·  
μαθηθης δε νεει·κογ̄ει ετ·χι·ερωτε εγ·τ̄ν̄των α·νετ·  
βηκ ερογ̄ν̄ α·τ·μ̄ν̄τερο πεχα·γ̄ να·φ δε εειε ν̄·ο ν̄·κογ̄ει  
τ̄ν̄· ν̄·α·βωκ ερογ̄ν̄ ε·τ·μ̄ν̄τερο πεχε·ῑησ̄ να·γ̄ δε ροταν  
ετ̄ετ̄ν̄· ω̄α·ρ̄·π· σ̄ναγ̄ ογα αγω ετ̄ετ̄ν̄·ω̄α·ρ̄·π·σ̄α·ν·  
ρογ̄ν̄ ν̄·θε μ̄·π·σ̄α·ν·βολ αγω π·σ̄α·ν·βολ ν̄·θε  
μ̄·π·σ̄α·ν·ρογ̄ν̄ αγω π·σ̄α· [N]τ̄·πε ν̄·θε μ̄·π·σ̄α·μ̄·π̄·ιτ̄ν̄  
αγω ω̄ινα ετ̄ετ̄να·ειρε μ̄·φο·ογ̄τ̄ μ̄·ν̄·τ·σ̄ριμε μ̄·π̄·ογα  
ογ̄ωτ̄ δεκααδ νε·φοογ̄τ̄ ρ̄·ροογ̄τ̄ ν̄·τε· τ·σ̄ριμε ρ̄·σ̄ριμε  
ροταν ετ̄ετ̄ν̄·ω̄α·ειρε ν̄·ρ̄ν̄·βαλ ε·π·μα ν̄·ογ̄·βαλ αγω  
ογ̄·σιχ ε·π·μα ν̄·νογ· σ̄ιχ αγω ογ̄·ερητε ε·π·μα ν̄·ογ̄·  
ερητε ογ̄·ρ̄ικων ε·π·μα ν̄·ογ̄·ρ̄ικων τοτε τετ̄να·βωκ  
ερογ̄ν̄ ε·[τ]·μ̄ν̄[τερ]ο

<sup>23</sup> πεχε·τ̄σ̄ δε †·να·σε[τ]π̄·τηνε ογα εβολ ρ̄ν̄·ω̄ο αγω  
σ̄ναγ̄ εβολ ρ̄ν̄·τ̄βα αγω σ̄[ε]·να·ω̄ρε ε·ρατ·ογ̄ εγ̄·ο ογα  
ογ̄ωτ̄

dig through into their house (their domain), in order to carry away their possessions. You, then, be on your guard against the world. Arm yourselves with good strength, lest the robbers find a way to come to you, for the difficulty that you expect will materialise. Let there be among you a man of understanding: When the grain ripened, he came quickly with his sickle in his hand and reaped it. Whoever has two good ears, let him listen!"

<sup>22</sup> Jesus saw some babies suckling. He said this to his disciples, "These suckling babies compare to those who enter the Kingdom." They said this to him, "Shall we then, as children, enter the Kingdom?" Jesus said this to them, "When you make the two one, and if you should make the inside like the outside and the outside like the inside, and the upper side like the lower side, and when you make the male and the female one and the same, so that the male not be male nor the female be female; and if you should fashion eyes in the place of an eye, and a hand to the place of a hand, and a foot to the place of a foot, and a likeness to the place of a likeness, then you will enter the Kingdom."

<sup>23</sup> Jesus said this, "I shall choose you, one from a thousand, and two from ten thousand, and they shall stand as a single one."

<sup>22</sup> The first part of this Saying reflects Mt 18:3; the latter part may be reflected in the *Odes of Solomon* (34:5).

<sup>23</sup> Compare the language of this Saying with that of Dt 32:30.

24 ΠΕΧΕ'ΝΕΦ'ΜΑΘΗΤΗΣ ΧΕ ΜΑ'ΤΣΕΒΟ'Ν Ε'Π'ΤΟΠΟΣ ΕΤ'Κ'Μ' ΜΑΥ ΕΠΕΙ ΤΑΝΑΓΚΗ ΕΡΟ'Ν ΤΕ ΕΤΡΝ'ΩΙΝΕ Ν̄Ω'Υ ΠΕΧΑ'Υ ΝΑ'Υ ΧΕ ΠΕΤ'ΕΥΝ'ΜΑΑΧΕ Μ'ΜΟ'Υ ΜΑΡΕΦ' 'CΩΤΜ̄ ΟΥΝ' ΟΥΟΕΙΝ 'ΩΟΟΠ Μ'ΦΟΥΝ Ν'ΝΟΥ'ΡΜ'ΟΥΟΕΙΝ ΔΥΩ Υ'Ρ'ΟΥΟΕΙΝ Ε'Π'ΚΟCΜΟC ΤΗΡ'Υ ΕΦ'ΤΜ̄ 'Ρ'ΟΥΟΕΙΝ ΟΥ'ΚΑΚΕ ΠΕ

25 ΠΕΧΕ'ΙC ΧΕ 'ΜΕΡΕ' 'ΠΕΚ'CΟΝ Ν'ΘΕ Ν'ΤΕΚ' 'ΨΥΧΗ ΕΡΙ ΤΗΡΕΙ Μ'ΜΟ'Υ Ν'ΘΕ Ν'Τ'ΕΛΟΥ Μ'ΠΕΚ' 'ΒΑΛ

26 ΠΕΧΕ'ΙC ΧΕ Π'ΧΗ ΕΤ'ΖΜ'Π'ΒΑΛ Μ'ΠΕΚ' 'CΟΝ Κ'ΝΑΥ ΕΡΟ'Υ Π'CΟΕΙ ΔΕ ΕΤ'ΖΜ'ΠΕΚ'ΒΑΛ Κ'ΝΑΥ ΔΝ ΕΡΟ'Υ ΖΟΤΑΝ ΕΚ'ΩΔΑΝ' ΝΟΥΧΕ Μ'Π'CΟΕΙ ΕΒΟΛ ΖΜ'ΠΕ' 'ΚΒΑΛ ΤΟΤΕ Κ'ΝΑ'ΝΑΥ ΕΒΟΛ Ε'ΝΟΥΧΕ Μ'Π'ΧΗ ΕΒΟΛ ΖΜ'Π'ΒΑΛ Μ'ΠΕΚ'CΟΝ

27 ΕΤΕ[ΤΝ]ΤΜ̄'ΡΗΗCΤΕΥΕ Ε'Π'ΚΟCΜΟC ΤΕΤΝΑ'ΖΕ ΔΝ Ε'Τ' Μ̄ΝΤΕΡΟ ΕΤΕΤΝ'ΤΜ̄'ΕΙΡΕ Μ'Π'CΑΜΒΑΤΟΝ Ν'CΑΒΒΑΤΟΝ Ν'ΤΕΤΝΑ'ΝΑΥ ΔΝ Ε'Π'ΕΙΩΤ

28 ΠΕΧΕ'ΙC ΧΕ ΔΕΙ'ΩΖΕ Ε'ΡΑΤ' ΖΝ'Τ'ΜΗΤΕ Μ'Π'ΚΟCΜΟC ΔΥΩ ΔΕΙ'ΟΥΩΝΖ ΕΒΟΛ ΝΑ'Υ ΖΝ'CΑΡΖ ΔΕΙ'ΖΕ ΕΡΟ'ΟΥ ΤΗΡ'ΟΥ ΕΥ'ΤΑΖΕ ΜΠΙ'ΖΕ Ε'ΛΑΔΥ Ν'ΖΗΤ'ΟΥ ΕΦ'ΟΒΕ ΔΥΩ Δ'ΤΑ'ΨΥΧΗ 'Τ'ΤΚΑC ΕΧΝ'Ν'ΩΗΡΕ Ν'Ρ'ΡΩΜΕ ΧΕ ΖΝ'ΒΛΛΕΕΥΕ ΝΕ

24 His disciples said to him, "Show us the place where you are, since it is necessary for us to seek it." He said to them, "Whoever has ears, let him hear! There is light within a man of light, and he lights up the whole world. If he does not shine, he is darkness."

25 Jesus said this, "Love you brother like your soul; guard him like the pupil of your eye."

26 Jesus said this, "You see the mote on your brother's eye but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother's eye."

27 "If you do not fast as regards the world, you will not find the Kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the Father."

28 Jesus said this, "I stood on my feet in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. My soul ached for the sons of men, because they are blind in their hearts and do

24 This Saying seems to combine elements from Mt 5:14-16 & Jn 13:36. Only a very small fragment exists in *P. Oxy.*: [...έσ]τιν [...φ]ωτεινῶ [...κ]όσμω [...]ἢ [...έ]στιν ([it] is [...l]ight [...w]orld [...i]t is [...]).

25 The opening reflects Jn 13:34-35; compare the language of the ending with that of Dt 32:10 & Ps 17:8.

26 This Saying is also found in Mt 7:3-5 & Lk 6 41-42. The first part (before '...then you will see') is missing in *P. Oxy.*: ... καί τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

27 *P. Oxy.* reads slightly differently: λέγει Ἰησοῦς· ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εὑρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὄψεσθε τὸν πατέρα. (Jesus says, "If you do not fast from the world, you will not find the kingdom of God.")

28 The 1<sup>st</sup> sentence reflects Jn 1:14. *P. Oxy.* ends at 'sight': λέγει Ἰησοῦς· ἔσταν ἐν μέσῳ τοῦ κόσμου καὶ ἐν σαρκί ὥφθην αὐτοῖς καὶ εὔπον πάντα μεθύοντας καὶ οὐδένα εὔρον διψῶντα ἐν αὐτοῖς καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν καὶ οὐ βλέπουσιν.



ΧΕΝΕΠΩΡ ΜΑΡΕΛΑΑΥ ΓΑΡ ΧΕΡΕΖΗΒC ΝQ· ΚΑΑ·Q ΖΑ·  
ΜΑΑΧΕ ΟΥΔΕ ΜΑQ·ΚΑΑ·Q ΖΜ·ΜΑ ΕQ·ΖΗΠ ΑΛΛΑ Ε·ΩΑΡΕQ·  
ΚΑΑ·Q ΖΙΧΝ·Τ·Λ ΥΧΝΙΑ ΔΕΚΑΔC ΟΥΟΝ ΝΙΜ ΕΤ·ΒΗΚ ΕΖΟΥΝ  
ΑΥΩ ΕΤ·ΝΝΗΥ ΕΒΟΛ ΕΥ·ΝΑ·ΝΑΥ Δ·ΠΕQ·ΟΥ ΟΕΙΝ

<sup>34</sup> ΠΕΧΕ·ΙC ΔΕ ΟΥ·ΒΛΛΕ ΕQ·ΩΑΝ· CΩΚ ΖΗΤ·Q Ν·ΝΟΥ·ΒΛΛΕ  
ΩΑΥ·ΖΕ Μ·ΠΕ·CΝΑΥ Ε·Π·ΕCΗΤ Ε·Υ·ΖΙΕΙΤ

<sup>35</sup> ΠΕΧΕ·ΙC ΜΝ· CΟΜ ΝΤΕ·ΟΥΑ ΒΩΚ ΕΖΟΥΝ Ε·Π·ΗΕΙ Μ·Π·  
ΧΩΩΡΕ ΝQ·ΧΙΤ·Q Ν·ΧΝΑ·Ζ ΕΙΜΗΤΙ ΝQ·ΜΟΥΡ Ν·ΝΕQ·CΙΧ  
ΤΟΤΕ Q·ΝΑ· ΠΩΩΝΕ ΕΒΟΛ Μ·ΠΕQ·ΗΕΙ

<sup>36</sup> ΠΕΧΕ·ΙC ΜΝ·QΙ·ΡΟΟΥQ ΧΙΝ· ΖΤΟΟΥΕ ΩΑ·ΡΟΥΖΕ ΑΥΩ  
ΧΙΝ·ΖΙ· ΡΟΥΖΕ ΩΑ·ΖΤΟΟΥΕ ΔΕ ΟΥ ΠΕ[Τ]ΕΤ·ΝΑ·ΤΑΑ·Q  
ΖΙΩΤ· ΤΗΥΤΝ·

<sup>37</sup> ΠΕΧΕ·ΝΕQ·ΜΑΘΗΤΗC ΔΕ ΑΩ Ν· ΖΟΥQ ΕΚ·ΝΑ·ΟΥΩΝΖ  
ΕΒΟΛ ΝΑ·Ν ΑΥΩ ΑΩ Ν·ΖΟΥQ ΕΝΑ·ΝΑΥ ΕΡΟ·Κ ΠΕΧΕ·ΙC ΔΕ  
ΖΟΤΑΝ ΕΤΕΤΝ·ΩΑ·ΚΕΚ·ΤΗΥΤΝ· Ε·ΖΗΥ ΜΠΕΤΝ·ΩΠΕ ΑΥΩ  
ΝΤΕΤΝ· QΙ Ν·ΝΕΤΝ·ΩΤΗΝ ΝΤΕΤΝ·ΚΑΑ·Υ ΖΑ·Π·ΕCΗΤ Ν·  
ΝΕΤΝ· ΟΥΕΡΗΤΕ Ν·ΘΕ Ν·ΝΙ·ΚΟΥΕΙ Ν·ΩΗΡΕ·ΩΗΜ ΝΤΕΤΝ·  
ΧΟΠΧΠ Μ·ΜΟ·ΟΥ ΤΟΤΕ [ΤΕΤ]ΝΑ·ΝΑΥ Ε·Π·ΩΗΡΕ Μ·ΠΕΤ·ΟΝΖ  
ΑΥΩ ΤΕΤΝΑ·Ρ· ΖΟΤΕ ΔΝ

lights a lamp and puts it under a bushel. Nor does he put it in a hidden place. Rather, does he put it upon a lampstand, so that everyone who goes in and who comes out, they may look upon its light."

<sup>34</sup> Jesus said this, "If a blind man leads a blind man, they will both fall into a pit."

<sup>35</sup> Jesus said, "It is not possible for anyone to enter the house of a strong man and take it by force unless he binds his hands; then he can ransack his house."

<sup>36</sup> Jesus said, "Do not worry from morning until evening and from evening until morning for what you will have yourselves."

<sup>37</sup> His disciples said this, "When will you become revealed to us and when shall we see you?" Jesus said this, "When you disrobe without being ashamed and you take up your garments and place them under your feet like little children and trample on them, then you will look upon the son of the living one, and you will not be afraid."

<sup>34</sup> This Saying parallels Mt 15:14 and Lk 6:39.

<sup>35</sup> This Saying almost exactly parallels Mk 3:27.

<sup>36</sup> The *P. Oxy.* text of this Saying (with parallels in Mt 6:28 & Lk 27-29) lacks the opening and is rather longer: ... από πρωί έως όψέ μήτε άφ' έσπέπας έως πρωί μήτε τή τροφή ύμών τί φάγητε μήτε τή στολή ύμών τί ένδύσησθε πολλώ κρείσσονές έστε τών κρίνων άτινα ου ξάινει ουδέ νήθει. μηδέν έχοντες ένδυμα τί ένδύεσθε και ύμεις. τίς άν προσθείη επί τήν ήλικίαν ύμών; αυτός δώσει ύμίν τó ένδυμα ύμών. ("... from early until late or from evening until morning about your food: what you are going to eat or what you will wear. You are much better than the lilies, which neither card nor spin. When you have no garment, what are you going to wear? Who could add to your lifespan? He will give you your garment.")

<sup>37</sup> This Saying alludes to the paradise of Eden (Gn 2:25, 3:7). The *P. Oxy.* text of this verse ends at 'being ashamed': λέγουσιν αύτω οι μαθηται αύτου· ποτε ήμίν έμφανής έσει, και ποτε σε όψόμεθα; λέγει· όταν εκδύσθησθε και μη άισχύνθητε.

38 πεδε̄ῑτ̄ε̄ δε̄ ρᾱρ̄ ν̄·κοπ̄ ᾱτετ̄ν̄· ρ̄·επῑθῡμαῑ ε̄·ω̄τ̄μ̄  
ᾱ·νε̄εῑψᾱδε̄ νᾱεῑ ε̄†· χω̄ μ̄·μο̄·ο̄ῡ νη̄·τ̄ν̄ ᾱγ̄ω̄ μ̄ν̄·τ̄η̄·  
τ̄ν̄· κε̄·ο̄γᾱ ε̄·σο̄τ̄μ̄·ο̄ῡ ν̄·το̄ο̄τ̄·q̄ ο̄γ̄ν̄·ρ̄ν̄·ρ̄ο̄ο̄ῡ· νᾱ·ω̄ω̄πε̄  
ν̄·τε̄τ̄ν̄·ω̄ῑνε̄ ν̄·σω̄·εῑ τε̄τ̄νᾱ·ρ̄ε̄ αν̄ ε̄ρο̄·εῑ

39 πεδε̄ῑτ̄ε̄ δε̄ μ̄·φᾱρῑσαῑο̄ς̄ μ̄ν̄·ν̄·γρᾱμμᾱτε̄ῡς̄ ᾱγ̄·χῑ ν̄·  
ω̄ᾱω̄τ̄ ν̄·τ̄·γ̄νω̄σῑς̄ ᾱγ̄·ρ̄ο̄π̄·ο̄ῡ ο̄ῡτε̄ μ̄·πο̄ῡ·β̄ω̄κ̄ ε̄ρ̄ο̄ῡν̄  
ᾱγ̄ω̄ νε̄τ̄·ο̄ῡω̄ω̄ ε̄·β̄ω̄κ̄ ε̄ρ̄ο̄ῡν̄ μ̄·πο̄ῡ·κᾱᾱ·γ̄ ν̄·τ̄ω̄·τ̄ν̄ δε̄  
·ω̄ω̄πε̄ μ̄·φ̄ρο̄νῑμο̄ς̄ ν̄·θε̄ ν̄·ν̄·ρ̄ο̄ο̄ ᾱγ̄ω̄ ν̄·ᾱκε̄ρ̄αῑο̄ς̄ ν̄· θε̄  
ν̄·ν̄· σ̄ρο̄μ̄πε̄

40 πεδε̄ῑτ̄ε̄ ο̄ῡ·βε̄·ν̄·ε̄λο̄ο̄λε̄ ᾱγ̄το̄ς̄·c̄ μ̄·π̄·κᾱ·ν̄·β̄ο̄λ̄ μ̄·π̄·  
εῑω̄τ̄ ᾱγ̄ω̄ ε̄·τ̄ᾱδ̄ρη̄γ̄ αν̄ σε̄·νᾱ·πο̄ρ̄κ̄·c̄ ρ̄ᾱ·τε̄ς̄·νο̄ῡνε̄  
ν̄·c̄· τ̄ᾱκο̄

41 πεδε̄ῑτ̄ε̄ δε̄ πε̄τ̄·ε̄γ̄ν̄·τᾱ·q̄ ρ̄ν̄·τε̄q̄· σ̄ῑχ̄ σε̄·νᾱ·†· νᾱ·q̄  
ᾱγ̄ω̄ πε̄τε̄·μ̄ν̄·τᾱ·q̄ π̄·κε̄· ω̄η̄μ̄ ε̄τ̄·ο̄γ̄ν̄·τᾱ·q̄ σε̄·νᾱ· q̄ιτ̄·q̄  
ν̄·το̄ο̄τ̄·q̄

42 πεδε̄ῑτ̄ε̄ δε̄ ω̄ω̄πε̄ ε̄τε̄τ̄ν̄·ρ̄·πᾱρᾱγε̄

43 πεδε̄ᾱ·γ̄ νᾱ·q̄ ν̄·σῑ·νε̄q̄· μ̄ᾱθη̄τ̄η̄ς̄ δε̄ ν̄·τᾱ·κ̄ νῑμ̄ εκ̄·χω̄  
ν̄·ν̄·αῑ νᾱ·ν̄ ρ̄ν̄·νε̄†·χω̄ μ̄· μο̄·ο̄ῡ νη̄·τ̄ν̄ ν̄·τε̄τ̄ν̄· εῑμε̄ αν̄

38 Jesus said this, "Many times have you desired to hear these words that I am saying to you, and you have no one else to hear them from. There will be days when you will look for me and will not find me."

39 Jesus said this, "The Pharisees and the scribes have taken the keys of Knowledge and have hidden them. They themselves have not entered, nor have they allowed those who wish to enter to do so. You, however, be as wise as serpents and as innocent as doves."

40 Jesus said, "A vine was planted outside of the Father but, being weak, it will be pulled up by its roots and destroyed."

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

42 Jesus said this, "Become passers-by."

43 His disciples said this to him, "Who are you, that you should say these things to us?" "You do not realise who I am

38 The last sentence reflects Lk 17:22 (& cf. Pr 1:28).

39 This Saying reflects the messages of Mt 5:20, (23:1-39) & Lk 11:52, and cf. Mt 10:16 for the last sentence. *P. Oxy.* is virtually identical: λέγει Ἰησοῦς· οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς ἔλαβον τὰς κλεῖδας τῆς γνώσεως, αὐτοὶ ἔκρυψαν αὐτάς. οὔτε εἰσῆλθον, οὔτε τοὺς εἰσερχομένους ἀφήκαν εἰσελθεῖν. ὑμεῖς δὲ γίνεσθε φρόνιμοι ὡς ὄφεις καὶ ἀκέπαιοι ὡς περιστεραί.

40 This Saying echoes Mt 15:13.

41 This Saying reflects Mt 13:12, 25:29, Mk 4:25, Lk 8:16 & 19:26

42 This very short Saying develops the theology of freedom. Freedom involves not simply being detached from worldly concerns (see Saying 36), but also the more general detachment from the world constructed as something by which the seeker passes.

43 This Saying partly reflects Mt 12:33 & Jn 4:22.

XE ANO·K NIM ALLA N·TΩ·TḶN A·TETḶN·Ω·Ω·ΠE N· ΘE N·  
·NI·IOY·Δ·Δ·AI·OC XE CE·ME M·P·Ω·HN CE·MO·CTE M·PE·C· K·AP·Π·OC  
AY·Ω CE·ME M·P·K·AP·Π·OC CE·MO·CTE M·P·Ω·HN

<sup>44</sup> PE·XE·IC XE PE·TA·XE· OY·A A·P·EI·Ω·T CE·NA·K·Ω EB·OL  
NA·C AY·Ω PE·TA·XE·OY·A E·P·Ω·HP·E CE·NA·K·Ω EB·OL NA·C  
PE·TA·XE·OY·A ΔE A·P·Π·N·A ET·OY·A·AB CE·NA·K·Ω AN EB·OL  
NA·C OY·TE ZḶM·P·K·AZ OY·TE ZḶN·T·ΠE

<sup>45</sup> PE·XE·IC MA·Y·XE·LE·E·LO·OLE EB·OL ZḶN·Ω·ON·TE OY·TE  
MA·Y·K·Ω·T·C· KḶN·TE EB·OL ZḶN·C·P·C·AM·OY·L MA·Y·T·K·AP·Π·OC  
[Γ·AP OY·A·Γ·A]·Θ·OC P·P·OM·E Ω·A·C·E·INE N· OY·A·Γ·A·Θ·ON EB·OL  
ZḶ[M·]·ΠE·C·E·ZO OY· K·AK·[OC] P·P·OM·E Ω·A·C·E·INE N·ZḶN·  
Π·ON·HP·ON EB·OL ZḶM·PE·C·E·ZO E·Θ·O·OY ET·ZḶN·PE·C·ZḶHT AY·Ω  
N·C X·Ω N·ZḶN·Π·ON·HP·ON EB·OL Γ·AP ZḶM· Φ·O·Y·O M·Φ·HT Ω·A·C·  
·E·INE EB·OL N·ZḶN·Π·ON·HP·ON

<sup>46</sup> PE·XE·IC XE X·IN· A·Δ·AM Ω·A·I·Ω·Z·A·N·NH·C Π·B·A·Π·T·IC·TH·C  
ZḶN·N·X·Π·O N·N·ZḶI·OM·E MḶN·PE·T·X·OC·E A·I·Ω·Z·A·N·NH·C  
Π·B·A·Π·T·IC·TH·C Ω·I·NA XE N·OY·Ω·C·Π N·C·I·NE·C·B·A·L ΔE·I·X·O·OC  
ΔE XE PE·T·NA·Ω·Ω·ΠE ZḶN·TH·Y·TḶN E·C·O N·K·OY·E·I C·NA·  
C·OY·Ω·N·T·MḶN·TE·PO AY·Ω C·NA·X·ICE A·I·Ω·Z·A·N·NH·C

<sup>47</sup> PE·XE·IC XE MḶN·C·OM N·TE·OY·P·OM·E T·E·LO A·Z·TO C·NA·Y  
N·C X·Ω·L·K M·Π·I·TE CḶN·TE AY·Ω MḶN· C·OM N·TE·OY·ZḶM·Z·A·L  
·Ω·M·Ω·E X·O·E·IC C·NA·Y H C·NA·P·T·I·MA M·P·OY·A AY·Ω

from what I say to you. Rather, you have become like the  
Judaeans, for they love the tree but hate its fruit, or they love  
the fruit but hate the tree.”

<sup>44</sup> Jesus said this, “Whoever blasphemes against the Father  
will be forgiven and whoever blasphemes against the Son  
will be forgiven; but whoever blasphemes against the Holy  
Spirit will not be forgiven either on earth or in heaven.”

<sup>45</sup> Jesus said, “Grapes are not harvested from thorns, nor  
are figs gathered from thistles; for, they do not produce  
fruit. A good man brings forth good from his store-  
house; and an evil man brings forth evil things from his evil  
storehouse, which is in his heart, and he says evil things. For,  
out of the abundance of the heart, he brings forth the evil  
things.”

<sup>46</sup> Jesus said this, “Among those born of women, from Adam  
to John the Baptist, there is no one so superior to John the  
Baptist that his eyes should not be averted. Yet I have said  
that whoever of you comes to be a child will be acquainted  
with the Kingdom and will become superior to John.”

<sup>47</sup> Jesus said this, “It is impossible for a man to mount  
two horses or to stretch two bows. And it is impossible for  
a servant to serve two masters; otherwise, he will honour

<sup>44</sup> This Saying has parallels in the Synoptic Gospels (Mk 3:28–29, Mt 12:31–32, Lk 12:10) but these passages have only two elements. The fully developed Trinitarian reference seems to indicate a later development of the Saying.

<sup>45</sup> This Saying reflects Mt 7:16 & 12:34–35.

<sup>46</sup> Compare this Saying with Mt 11:11 & Lk 7:28.

<sup>47</sup> Compare with Mt 6:24, Lk 16:13 (for the ‘two masters’) and Mt 9:17, Mk 2:22, Lk 5:37–39 (for the ‘new/old wine’).

π·κε·οὐ·α·φ·να· ῥ· ῥ·ζυβριζε ῥ·μο·φ·μα·ρε·ρωμε·σε·ῥ·π·α·c  
α·γ·ω· ῥ·τ·ε·γ·νο·γ· ῥ·φ· ἐπιθῶ·μ·ει· α·c·ω· ἠρπῶ·β·ρ·ρε· α·γ·ω·  
μα·γ·νο·γ·x· ἠρπ· β·β·ρ·ρε· ε· ἄ·c·κ·ο·c· ῥ·α·c· x·ε·κ·α·α·c·  
ῥ·νο·γ·π·ω·z· α·γ·ω· μα·γ· ἠ·ε·x· ἠρπ· ῥ·a·c· ε·ἄ·c·κ·ο·c· β·β·ρ·ρε·  
ω·ι·να· x·ε· ἠ·ε·φ·τε·κα·φ· μα·γ·x·λ·σ·το·ει·c· ῥ·a·c· α·ω·τ·η·  
ῥ·ῥ·ω·α·ει· ἐπει· οὐ·ν·ο·γ·π·ω·z· ἠ·α·ω·ω·π·ε·

<sup>48</sup> π·ε·x·ε·ῥ·c· x·ε· ε·ρ·ω·α·c·να·γ· ῥ·ε·ι·ρ·η·η·η· ῥ·ῥ· ἠ·νο·γ·ε·ρ·η·γ·  
z·ῥ·μ·π·ει·ἠ·ει· οὐ·ω·τ· c·ε·ἠ·a·x·ο·o·c· ῥ·π·τ·α·γ· x·ε· π·ω·ω·νε· ε·β·ο·λ·  
α·γ·ω· φ·ἠ·a·π·ω·ω·νε·

<sup>49</sup> π·ε·x·ε·ῥ·c· x·ε· z·e·n·μα·κα·ρι·ο·c· ἠ·ε· ῥ· ἠ·μο·να·x·ο·c· α·γ·ω· ε·τ·  
c·ο·τ·π· x·ε· τ·ε·τ·na· ῥ·z·e· α·τ·ῥ·ῥ·ῥ·m·ῥ·τε·ρο· x·ε· ῥ·τ·ω·τ·ῥ·ῥ· z·ῥ·ῥ·ε·β·ο·λ· ῥ·  
z·ῥ·ῥ·ῥ·c· π·α·λ·ι·n· ε·τ·e·t·na·β·ω·κ· ε·μα·γ·

<sup>50</sup> π·ε·x·ε·ῥ·c· x·ε· ε·γ·ω·a·n·x·ο·o·c· ἠ·ἠ·τ·ῥ·ῥ· x·ε· ῥ·τ·a·τ·e·t·ῥ·ῥ·ω·ω·π·e·  
ε·β·ο·λ· τ·ω·n· ἠ·x·ο·o·c· ἠ·a·γ· x·ε· ἠ·τ·a·n·ῥ·e·i· ε·β·ο·λ· z·ῥ·ῥ·π·o·γ·o·e·i·n· π·  
ῥ·a· ε·n·t·a·π·o·γ·o·e·i·n· ῥ·ω·ω·π·e· ῥ·ῥ·ῥ·a·γ· ε·β·ο·λ· z·i·t·o·o·t·φ·  
o·γ·a·a·t·φ· α·φ·ω·z·[ε· ε·ρ·a·t·φ·] [α·]γ·ω· α·φ·o·γ·ω·[ῥ·z·] [ε·β·]o·λ·  
[z·]ῥ·ῥ·ῥ·ῥ·o·γ·z·i·k·o·n· ε·γ· ῥ·ω·a·x·ο·o·c· ἠ·ἠ·τ·ῥ·ῥ· x·ε· ῥ·τ·ω·τ·ῥ·ῥ· π·e·  
ἠ·x·ο·o·c· x·ε· α·n·o·ῥ·n· ἠ·e·φ·ω·ἠ·p·e· α·γ·ω· α·n·o·ῥ·n· ῥ·c·ω·t·π·  
ῥ·π·e·i·o·t· ε·t·o·n·z· ε·γ·ω·a·n· x·ἠ·e·t·ῥ·ῥ·ῥ·ῥ·ῥ· x·ε· o·γ· π·e· π·ῥ·a·e·i·n·  
ῥ·π·e·t·ῥ·ῥ·e·i·o·t· ε·t·z·ῥ·ῥ· ῥ·t·ῥ·ῥ·ῥ·ῥ·ῥ· ἠ·x·ο·o·c· ε·p·o·o·γ· x·ε· o·γ·k·i·m· π·e·  
ῥ·ῥ· ῥ·o·γ·a·ἠ·a·π·a·γ·c·i·c·

<sup>51</sup> π·e·x·a·γ· ἠ·a·φ· ῥ·c·i·ἠ·e·φ·ῥ·ῥ·a·ḡ·ḡ·ḡ·ḡ· x·ε· α·ω· ῥ·z·o·o·γ·  
ε·t·ἠ·a·ἠ·a·π·a·γ·c·i·c· ῥ· ἠ·e·t·ῥ·ῥ·o·o·γ·t· ἠ·a·ω·ω·π·e· α·γ·ω· α·ω·

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

<sup>48</sup> Jesus said this, "If two make peace with each other in a single house, they will say to the mountain, "Move away," and it will move away."

<sup>49</sup> Jesus said this, "Blessed are the solitary and elect, for you will find the Kingdom. For, you are from it, and to it you will return."

<sup>50</sup> Jesus said this, "If they should say to you this, "Where did you come from?" say to them this, "We came from the light, the place where the light came into being on its own accord, established itself and stood up on its feet in their image." If they say to you this, "Is it you?" say this, "We are its children and we are the elect of the living Father." If they ask you this, "What is the sign of your Father in you?" say to them this, "It is movement and a repose."

<sup>51</sup> His disciples said this to him, "When will the repose of the dead come about, and when will the new world come?" He

<sup>48</sup> Other than the replacement of 'faith' with 'peace', this Saying reflects Mt 17:20, Mk 11:22-23).

<sup>49</sup> On the last sentence, cf. Jn 16:28. A more literal translation of 'solitary' (μοναχος) is 'one'.

<sup>50</sup> On being 'from the light', cf. Jn 12:36 (and the ending Lk 16:28)

<sup>51</sup> Here, as often in the canonical gospels, the disciples' questions indicate that they do not understand.

Ἰ̅·ῥοοῦ ε̅·π̅·κοσμο̅ς β̅·β̅ρ̅ρ̅ε ἰ̅·ν̅η̅ γ̅ πε̅χα·γ̅ να·γ̅ δε̅ τη̅  
ε̅τε̅τ̅ἡ̅·ῶωωτ̅ ε̅βο̅λ ρ̅η̅τ̅·ῶ̅ ἄ·ῶ̅ι ἄ̅λλα ἡ̅·τ̅ω̅·τ̅η̅  
τε̅τ̅ἡ̅·ῶωωγ̅ν ἄ̅ν ἡ̅·μ̅ο̅·ῶ̅

<sup>52</sup> πε̅χα·γ̅ να·γ̅ ἡ̅·ῶ̅ι·νε̅φ̅·μα̅θη̅τ̅η̅ς δε̅ δοῦτ̅·α̅φ̅τε̅ ἡ̅·  
προ̅φη̅τ̅η̅ς ἀγ̅·ῶα·δε̅ ρ̅ἡ̅·π̅·ἰ̅σ̅ρα̅η̅λ ἀγ̅ω ἀγ̅·ῶα·δε̅ τη̅ρ̅·οῦ  
ρ̅ραῖ ἡ̅·ρ̅η̅τ̅·κ̅ πε̅ χα·γ̅ να·γ̅ δε̅ ἀτε̅τ̅ἡ̅·κ̅ω ἡ̅·πε̅τ̅·ο̅η̅ς ἡ̅·  
πε̅τ̅ἡ̅·ἡ̅το̅ ε̅βο̅λ ἀγ̅ω ἀτε̅τ̅ἡ̅·ῶα·δε̅ ρ̅α·νε̅τ̅· ἰ̅·μ̅οοῦτ̅

<sup>53</sup> πε̅χα·γ̅ να·γ̅ ἡ̅·ῶ̅ι·νε̅φ̅·μα̅θη̅τ̅η̅ς δε̅ π̅·ῶ̅β̅βε̅ ῶ̅·ῶ̅φ̅ε̅λει ἡ̅  
ἡ̅·μ̅ο̅·ἡ̅ν πε̅χα·γ̅ να·γ̅ δε̅ νε̅φ̅·ῶ̅φ̅ε̅λει νε̅·ποῦ·ῶ̅ιωτ̅  
·να·ῶ̅πο̅·οῦ ε̅βο̅λ ρ̅ἡ̅·τοῦ·μα̅αγ̅ εὔ·ῶ̅β̅β̅η̅γ̅ ἄ̅λλα π̅·ῶ̅β̅βε̅ ἡ̅·  
με̅ ρ̅ἡ̅·π̅ἡ̅α̅ ἀφ̅· ῶ̅ἡ̅·ρ̅η̅γ̅ τη̅ρ̅·γ̅

<sup>54</sup> πε̅χε̅·ῶ̅ι δε̅ ρ̅ἡ̅·μα̅κα̅ρι̅ο̅ς νε̅ ἡ̅·ρ̅η̅κε̅ δε̅ τ̅ω̅·τ̅ἡ̅ τε̅  
τ̅·ἡ̅ἡ̅τε̅ρο̅· ἡ̅·ἡ̅·π̅η̅γε̅

<sup>55</sup> πε̅χε̅·ῶ̅ι δε̅ πε̅τα·ἡ̅ε̅στε̅·πε̅φ̅· ῶ̅ιωτ̅ ἄ̅ν ἡ̅·ῶ̅ι·τε̅φ̅·μα̅αγ̅  
φ̅·να̅ω̅·ῶ̅·μα̅θη̅τ̅η̅ς ἄ̅ν να·ῶ̅ι ἀγ̅ω ἡ̅·φ̅·με̅στε̅·νε̅φ̅· ῶ̅·σ̅η̅γ̅  
ἡ̅·ἡ̅·νε̅φ̅·ῶ̅νε̅ ἡ̅·φ̅·φ̅ει ἡ̅·πε̅φ̅·ῶ̅·ῶ̅ο̅ς ἡ̅·τα·ρ̅ε̅ φ̅·να·ῶ̅ω̅πε̅  
ἄ̅ν ε̅φ̅·ο̅ ἡ̅·ἄ̅ζ̅ι̅ο̅ς να·ῶ̅ι

<sup>56</sup> πε̅χε̅·ῶ̅ι δε̅ πε̅ταρ̅·ῶ̅ω̅ων·π̅·κοσμο̅ς ἀφ̅· ῶ̅ε̅ ε̅·γ̅·  
π̅τω̅μα̅ ἀγ̅ω πε̅νταρ̅·ρ̅ε̅ ε̅·ἄ·π̅τω̅μα̅ π̅·κοσμο̅ς ἡ̅·π̅ω̅α̅  
ἡ̅·μ̅ο̅·γ̅ ἄ̅ν

said this to them, "What you look forward to has already come, but you do not recognise it."

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

<sup>53</sup> His disciples said this to him, "Is circumcision beneficial or not?" He said this to them, "If it were beneficial, their Father would beget them circumcised from their mother. Rather, the true circumcision in spirit is completely profitable."

<sup>54</sup> Jesus said this, "Blessed are the poor, for yours is the Kingdom of Heaven."

<sup>55</sup> Jesus said this, "Whoever does not hate his father and his mother cannot become a disciple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me."

<sup>56</sup> Jesus said this, "Whoever has known the world has found a corpse and whoever has found a corpse is superior to the world."

<sup>52</sup> The 24 prophets are presumably the entirety of the Hebrew Canon, according to 2Es 14:45.

<sup>53</sup> This Saying reflects Paul's teaching on the value of circumcision (see especially Rm 2:25-26).

<sup>54</sup> This Saying almost exactly parallels Mt 5:3 (where the phrase 'poor in spirit' is used).

<sup>55</sup> This Saying parallels Lk 14:26-27.

<sup>56</sup> The world is a carcass – and anyone who recognises the world for what it is recognises it as dead and decaying.

57 πεχε̅ι̅τ̅ε̅ δε̅ τ̅μ̅ν̅τε̅ρο̅ μ̅π̅ει̅ω̅τ̅ ε̅ς̅ τ̅η̅ν̅τ̅ω̅ν̅ α̅γ̅ρω̅με̅  
ε̅γ̅ν̅τα̅·q̅ μ̅μα̅γ̅ ν̅νο̅γ̅· σ̅ρο̅ς̅ ε̅ν̅[α̅νο̅]γ̅·q̅ α̅πε̅q̅·x̅α̅x̅ε̅  
·ει̅ ν̅τ̅·ο̅γ̅ω̅η̅ α̅q̅·σι̅τε̅ ν̅ο̅γ̅·z̅ι̅z̅α̅νι̅[ο̅]n̅ ε̅x̅ν̅·πε̅· σ̅ρο̅[σ̅  
ε̅]τ̅·n̅α̅νο̅γ̅·q̅ μ̅πε̅·π̅ρω̅με̅ ·κο̅ο̅·γ̅ ε̅·z̅ω̅λε̅ [μ̅]π̅·z̅ι̅z̅α̅νι̅ον̅  
πε̅x̅α̅·q̅ n̅α̅·γ̅ x̅ε̅ μ̅η̅π̅ω̅ς̅ ν̅τ̅ε̅τ̅η̅·β̅ω̅κ̅ x̅ε̅ ε̅n̅α̅· z̅ω̅λε̅  
μ̅·π̅·z̅ι̅z̅α̅νι̅ο̅[n̅] ν̅τ̅ε̅τ̅η̅·z̅ω̅λε̅ μ̅·π̅·c̅ο̅γ̅ο̅ n̅μ̅μ̅α̅·q̅ z̅μ̅· φ̅ο̅ο̅γ̅  
γ̅α̅ρ̅ μ̅·π̅·ω̅z̅ε̅ ν̅·z̅ι̅z̅α̅νι̅ον̅ ·n̅α̅·ο̅γ̅ω̅n̅z̅ ε̅β̅ο̅λ̅ c̅ε̅·z̅ο̅λ̅· ο̅γ̅  
ν̅c̅ε̅·ρ̅ο̅κ̅z̅·ο̅γ̅

57 Jesus said this, "The Kingdom of the Father is like a man who has good seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, "I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them." For, on the day of the harvest, the weeds will be plainly visible, and they will be pulled up and burned."

58 πεχε̅ι̅τ̅ε̅ δε̅ ο̅γ̅·μα̅κα̅ρι̅ος̅ πε̅ π̅ρω̅με̅ ν̅τα̅z̅· ·z̅ι̅c̅ε̅ [α̅q̅]z̅ε̅  
α̅·π̅·ω̅n̅z̅

58 Jesus said this, "Blessed is the man who has suffered and found life."

59 πεχε̅ι̅τ̅ε̅ δε̅ · σ̅ω̅ω̅τ̅ ν̅c̅α̅·πε̅τ̅·ο̅n̅z̅ z̅ω̅ς̅ ε̅τε̅τ̅η̅·ο̅n̅z̅ z̅ι̅n̅α̅  
x̅ε̅ n̅ε̅τ̅μ̅·μ̅ο̅γ̅ α̅γ̅ω̅ ν̅τ̅ε̅τ̅η̅· ω̅i̅n̅ε̅ ε̅·n̅α̅γ̅ ε̅ρ̅ο̅·q̅ α̅γ̅ω̅  
τ̅ε̅τ̅n̅α̅ ω̅· ·σ̅μ̅· σ̅ο̅μ̅ α̅n̅ ε̅n̅α̅γ̅

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

60 [α̅q̅n̅α̅γ̅] α̅·γ̅·c̅α̅μ̅α̅ρ̅ε̅ι̅τ̅η̅ς̅ ε̅q̅·q̅i̅ ν̅· ·n̅ο̅γ̅·z̅ι̅ε̅i̅β̅ ε̅q̅·β̅η̅κ̅  
ε̅z̅ο̅γ̅n̅ ε̅·†ο̅γ̅δ̅α̅i̅α̅ πε̅x̅α̅·q̅ ν̅·n̅ε̅q̅· ·μ̅α̅θ̅η̅τ̅η̅ς̅ x̅ε̅ π̅η̅ μ̅·π̅·  
κ̅ω̅τ̅ε̅ μ̅·π̅ε̅·z̅ι̅ε̅i̅β̅ πε̅x̅α̅·γ̅ n̅α̅·q̅ x̅ε̅κ̅α̅α̅ς̅ ε̅q̅·n̅α̅· ·μ̅ο̅ο̅γ̅τ̅· q̅  
ν̅q̅·ο̅γ̅ο̅μ̅·q̅ πε̅x̅α̅·q̅ n̅α̅·γ̅ z̅ω̅ς̅ ε̅q̅·ο̅n̅z̅ q̅·n̅α̅·ο̅γ̅ο̅μ̅·q̅ α̅n̅  
α̅λλ̅α̅ ε̅q̅·ω̅α̅·μ̅ο̅ο̅γ̅τ̅·q̅ ν̅q̅·ω̅ω̅π̅ε̅ ν̅·ο̅γ̅·π̅τ̅ω̅μ̅α̅ πε̅x̅α̅·γ̅ x̅ε̅  
ν̅· κ̅ε̅·c̅μ̅ο̅τ̅ q̅·n̅α̅ω̅·α̅·c̅ α̅n̅ πε̅x̅α̅·q̅ n̅α̅·γ̅ x̅ε̅ ν̅·τ̅ω̅·τ̅η̅ z̅ω̅τ̅·  
·τ̅η̅γ̅τ̅η̅ ·ω̅i̅n̅ε̅ ν̅c̅α̅·ο̅γ̅· ·τ̅ο̅π̅ο̅ς̅ n̅η̅·τ̅η̅ ε̅z̅ο̅γ̅n̅ ε̅·γ̅·  
α̅n̅α̅π̅α̅γ̅ς̅i̅ς̅ x̅ε̅κ̅α̅α̅ς̅ ν̅n̅ε̅τ̅η̅·ω̅ω̅π̅ε̅ μ̅·π̅τ̅ω̅μ̅α̅ ν̅c̅ε̅· ·ο̅γ̅ω̅μ̅·  
·τ̅η̅γ̅τ̅η̅

60 They saw a Samaritan carrying a lamb on his way to Judaea. He said to his disciples, "Why does that man carry about the lamb." They said to him, "So that he may kill it and eat it." He said to them, "While it is alive, he will not eat it, but only when he has killed it and it has become a corpse." They said to him, "He cannot do so otherwise." He said to them, "You, too, look for a place for yourselves within repose, lest you become a corpse and be eaten."

57 This Saying reflects Mt 13:24–30). The first occurrence of 'good', restored following the NHLE, is not present in the NHL.

58 This short Saying summarises Mt 5:10–12.

59 Loosely, this Saying reflects Qo 12:1–8.

60 There is a scribal problem in Jesus' question, corrected here: the NHL has, "That man is round about the lamb."

61 πεδε̅ι̅τ̅ ο̅γ̅ν̅·̅σ̅να̅γ̅ ·̅να̅·̅μ̅τον̅ μ̅·̅μα̅γ̅ ρ̅ι̅·̅ο̅γ̅·̅ σ̅λο̅σ̅ π̅·̅ο̅γ̅α̅  
·̅να̅·̅μο̅γ̅ π̅·̅ο̅γ̅α̅ ·̅να̅·̅ων̅ρ̅ πεδε̅·̅α̅λλ̅ω̅μ̅η̅ ν̅̅τα̅·̅κ̅ nim  
π̅·̅ρ̅ω̅μ̅ε̅ ρ̅ω̅σ̅ ε̅βο̅λ̅ ρ̅̅ν̅·̅ο̅γ̅α̅ α̅κ̅·̅τε̅λο̅ ε̅χ̅μ̅·̅ πα̅·̅ σ̅λο̅σ̅ α̅γ̅ω̅  
α̅κ̅·̅ ο̅γ̅ω̅μ̅ ε̅βο̅λ̅ ρ̅̅ν̅·̅τα̅·̅ τ̅ρα̅π̅ε̅ζ̅α̅ πεδε̅·̅ι̅τ̅ να̅·̅ς̅ χ̅ε̅ α̅νο̅·̅κ̅  
πε̅ πε̅τ̅·̅ ω̅ο̅ο̅π̅ ε̅βο̅λ̅ ρ̅̅μ̅·̅πε̅τ̅·̅ ω̅η̅ω̅ α̅γ̅·̅†̅ να̅·̅ει̅ ε̅βο̅λ̅  
ρ̅̅ν̅·̅να̅·̅πα̅·̅ει̅ω̅τ̅ α̅νο̅·̅κ̅ τε̅κ̅·̅ μα̅θη̅της̅ ε̅τ̅βε̅·̅πα̅ει̅ †̅·̅χ̅ω̅  
μ̅·̅μο̅·̅ς̅ χ̅ε̅ ρ̅ο̅τα̅ν̅ ε̅φ̅·̅ω̅α̅·̅ω̅ω̅πε̅ ε̅φ̅·̅ω̅η̅[ω̅] φ̅·̅να̅·̅μο̅γ̅ρ̅  
ο̅γ̅ο̅ει̅ν̅ ρ̅ο̅τα̅ν̅ Δ̅ε̅ ε̅φ̅·̅ ω̅α̅ν̅·̅ω̅ω̅πε̅ ε̅φ̅·̅ π̅η̅ω̅ φ̅·̅να̅·̅μο̅γ̅ρ̅  
ν̅·̅κα̅κε̅

62 πεδε̅ι̅τ̅ χ̅ε̅ ε̅ι̅·̅ χ̅ω̅ ν̅·̅να̅·̅μ̅γ̅σ̅τη̅ρι̅ον̅ ν̅·̅νε̅[τ̅·̅ μ̅π̅ω̅α̅]  
ν̅[·̅να̅·̅]μ̅γ̅σ̅τη̅ρι̅ον̅ πε̅[τ̅]ε̅·̅τε̅κ̅·̅ ο̅γ̅να̅μ̅ να̅·̅α̅·̅φ̅ μ̅ν̅τ̅ρ̅ε̅·̅  
τε̅κ̅·̅ρ̅βο̅υ̅ρ̅·̅ ε̅ι̅μ̅ε̅ χ̅ε̅ ε̅ς̅·̅ρ̅·̅ο̅γ̅

63 πεδε̅ι̅τ̅ χ̅ε̅ νε̅γ̅ν̅·̅ο̅γ̅·̅ρ̅ω̅μ̅ε̅ μ̅·̅π̅λο̅γ̅ς̅ι̅ο̅ς̅ ε̅γ̅ν̅·̅τα̅·̅φ̅ μ̅·̅  
·̅μα̅γ̅ ν̅·̅ρ̅α̅ρ̅ ν̅·̅Χ̅ρη̅μα̅ πε̅χ̅α̅·̅φ̅ χ̅ε̅ †̅·̅να̅·̅ρ̅·̅Χ̅ρ̅ω̅ ν̅·̅να̅·̅  
Χ̅ρη̅μα̅ χ̅ε̅κα̅α̅ς̅ ε̅·̅ει̅·̅να̅·̅χο̅ ν̅̅τα̅·̅ω̅ς̅ρ̅ ν̅̅τα̅·̅τ̅ω̅σ̅ε̅ ν̅̅τα̅·̅  
μο̅γ̅ρ̅ ν̅·̅να̅·̅ ε̅ρ̅ω̅ρ̅ ν̅·̅κα̅ρ̅π̅ο̅ς̅ ω̅ι̅να̅ χ̅ε̅ ν̅·̅ι̅·̅ρ̅·̅β̅ρ̅ω̅ρ̅ λ̅·̅λα̅α̅γ̅  
να̅ει̅ νε̅ νε̅φ̅·̅μ̅ε̅ε̅γ̅ε̅ ε̅ρ̅ο̅·̅ο̅γ̅ ρ̅̅μ̅·̅πε̅φ̅·̅ρ̅η̅τ̅ α̅γ̅ω̅ ρ̅̅ν̅·̅ τ̅·̅ο̅γ̅ω̅η̅  
ε̅τ̅·̅μ̅·̅μα̅γ̅ α̅φ̅·̅μο̅γ̅ πε̅τ̅·̅ε̅γ̅μ̅·̅μα̅χ̅ε̅ μ̅·̅μο̅·̅φ̅ μα̅ρε̅φ̅·̅·̅ω̅τ̅μ̅

64 πεδε̅ι̅τ̅ χ̅ε̅ ο̅γ̅·̅ρ̅ω̅μ̅ε̅ νε̅γ̅ν̅·̅τα̅·̅φ̅ ρ̅̅ν̅·̅ω̅μ̅μ̅ο̅ α̅γ̅ω̅  
ν̅̅τα̅ρε̅φ̅·̅ σ̅ο̅β̅τ̅ε̅ μ̅·̅π̅·̅Δ̅ι̅π̅ν̅ο̅ν̅ α̅φ̅·̅χ̅ο̅ο̅γ̅ μ̅·̅πε̅φ̅·̅ρ̅μ̅ρ̅α̅λ̅ ω̅ι̅να̅

61 Jesus said, "Two will rest on a bed: the one will die and the other will live." Salome said, "Who are you, man, that you have come up on my couch and have eaten from my table as a stranger?" Jesus said to her, "I am he who exists from the undivided; I was given some of the things of my Father." Salome said, "I am your disciple." Jesus said to her, "Therefore, I say, if he is destroyed, he will be filled with light, but if he is divided, he will be filled with darkness."

62 Jesus said this, "It is to those (who are worthy of my mysteries) that I tell my mysteries. Do not let your left hand know what your right hand is doing."

63 Jesus said this, "There was a wealthy man, who had much money. He said this, "I shall make use of my riches, so that I might sow, reap, plant and fill my storehouse with produce, with the result that I shall lack nothing." Such were his intentions, but that same night he died. He who has ears – let him listen!"

64 Jesus said, "A man had guests and, when he had prepared the dinner, he sent his servant to call the guests. He

61 The 1st part of this Saying parallels Lk 17:34. The phrase 'as a stranger' translates literally from the Coptic, 'as if from someone'; this may itself be a mistranslation of a Greek text. In place of the 2<sup>nd</sup> 'Salome said', the NHLE has an ellipsis, as with the 2<sup>nd</sup> 'Jesus said to her'.

62 'Who are worthy of my', restored following the NHLE, is not in the NHL. The 1<sup>st</sup> part of this Saying reflects Mk 4:11; the latter parallels Mt 6:3.

63 Sayings 63–65 (cf. Lk 12:16–21) register a serious attack on the commercial aspects of the mundane world. This Saying, relating the fate of a rich farmer who intended to invest in order to produce even greater wealth, criticises his investment in the world – the wealth he seeks will outlast him, rendering worldly wealth more durable than the one who accumulates it.

64 This parable echoes that of Lk 14:16–23. On the last sentence, cf. Zp 1:11, Zc 14:21, Mt 21:12–13 & Rv 18:11–20.

εφ'να· τωζμ ν̄·ν̄·ωμμοει αφ'βωκ μ̄· π'ωορπ πεχα'q  
 να'q δε πα'χοεις τ'ωζμ μ̄·μο'κ πεχα'q δε ογν'τα·  
 ει'ζν̄'ζομτ α' ζεν'εμποροσ σε'ν̄νηγ ωαρο'ει ε'ρογζε  
 †·να·βωκ ν̄·τα· ογεζ'σαζνε να'γ †·ρ̄·παραιτει μ̄·π·  
Διπνον αφ'βωκ ωα'κε· ογα πεχα'q να'q δε α'πα'χοεις  
 τ'ωζμ μ̄·μο'κ πεχα'q να'q δε δει'τοογ ογ'νει αγω σε·  
 ρ̄·αιτει μ̄·μο· ει ν̄·ογ'ζημερα †·να·σρφε αν αφ'ει  
 ωα'κε·ογα πεχα'q ναq δε πα'χοεις τ'ωζμ μ̄·μο'κ  
 πεχα'q να'q δε πα'ωβηρ 'να·ρ̄·ωελεετ αγω ανο'κ  
 ετ'να·ρ̄·Διπνον †·ναωι αν †· ρ̄·παραιτει μ̄·π·Διπνον  
 αφ· 'βωκ ωα'κε·ογα πεχα'q να'q δε πα'χοεις τ'ωζμ  
 μ'μο'κ πεχα'q να'q δε δει'τοογ ν̄· 'ογ'κωμη ε'ει'βηκ  
 α·χι ν'ωωμ †·ναωι αν †· ρ̄·παραιτει αφ'ει ν̄·σι·π'ζμζαλ  
 αφ'χο· 'οσ α'πεφ'χοεις δε νεντακ· τ'αζμ'ογ α·  
 π'Διπνον αγ'παραιτει πεχε· πχοεις μ̄· 'πεφ'ζμζαλ δε  
 'βωκ ε'π'σα·ν'βολ α·ν'ζιοογε νετ'κ·να·ζε ερο'ογ 'ενι'ογ  
 δεκαασεγ'να·ρ̄·Διπνει ν'ρεφ' τοογ μν'ν'εωοτ[ε σε'να·  
 β]ωκ αν εζογν ε'ν'τοπ[οσ μ̄·πα·ιωτ

<sup>65</sup> πεχα'q δε ογ'ρωμε ν̄·χρη[στο]ς νεγν̄·τ[·αq]  
ν̄·ογ'μα ν'ελοολε αφ'ταα'q ν̄·[ζ]ν̄·ογοειε ωινα  
 εγ'να·ρ̄·ζωβ ερο· q ν̄·q·χι [μ̄·]πεφ'καρποσ ν'τοοτ'ογ  
 αφ'χοογ μ'πεφ'ζμζαλ δεκαασ ε'ν'ογοειε 'να·† να'q

went to the first and said to him, “My lord invites you.”  
 He said, “I have claims against some merchants; they are  
 coming to me this evening; I must go and place my orders,  
 so I ask to be excused from the dinner.” He went to another  
 and said to him, “My lord has invited you.” He said to  
 him, “I have just bought a house and am needed for the day;  
 I shall have no rest.” He went to another and said to  
 him, “My lord invites you.” He said to him, “My friend is  
 getting married and I must arrange a feast; I shall not be able  
 to come, so I ask to be excused from the dinner.” He went to  
 another and said to him, “My lord invites you.” He said to  
 him, “I have bought a farm and go to collect the rent; I shall  
 not be able to come, so I ask to be excused.” The servant  
 returned and said to his lord, “Those you invited to the  
 dinner have excused themselves.” The lord said to his  
 servant, “Go to the streets and bring back those you find, so  
 that they may dine.” Tradesmen and merchants will not  
 enter the places of my Father.”

<sup>65</sup> He said this, “There was a good man who owned a  
 vineyard. He leased it to some tenant farmers so that they  
 might work it and he might collect the produce from them.  
 He sent his servant so that the tenants might give him the

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<sup>65</sup> There is a convention (*nomina sacra*) wherein divine names and holy places were abbreviated with their first and last letters with a line drawn over the abbreviation (as ic for ‘Jesus’). The word for ‘servant’ here (ζμζαλ) has a stroke over the last three letters indicating that, at least to the scribe, the servants are metaphors for divine figures (or possibly Prophets) and that the killing of the ‘son’ shows the necessary death of Jesus at the hands of religious leaders. In the Synoptic Gospels (Mk 12:1–12, Mt 21:36–46, Lk 20:9–19), this parable shows that the religious privilege of these who preceded Jesus will be taken away from them and given to others (i.e. the Christians).

μ·π·καρπος μ̄· π̄·μα ν̄ε· λοολε αγ̄·εμαρτε μ̄·πεφ̄·ρμ̄ζαλ  
αγ̄·ριογε ερο·φ νε·κε· κογει πε ν̄σε·μοογτ·φ α·π̄·ρμ̄ζαλ  
·βωκ αφ·χο·ος ε·πεφ̄· χοεις πεχε·πεφ̄·χοεις δε μεωακ  
μ̄·πεφ̄··σογων·ογ αφ· χοογ νε·κε·ρμ̄ζαλ α·ν·ογοειε ριογε  
ε·π̄·κε·ογα τοτε α· π̄·χοεις ·χοογ μ̄· πεφ̄·ωηρε πεχα·φ  
δε μεωακ σε·να· ωπιε ρητ·φ μ̄·πα·ωηρε α·ν· ογοειε  
ετ̄·μ̄·μαγ επει σε· σοογν δε ν̄·το·φ πε πε·κληρονομος  
μ̄·π·μα ν̄·ελοολε αγ̄·βοπ·φ αγ̄·μοογτ·φ πετ̄·εγ̄·μ̄·μαα·δε  
μ̄·μο·φ μαρεφ· ·ρωτ̄μ̄

<sup>66</sup> πεχε·ῑς δε μα·τσεβο·ει ε·π̄·ωνε παει ν̄ταγ̄· ·στο·φ  
εβολ ν̄βι·νετ̄· κωτ ν̄·το·φ πε π̄·ωνε ν̄·κωρ

<sup>67</sup> πεχε·ῑς δε πετ̄·σοογν μ̄·π·τηρ·φ εφ̄·ρ̄·βρωρ ογαα-  
[·φ]·ρ̄· βρωρ μ̄·π·μα τηρ·φ

<sup>68</sup> πεχε·ῑς δε ν̄·τω·τ̄ν ρ̄μ̄·μακαριος ροταν εγ̄·ωαν·  
μεστε· ·τηγ̄τ̄ν νεε·ρ̄·διωκε μ̄· μωτ̄ν αγ̄ω σε·να·ρε αν  
ε·τοπος ρ̄μ̄·π·μα ενταγ̄·διωκε μ̄·μω·τ̄ν ρ̄ραι ν̄·ρητ·φ

<sup>69</sup> πεχε·ῑς ρ̄μ̄·μακαριος νε ν̄αι ν̄ταγ̄·διωκε μ̄·μο·ογ  
ρ̄ραι ρ̄μ̄·πογ·ρητ νετ̄·μ̄·μαγ νενταρ̄·σογων·π̄·ειωτ ρ̄μ̄·  
ογ·με ρ̄μ̄·μακαριος νετ̄·ρκαειτ ωινα εγ̄·να· ·τ̄cio ν̄·θη  
μ̄· πετ̄·ογωω

<sup>70</sup> πεχε·ῑς ροταν ετετ̄ν·ωα·χπε·πη ρ̄μ̄·τηγ̄τ̄ν παι  
ετ̄·εγ̄·ν̄· ·τη·τ̄ν·φ φ·να·τογχε·τηγ̄τ̄ν εωωπε μν·τη·-

produce of the vineyard. They seized his servant, and beat him, and very nearly killed him, and the servant went back and told his master. The master said this, "Perhaps he did not recognise them." He sent another servant. The tenants beat this one as well. Then the owner sent his son and said this, "perhaps they will show some respect to my son." Because the tenants knew that it was he who was the heir to the vineyard, they seized him and killed him. Let him who has ears hear!"

<sup>66</sup> Jesus said this, "Show me the stone that the builders have rejected. That one is the cornerstone."

<sup>67</sup> Jesus said this, "If one who knows all still feels a personal deficiency, he is completely deficient."

<sup>68</sup> Jesus said this, "Blessed are you when you are hated and persecuted. Wherever you have been persecuted, they will find no place."

<sup>69</sup> Jesus said, "Blessed are they who are persecuted in their mind; they have truly come to know the Father. Blessed are those who go hungry to satisfy the belly of him who desires."

<sup>70</sup> Jesus said, "That which you have will save you if you bring it forth from yourselves. That which you do not

<sup>66</sup> This Saying (based on Ps 118:22) parallels Mk 12:10-11, Mt 21:42 & Lk 20:17.

<sup>67</sup> This Saying suggests those who perceive themselves as being deficient, even though they are knowledgeable, become entirely deficient.

<sup>68</sup> This Saying parallels Mt 5:10-12.

<sup>69</sup> This Saying reflects Mt 5:11 & 5:6.

<sup>70</sup> There is a possible connexion between this Saying and Lk 11:41.

τῆ·πῆ·ζῆ·τ[η]γῆ·παι ετε μῆ·τῆ·τῆ·ῶ ζῆ·τῆ·νε  
φ[·να·]μογτ· τῆ·νε

<sup>71</sup> πε·ξε·ῖ·c δε †·να·ωορ[ωρ̄ μ̄·πεε]ι·νει αγω μῆ·λα·αγ  
·να·ω·κοτ·φ [ αν̄·κ·ε·σοπ ]

<sup>72</sup> [πε]·ξε·ογ·ρ[ωμ]ε·να·φ·ξε·χο·ο·c·n̄·να·c·νηγ·ω·ι·να·εγ·  
να·π·ω·ω·ε·n̄·n̄·ζ·να·αγ·μ̄·πα·ει·ω·τ·n̄·μα·ει·πε·χα·φ·να·φ  
·ξε·ω·π·ρ·ω·με·n̄·ι·μ·πε·n̄·τα·ζ·α·α·τ·n̄·ρε·φ·π·ω·ω·ε·α·φ·κοτ·ῶ  
·α··νε·φ·μα·θη·της·πε·χα·φ·να·γ·ξε·μη·ε·ει··ω·ο·ο·π·n̄·ρε·φ·  
·π·ω·ω·ε

<sup>73</sup> πε·ξε·ῖ·c δε π·ω·ζ·c·με·n̄··να·ω·ω·φ·n̄·ε·ργ·α·της·δε·σο·β·κ  
·σο·π·c·δε·n̄·π·χο·ει·c·ω·ι·να·ε·φ·na··ne·x··ε·ργ·α·της·ε·βο·λ  
ε·π·ω·ζ·c

<sup>74</sup> πε·χα·φ·ξε·π·χο·ει·c·ογ·n̄··ζ·α·ζ·μ̄·π·κ·ω·τε·n̄·τ·χ·ω·τε  
μῆ·λα·αγ·δε·ζῆ··τ·ω·ω[τ]ε

<sup>75</sup> πε·ξε·ῖ·c·ογ·n̄·ζ·α·ζ·α·ζ·ε·ρα·τ·ογ·ζι·ρ̄·μ̄·π·ρο·α·λλα·μ̄·  
·μο·να·χο·c·νε·τ·na··β·ω·κ·ε·ζ·ογ·n̄·ε·π·μα·n̄·ω·ε·λε·ε·τ

<sup>76</sup> πε·ξε·ῖ·c·δε·τ·μῆ·τε·ρο·μ̄·π·ει·ω·τ·ε·c·τῆ·ν·των·α·γ·ρ·ω·με  
n̄··ε·ω·ω·ω·τ·εγ·n̄·τα·φ·μ̄·μαγ·n̄·ογ·φο·ρ·τι·ον·ε·α·φ·ζε·α·γ·  
·μα·ρ·γα··ρι·της·π·ε·ω·ω·τ·ε·τ·μ̄·μαγ·ογ·c·α·βε·πε·α·φ·†·πε·  
·φο·ρ·τι·ον·ε·βο·λ·α·φ·το·ογ·na·φ·μ̄·π·ι·μα·ρ·γα·ρι·της·ογ·ω·τ  
n̄·τ·ω·τῆ·ζ·ω·τ··τῆ·γῆ·τῆ··ω·ι·νε·n̄·c·α·πε·φ·ε·ζ·ο·ε·μα·φ·ω·x·n̄

have within you will kill you if you do not have it within you."

<sup>71</sup> Jesus said, "I will destroy this house, and no one will be able to rebuild it."

<sup>72</sup> A man said to him, "Tell my brothers to divide my father's possessions with me." He said to him, "O man, who has made me a divider?" He turned to his disciples and said to them, "I am not a divider, am I?"

<sup>73</sup> Jesus said this, "The harvest is great but the labourers are few. Pray to the Lord, then, to send out labourers to the harvest."

<sup>74</sup> He said this, "O Lord, there are many around the fountain, but there is nothing in the cistern."

<sup>75</sup> Jesus said, "Many are standing at the door, but those who are alone will enter the bridal chamber."

<sup>76</sup> Jesus said this, "The Kingdom of the Father is like a merchant who had a consignment of merchandise and who came across a pearl. That merchant was a shrewd one. He sold the merchandise and he bought the pearl alone for himself. You, too, seek his unfailing and never-ending

<sup>71</sup> The text of this verse is fragmentary (especially at the end): the NHLE has 'build' rather than 'rebuild' and ends the verse with an ellipsis.

<sup>72</sup> This Saying parallels Lk 12:13-14. The words 'man said', restored following the NHLE, are not present in the NHL.

<sup>73</sup> This Saying reflects Mt 9:37-38 & Lk 10:2.

<sup>74</sup> This Saying may be quoted by Origen: *Contra Celsum* 8.16, "How is it that many are around the well and no one goes into it?"

<sup>75</sup> This Saying gives encourages the few by identifying them as the solitaries (μοναχοc) who will enter the 'bridal chamber' (cf. Mt 9:15, 25:10).

<sup>76</sup> This Saying parallels Mt 13:44-46 and, in part, Lk 12:33.

εφ'μην εβολ π'μα ε'μα'ρε 'χοολες 'τρηνο ερουν ε'μαγ  
ε'ογωμ ογδε μα'ρεφ'qnt 'τακο

<sup>77</sup> πεξε'ic δε ανο'κ πε π'ογοειν παει ετ'ριξω'ογ τηρ'-  
ογ ανο'κ πε π'τηρ'q nτα' π'τηρ'q 'ει εβολ n'ρητ' αγω  
nτα' π'τηρ'q 'πωρ ωαρο'ει 'πωρ n'νογ'ωε ανο'κ†'-  
m'μαγ 'qi m' π'ωνε ε'ρραϊ αγω τετνα' 'ρε ερο'ει m'μαγ

<sup>78</sup> πεξε'ic δε ετβε'ογ ατετn'ει εβολ ε'τ'ωωε ε'ναγ  
ε'γ'καω εφ'κιμ ε[βολ] ριτm'π'τηγ αγω ε'ναγε'γ'ρωμ[ε  
ε]γn'ωτην εγ'σην ριω'ωbn[θ'ε n'νετ]n'ppωoy mn'-  
νετm' 'μεγιστανος ναει ε'n[ε]ωτην ε[τ'] 'σην ριω'ογ  
αγω σε' n[α]ω'ccoy'n' 'τ'με αν

<sup>79</sup> πεξε'ογ'cρim[ε] να'q ρm' π'μηωε δε νεειατ'c  
[n]'ορη nταρ'qi ραρο'κ αγω n'κι[b]ε ενταρ' 'canoγω'κ  
πεχα'q να[c] δε νεειατ'ογ n'νεταρ'cωτm' α'  
π'λογος m'π' ειωτ αγ'αρερ ερο'q ρn'ογ'με ογn'ρn'ρooy  
γαρ 'να'ωωπε nτετn'χο'οc δε νεειατ'c n'ορη ταει ετε  
mπ'c'ω αγω n'κιβε ναει ε'μπογ' '†'ερωτε

<sup>80</sup> πεξε'ic δε πενταρ'coγων' π'κοcμοc αγ'ρε ε'π'cωμα  
πενταρ'ρε δε ε'π'cωμα π'κοcμοc 'μπωα m'μο'q αν

<sup>81</sup> πεξε'ic δε πενταρ'p'p'm'μαo μαρεφ'p'ppo αγω  
πετ'εγn' 'τα'q n'ογ'αγναμικ μαρεφ'αρνα

treasure, out there where no moth comes near to devour and  
no worm destroys.”

<sup>77</sup> Jesus said this, “I am the light that is above all things. I  
am all: from me all came forth, and unto all extends. Split  
a piece of wood, and I am there. Lift up the stone, and  
you will find me there.”

<sup>78</sup> Jesus said this, “Why have you come out into the desert?  
To look at a reed being shaken by the wind and to see a man  
clothed in fine garments like your kings and your powerful  
men? Upon them are the fine garments, and they are unable  
to discern the truth.”

<sup>79</sup> A woman from the crowd said to him, “Blessed are the  
womb that bore you and the breasts that nourished you.” He  
said to her, “Blessed are those who have heard the word of  
the Father and have truly kept it. For there are days when  
you will say, “Blessed are the womb that has not conceived  
and the breasts that have not given milk.”

<sup>80</sup> Jesus said this, “He who has known the world has found  
the body but he who has found the body is above the world.”

<sup>81</sup> Jesus said this, “Let him who has grown rich be king, and  
let him who possesses power renounce it.”

<sup>77</sup> The 1<sup>st</sup> part of this Saying reflects Jn 8:12; the 2<sup>nd</sup> part is attached to S. 30 in *P. Oxy.*: ἔγειρον τὸν λίθον κάκει εὐρήσεις με· οχίσσον τὸ ξύλον καγῶ ἐκεῖ εἶμι. (“Lift the stone and there you will find me; split the wood and I am there.”)

<sup>78</sup> This Saying parallels Mt 11:7–8. The words ‘like your’, included here following the *NHLE*, are not present in the *NHL*.

<sup>79</sup> This Saying reflects fragments of Luke’s Gospel (Lk 1:42, 11:27–29, 23:28–29). The phrase, ‘you will say’ is in the plural form.

<sup>80</sup> This Saying repeats S. 56, with the substitution of ‘body’ (cωμα) for ‘corpse’ (πτωμα). The Greek word σωμα can mean ‘corpse’, ‘carcass’ or ‘body’, so that these may simply be translations of the same Greek text with two alternative Coptic renditions.

<sup>81</sup> This Saying seems to have no parallel in the Canonical Gospels.

82 πεχεῖτῆ δε πετρηνη { } εροει εφρηνη ετσατε αγω  
πετρουγη μημοει φουγη ντμντερο

83 πεχεῖτῆ δε νρικων σεουονη εβολ μηπρωμε αγω  
πουοειν ετνηρητου φρηη ρνηθικων μηπουοειν μη  
πειωτ φνα· σωλπ εβολ αγω τεφρικων ρηη εβολ  
ριτηπεφ ουοειν

84 πεχεῖτῆ νρουου ετετηναυ επετηεινε φαρτην·  
ραυε ροταν δε ετετηφανναυ ανετηρικων νταρ·  
φωπε ριτετηνηρη ουτε μαυμου ουτε μαυουωνη  
εβολ τετηναφι ραουηη

85 πεχεῖτῆ δε ντααδαμ φωπε εβολ ρνηνουνοσ  
νηδυναμικ μηουνοσ μημητηρμημαο αγω μηπεφφωπε  
ε[φμ]πωα μημω· τνη νεγασιοσ γαρ πε [νεφνα·  
χι]τηπε[ε] αν μηπμου

86 πεχεῖτῆ δε [νβαφωρ ουνητ]αγ νου[β]ηβ αγω ν·  
ραλατε ουνηταγ μημαγ μηπεγμαρ πωηρε δε μηπ-  
ρωμε μηταφ ννη[ο]γμα ερικε ντεφ· απε νφ· μητον  
μημ[ο]φ

82 Jesus said this, "He who is near me is near the fire, and he who is far from me is far from the Kingdom."

83 Jesus said this, "The images are manifest to man, but the light in them remains concealed in the image of the light of the Father. He will become manifest, but his image will remain concealed by his light."

84 Jesus said, "When you see your likeness, you rejoice, but when you see your images, which came into being before you, and which neither die nor become manifest, how much you will have to bear!"

85 Jesus said this, "Adam came into being from a great power and a great wealth, but he did not become worthy of you. For, had he been worthy, he would not have tasted Death."

86 Jesus said this, "The foxes have their dens and the birds have their nests, but the Son of Man has no place to lay his head and rest."

82 The meaning of this Saying remains obscure because the reference to 'fire' eludes specific definition (possibly, a tautology with 'Kingdom').

83 Images, or *icons* (ρικων is loaned from the Greek *εικον*), present the physical representation to the observer; the 'light' makes that possible, as well as making the icon visible. But this theology does not apply to the Father, who must be made visible directly, without a representation.

84 This Saying connects with the previous one because of their shared use of the word 'image' (*hikwn*) (cf. Ps 139:16, Jn 5:19).

85 The words 'he would' and 'have tasted', here following the *NHLE*, are not present in the *NHL*.

86 The words, 'foxes have', included here following the *NHLE* (& cf. Mt 8:20), are not present in the *NHL*. The phrase, πωηρε δε μηπρωμε, here translated literally as 'the son of man', is understood as a (possibly Semitic) circumlocution for 'everyone' or 'people' (many translators use 'human beings' instead). At some point, probably in the middle of the 1<sup>st</sup> Century CE and certainly fully developed by the 3<sup>rd</sup> Century, the term 'Son of Man' became an official title for Jesus (cf. Lk 9:58).



ΕΤ̄Μ̄ΜΑΥ ΤΕΝΟΥ Ε̄ΡΝΑΪ̄ Ε̄ΧΟ̄ΟΥ ΑΥΩ ΤΕΤ̄Ν̄ΩΙΝΕ ΑΝ  
Ν̄Ω̄ ΟΥ

<sup>93</sup> Μ̄ΠΡ̄† ΠΕΤ̄ΟΥΑΑΒ Ν̄Ν̄ΟΥΖΟΟΡ ΧΕΚΑΣ ΝΟῩΝΟΧ̄ΟΥ Ε̄Τ̄  
ΚΟΠΡΙΑ Μ̄ΠΡ̄ΝΟΥΧΕ Ν̄Μ̄ ΜΑΡΓΑΡΙΤΗ[Σ Ν̄]Ν̄ΕΩΔΥ ΩΙΝΑ  
ΧΕ ΝΟῩᾹΑΥ ΝΛΑ [...]Λ[...]

<sup>94</sup> [ΠΕΧ]Ε̄ῙC ΠΕΤ̄ΩΙΝΕ Φ̄ΝᾹ ΒΙΝΕ [ΑΥΩ ΠΕΤ̄ΤΩΖΜ Ε̄]  
ΖΟΥΝ ΣΕ̄ΝᾹΟΥΩΝ ΝᾹΦ

<sup>95</sup> ΕΩΩΠΕ ΟῩΝ̄ΤΗ̄Τ̄Ν̄ΖΟΜΤ { } Μ̄ΠΡ̄† Ε̄Τ̄ΜΗCΕ ΑΛΛΑ †  
[Μ̄ΜΟΥ] Μ̄ΠΕΤ[Ε] ΤΝᾹΧΙΤ̄ΟΥ ΑΝ Ν̄ΤΟΟΤ̄Φ

<sup>96</sup> Π[ΕΧ]Ε̄ῙC ΧΕ Τ̄Μ̄Ν̄ΤΕΡΟ Μ̄Π̄ΕΙΩΤ ΕC̄Τ̄Ν̄ΤΩ[Ν ᾹῩ]  
CΖΙΜΕ ΑC̄ΧΙ Ν̄ΟῩΚΟΥΕΙ Ν̄CΑΕΙΡ Α[C̄Ζ]ΟΠ̄Φ Ζ̄Ν̄ ΟῩΩΩΤΕ  
ΑC̄Ᾱ ΑῩ Ν̄Ζ̄Ν̄ΝΟ[C̄ Ν̄]Ν̄ΟΕΙΚ ΠΕΤ̄ΕῩΜ̄ΜΑΔΑΧΕ Μ̄ΜΟ̄Φ  
ΜΑ[ΡΕ]Φ CΩΤ̄Μ̄

<sup>97</sup> ΠΕΧΕ̄ῙC ΧΕ Τ̄Μ̄Ν̄ΤΕΡΟ Μ̄Π̄Ε̄ΙΩΤ Ε]C̄Τ̄Ν̄ ΤΩΝ ᾹῩCΖΙΜΕ  
ΕC̄ΦΙ ΖᾹΟῩC̄Λ̄[ΜΕΕΙ] ΕΦ̄ ΜΕΖ̄ Ν̄ΝΟΕΙΤ ΕC̄ΜΟΟΩΕ Ζ̄[ΙΟῩ]  
ΖΙΗ ΕC̄ΟΥΗΟΥ ᾹΠ̄ΜΑΔΑΧΕ Μ̄Π̄C̄Λ̄Μ[Ε]ΕΙ ΟῩΩCΠ ᾹΠ̄-  
ΝΟΕΙΤ ΟῩΟΟ Ν̄Ω̄C [Ζ̄]ῙΤΕ̄ΖΙΗ ΝΕ̄C̄CΟΟΥΝ ΑΝ ΠΕ ΝΕ̄-  
Μ̄ΠΕC̄ΕΙΜΕ Ε̄ΖΙCΕ Ν̄ΤΑΡΕC̄ΠΩΖ ΕΖΟΥΝ Ε̄ΠΕC̄ΗΕΙ ΑC̄ΚᾹΠ̄  
C̄Λ̄ΜΕΕΙ ᾹΠ̄ ΕC̄ΗΤ ΑC̄ΖΕ ΕΡΟ̄Φ ΕΦ̄ ΟῩΟΥΕΙΤ

<sup>98</sup> ΠΕΧΕ̄ῙC Τ̄Μ̄Ν̄ΤΕΡΟ Μ̄Π̄ΕΙΩΤ ΕC̄Τ̄Ν̄ΤΩΝ Ε̄ῩΡΩΜΕ  
ΕΦ̄ΟΥΩΩ Ε̄ΜΟῩΤ̄ ΟῩΡΩΜΕ Μ̄ΜΕΓΙCΤΑΝΟC ΑῩΩΩΛΜ

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

<sup>93</sup> “Do not give what is holy to dogs, lest they throw them on the dung heap. Do not throw the pearls to swine, or they might (grind) it (to bits).”

<sup>94</sup> Jesus said, “He who seeks will find, and (he who knocks) will be let in.”

<sup>95</sup> “If you have money, do not lend it at interest, but give it to one from whom you will not get it back.”

<sup>96</sup> Jesus said this, “The Kingdom of the Father is like a woman who took a little leaven, and put it in some dough, and then made it into large loaves. Let him who has two good ears hear!”

<sup>97</sup> Jesus said this, “The Kingdom of the Father is like a woman who was carrying a jar full of meal. While she was walking on a distant road, the handle of the jar broke and the meal emptied out behind her on the road. She did not realise it; she had noticed no accident. When she reached her house, she set the jar down and found it empty.”

<sup>98</sup> Jesus said, “The Kingdom of the Father is like a man who wanted to kill a powerful man. In his own house, he drew his

<sup>93</sup> A few letters prevent certain completion but enough survives to give its basic meaning: ‘grind’ & ‘to bits’ are speculative; the NHLE has ellipses.

<sup>94</sup> This Saying reflects Mt 7:7-8, Lk 11:9. The phrase, ‘he who knocks’, included here following the NHLE, is not present in the NHL.

<sup>95</sup> This Saying echoes Lk 6:34. The { } indicates a point in the bound codex where there is a single sheet, blank on both sides.

<sup>96</sup> This Saying parallels Mt 13:33.

<sup>97</sup> This Saying has several ‘close analogues’ in the Synoptic Gospels (cf. Mt 25:1-10).

<sup>98</sup> This Saying seems to have no parallel in the Canonical Gospels.

ἄνθρωπος ἔχων ἐπίμαχον ἄσπερον ἄνθρωπον ἔκαστος  
ἐφ' ἑαυτοῦ καὶ τὸν ἄσπερον ἐξοῦν τότε ἀσπερον  
ἄνθρωπον ἐκίστενον

<sup>99</sup> πῆρξεν ἄνθρωπος ἄσπερον καὶ ἔκαστος ἄνθρωπος ἔκαστος  
ἐφ' ἑαυτοῦ καὶ τὸν ἄσπερον ἐξοῦν τότε ἀσπερον  
ἄνθρωπον ἐκίστενον

<sup>100</sup> ἀνθρώποις ἐπέδειξεν ἄσπερον καὶ ἔκαστος ἄνθρωπος  
ἐφ' ἑαυτοῦ καὶ τὸν ἄσπερον ἐξοῦν τότε ἀσπερον  
ἄνθρωπον ἐκίστενον

<sup>101</sup> περὶ αὐτοῦ ἐπείκει [ὡς] ἄνθρωπος ἄσπερον ἄνθρωπος  
ἐφ' ἑαυτοῦ καὶ τὸν ἄσπερον ἐξοῦν τότε ἀσπερον  
ἄνθρωπον ἐκίστενον

<sup>102</sup> πῆρξεν [καὶ] ἄσπερον ἄνθρωπος ἄσπερον καὶ ἐφ' ἑαυτοῦ  
ἐφ' ἑαυτοῦ καὶ τὸν ἄσπερον ἐξοῦν τότε ἀσπερον  
ἄνθρωπον ἐκίστενον

<sup>103</sup> πῆρξεν καὶ ἄσπερον ἄνθρωπος ἐφ' ἑαυτοῦ καὶ τὸν ἄσπερον  
ἐξοῦν τότε ἀσπερον ἄνθρωπον ἐκίστενον

sword and thrust it into the wall, in order to discover whether his hand could carry through. Then he killed the powerful man.”

<sup>99</sup> The disciples said this to him, “Your brothers and your mother are standing outside.” He said to them, “Those here who do the will of my Father are my brothers and my mother. It is they who will enter the Kingdom of my Father.”

<sup>100</sup> They showed Jesus a gold coin and said to him, “Caesar’s men demand taxes from us.” He said to them, “Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine.”

<sup>101</sup> Whoever does not hate his father and his mother as I do cannot become a disciple to me. And whoever does not love his father and his mother as I do cannot become a disciple to me. For, my mother gave me falsehood but my true mother gave me life.”

<sup>102</sup> Jesus said, “Woe to the Pharisees, for they are like a dog sleeping in the cattle manger: neither does he eat nor let the oxen eat.”

<sup>103</sup> Jesus said this, “Fortunate is the man who knows just where the brigands will enter, so that he may get up, muster

<sup>99</sup> This Saying loosely reflects Mk 3:31–35.

<sup>100</sup> The majority of this Saying has parallels in the Synoptic Gospels (Mk 12:13–17, Mt 22:15–22, Lk 20:20–26).

<sup>101</sup> The 2 occurrences of ‘father’, following the NHLE, are not in the NHL. ‘Gave me falsehood’ is a speculative addition; the NHLE has just an ellipsis.

<sup>102</sup> This Saying, which invokes one of Aesop’s fables, likens the Pharisees to a ‘dog sleeping in the cattle manger’.

<sup>103</sup> This Saying reflects Lk 12:39. For ‘muster his domain ... from the beginning’, the NHLE has ‘collect their imperial resources and be prepared’.

ΝΑ·ΤΩΟΥΝ Ν̄·CΩΟΥΖ Ν̄·ΤΕΥ· Μ̄ΝΤΕ[ΡΟ] ΑΥΩ Ν̄·ΜΟΥΡ Μ̄·  
ΜΟΥ·C ΕΔ̄Ν·ΤΕΥ· †ΠΕ Ζ[Α]·Τ·ΕΖΗ ΕΜΠΑΤΟΥ·ΕΙ ΕΖΟΥΝ

<sup>104</sup> ΠΕΧΑ·Υ Ν̄[ΙC] ΔΕ· ΑΜΟΥ Ν̄ΤΝ̄·ΩΛΗΛ Μ̄·ΠΟΥ ΑΥΩ  
Ν̄ΤΝ̄·Ρ̄·ΝΗCΤΕΥΕ ΠΕΧΕ·ΙC ΔΕ ΟΥ ΓΑΡ ΠΕ Π·ΝΟΒΕ Ν̄ΤΑΕΙ·Α·ΑΥ  
Η Ν̄ΤΑΥ·ΧΡΟ ΕΡΟ·ΕΙ Ζ̄Ν̄·ΟΥ ΑΛΛΑ ΖΟΤΑΝ ΕΡΩΑΝ·  
Π·ΝΥΜΦΙΟΣ·ΕΙ ΕΒΟΛ Ζ̄Μ̄·Π·ΝΥΜΦΩΝ ΤΟΤΕ ΜΑΡΟΥ·ΝΗ CΤΕΥΕ  
ΑΥΩ ΜΑΡΟΥ·ΩΛΗΛ

<sup>105</sup> ΠΕΧΕ·ΙC ΔΕ ΠΕΤ·ΝΑ·CΟΥΩΝ·Π·ΕΙΩΤ Μ̄·Τ·ΜΑΔΥ  
CΕ·ΝΑ·ΜΟΥΤΕ ΕΡΟ·C ΔΕ Π·ΩΗΡΕ Μ̄·ΠΟΡΝΗ

<sup>106</sup> ΠΕΧΕ·ΙC ΔΕ ΖΟΤΑΝ ΕΤΕΤ̄Ν̄·ΩΑ·Ρ̄·Π·CΝΑΥ ΟΥΑ ΤΕΤΝΑ·  
ΩΩΠΕ Ν̄·ΩΗΡΕ Μ̄·Π·ΡΩΜΕ ΑΥΩ ΕΤΕΤ̄Ν̄·ΩΑΝ· †ΧΟ·ΟC ΔΕ  
Π·ΤΟΥC·ΠΩΩΝΕ ΕΒΟΛ C·ΝΑ· †ΠΩΩΝΕ

<sup>107</sup> ΠΕΧΕ·ΙC ΔΕ Τ·Μ̄ΝΤΕΡΟ ΕC·Τ̄Ν̄ΤΩΝ Ε·Υ·ΡΩΜΕ Ν̄·ΩΩC  
ΕῩΝ̄·ΤΑ·C Μ̄·ΜΑΥ Ν̄·ΩΕ Ν̄· †ΕCΟΥC Α·ΟΥΑ Ν̄·ΖΗΤ·ΟΥC·CΩΡΜ  
Ε·Π·ΝΟC ΠΕ ΑΥ·ΚΩ Μ̄·ΠCΤΕ·ΨΙΤ ΑΥ·ΩΙΝΕ Ν̄CΑ·ΠΙ·ΟΥΑ  
ΩΑΝΤΕΥ·ΖΕ ΕΡΟ·C Ν̄ΤΑΡΕΥ·ΖΙCΕ ΠΕΧΑ·C Μ̄·Π·ΕCΟΥC ΔΕ  
†·ΟΥC·C ΠΑΡΑ·ΠCΤΕ·ΨΙΤ

<sup>108</sup> ΠΕΧΕ·ΙC ΔΕ ΠΕΤΑ·CΩ ΕΒΟΛ Ζ̄Ν̄·ΤΑ·ΤΑΠΡΟ C·ΝΑ· ΩΩΠΕ  
Ν̄·ΤΑ·ΖΕ ΑΝΟ·Κ ΖΩ· †·ΝΑ·ΩΩΠΕ Ε·ΝΤΟ·C ΠΕ ΑΥΩ ΝΕΘΗΠ  
·ΝΑ·ΟΥΩΝΖ ΕΡΟ·C

his domain and arm himself (to his loins from the beginning)  
before they come in.”

<sup>104</sup> They said this to Jesus, “Come, let us pray today and let us fast.” Jesus said this, “What is the sin that I have committed, or wherein have I been defeated? But, when the bridegroom leaves the bridal chamber, then let them fast and pray.”

<sup>105</sup> Jesus said this, “He who knows the father and the mother will be called the son of a whore.”

<sup>106</sup> Jesus said this, “When you make the two one, you will become the sons of man, and when you say, “Mountain, move away,” it will move away.”

<sup>107</sup> Jesus said this, “The Kingdom is like a shepherd who has a hundred sheep. One of them, the largest, went astray. He left ninety-nine and looked for that one until he found it. When he had gone to such trouble, he said to the sheep, “I care for you more than the ninety-nine.””

<sup>108</sup> Jesus said this, “He who will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will be revealed to him.”

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<sup>104</sup> This Saying closely resembles Mk 2:19–20.

<sup>105</sup> This Saying possibly has the same message as Lk 14:26. In place of ‘son of a whore’, Mattison has ‘bastard’.

<sup>106</sup> Compare the language of this Saying with Dn 7:13–14.

<sup>107</sup> This Saying parallels Lk 15:3–6.

<sup>108</sup> To an extent, this Saying reflects Jn 4:7–15 (& cf. Jn 7:37).

109 ΠΕΧΕΪΤΣ ΔΕ Τ·ΜΝΤΕΡΟ ΕΣ·ΤΝΤΩΝ Ε·Υ·ΡΩΜΕ ΕΥΝ·ΤΑ·Υ  
[Μ]ΜΑΥ ΖΝ·ΤΕΥ· ·CΩΩΕ Ν·ΝΟΥ· ·ΕΖΟ ΕΥ·ΖΗ[Π Ε]Υ·Ο Ν·ΑΤ·  
CΟΟΥΝ ΕΡΟ·Υ ΑΥΩ Μ[ΜΝΝCΑ·Τ]ΡΕΥ·ΜΟΥ ΑΥ·ΚΑΑ·Υ Μ·ΠΕΥ·  
[·ΩΗΡΕ ΝΕ·]ΠΩΗΡΕ ·CΟΟΥΝ ΑΝ ΑΥ·ΥΙ· ·Τ·CΩΩΕ ΕΤ·Μ·ΜΑΥ  
ΑΥ·ΤΑΑ·C [ΕΒΟ]Λ ΑΥΩ ΠΕ[Ν]ΤΑΖ·ΤΟΟΥ·C ΑΥ·ΕΙ ΕΥ·CΚΑΕΙ  
Α[Υ· Ζ]Ε Α·Π·ΕΖΟ ΑΥ· ·ΑΡΧΕΙ Ν·†·ΖΟΜΤ Ε·Τ·ΜΗCΕ Ν[·ΝΕ]Τ·Υ·  
ΟΥΟΥ·ΟΥ

110 ΠΕΧΕΪΤΣ ΔΕ ΠΕΝΤΑΖ· CΙΝΕ [Μ·]Π·ΚΟCΜΟC ΝΥ·Ρ·ΡΜ·ΜΑΟ  
ΜΑΡΕΥ· ·ΑΡΝΑ Μ·Π·ΚΟCΜΟC

111 ΠΕΧΕΪΤΣ ΔΕ Μ·ΠΗΥΕ ·ΝΑ·CΩΛ ΑΥΩ Π·ΚΑΖ Μ·ΠΕΤΝ·ΜΤΟ  
ΕΒΟΛ ΑΥΩ ΠΕΤ·ΟΝΖ ΕΒΟΛ ΖΝ· ·ΠΕΤ·ΟΝΖ Υ·ΝΑ·ΝΑΥ ΑΝ Ε·ΜΟΥ  
ΟΥΧ·ΖΟΤΙ Ε·ΙC· ΧΩ Μ·ΜΟ·C ΔΕ ΠΕΤΑ·ΖΕ ΕΡΟ·Υ ΟΥΑΑ·Υ  
Π·ΚΟCΜΟC Μ·ΠΩΑ Μ·ΜΟ·Υ ΑΝ

112 ΠΕΧΕΪΤΣ ΔΕ ΟΥΟΕΙ Ν·Τ·CΑΡΖ ΤΑΕΙ ΕΤ·ΟΥΕ Ν·Τ·ΨΥΧΗ  
ΟΥΟΕΙ Ν·Τ·ΨΥΧΗ ΤΑΕΙ ΕΤ·ΟΥΕ Ν·Τ·CΑΡΖ

113 ΠΕΧΑ·Υ ΝΑ·Υ ΝCΙ·ΝΕΥ·ΜΑΘΗΤΗC ΔΕ Τ·ΜΝΤΕΡΟ  
ΕC·ΝΝΗΥ Ν·ΑΩ Ν·ΖΟΥΥ ΕC·ΝΝΗΥ ΑΝ ΖΝ·ΟΥ· ·CΩΩΤ ΕΒΟΛ  
ΕΥ·ΝΑ· ΧΟ·ΟC ΑΝ ΔΕ ΕΙC·ΖΗΗΤΕ Μ·ΠΙ·CΑ Η ΕΙC·ΖΗΗΤΕ ΤΗ  
ΑΛΛΑ Τ· ΜΝΤΕΡΟ Μ·Π·ΕΙΩΤ ΕC·ΠΟΥΩ ΕΒΟΛ ΖΙΧ·Μ·Π·ΚΑΖ  
ΑΥΩ Ρ·ΡΩΜΕ ·ΝΑΥ ΑΝ ΕΡΟ·C

109 Jesus said, "The [Father's] Kingdom is like the man who had a treasure hidden in his field but did not know about it. After he died, he left it to his son. The son did not know either (about the treasure). He inherited the field and sold it. The one who bought it went ploughing and discovered the treasure. He began to lend money at interest to anyone he wished."

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

111 Jesus said this, "The heavens and the earth will be rolled up in your presence, and the one who lives from the living will not see death." Because did not Jesus say this, "Whoever finds himself is superior to the world?"

112 Jesus said, "Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh."

113 His disciples said this to him, "When will the Kingdom come?" "It will not come by waiting for it; it will not be a matter of saying, "here it is," or, "there it is." Rather, the Kingdom of the Father is spread out upon the earth, and men do not see it."

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109 This Saying elaborates Mt 13:44. The word 'Father's' (in brackets) is included from the Scholar's Translation, which includes many other words in this verse in such brackets.

110 This Saying reiterates S. 81; similarly, it has no parallel in the Canonical Gospels.

111 The first part of this Saying reflects Lk 21:33 (& cf. Rv 6:14).

112 This Saying condemns the problematic relationship of flesh on soul and soul on flesh.

113 Apart from the addressees (therein, the Pharisees), this Saying parallels Lk 17:20-21.

114 ΠΕΧΕ·ΣΙΜΩΝ·ΠΕΤΡΟΣ ΝΑ·Υ ΧΕ ΜΑΡΕ·ΜΑΡΙΣΑΜ ·ΕΙ ΕΒΟΛ  
Ν̄· ΖΗΤ·Ν̄ ΧΕ Ν̄·ΣΡΙΟΜΕ ·ΜΠΩΔ ΑΝ Μ̄·Π·ΩΝΖ ΠΕΧΕ·ΙΣ ΧΕ ΕΙΣ·  
ΖΗΗΤΕ ΔΑΝΟ·Κ †·ΝΑ·ΣΩΚ Μ̄·ΜΟ·Σ ΧΕΚΑΔΣ Ε·ΕΙ·ΝΑ·Α·Σ Ν̄·  
ΖΟΟΥΤ ΩΙΝΑ [ε]·ΝΑ·ΩΩΠΕ ΖΩ·ΩΣ Ν̄·ΟΥ·ΠΝΑ ΕΦ·ΟΝΖ ΕΦ·  
ΕΙΝΕ Μ̄· ΜΩ·ΤΝ̄ Ν̄·ΖΟΟΥΤ ΧΕ ΣΡΙΜΕ ·ΝΙΜ ΕΣ·ΝΑ·Α·Σ Ν̄·ΖΟΟΥΤ  
Σ·ΝΑ·ΒΩΚ ΕΖΟΥΝ Ε·Τ·ΜΝ̄ΤΕΡΟ· ·Ν·Μ̄·ΠΗΓΕ

Π·ΕΥΑΓΓΕΛΙΟΝ Π·ΚΑΤΑ·ΘΩΜΑΣ

114 Simon Peter said this to them, "Let Mary leave us, for women are not worthy of (the) Life." Jesus said this, "Behold, I myself shall lead her in order that I might make her male, so that she too may become a living spirit resembling you males. For, every woman who will make herself male will go into the Kingdom of Heaven."

† The Gospel According to Thomas.

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<sup>114</sup> The presence of Peter here has often been interpreted as symbolic of the emerging Catholic Church but such a symbolic reading need not provide the starting point.

† This Title, customarily placed at the end of such tractates, contrasts with the Prologue, which describes the genre of the work as 'secret sayings'.