

RESEARCH EDITION

THE SAYINGS OF JESUS

The complete corpus from the Gospel sources

VOLUME III

THE GOSPEL OF THOMAS



BOOK 3 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Kouly

The Thirteenth Disciple Project

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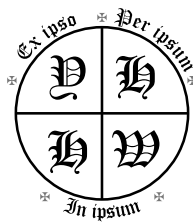
THE GOSPEL OF THOMAS

Coptic text · literal English layer · controlled translation · smooth English translation · Greek fragments and textual notes

Corpus compilation, structure and editing
Priest Sergey Kouly

THE THIRTEENTH DISCIPLE PROJECT
BOOK 3 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked 'this volume'.

- 1. The Sayings of Jesus, Volume I: Matthew and Mark** — Jesus' sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.
- 2. The Sayings of Jesus, Volume II: Luke and John** — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.
- 3. The Sayings of Jesus, Volume III: The Gospel of Thomas (this volume)** — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.
- 4. The Gospel According to Matthew: Text · Word · Meaning** — The complete Gospel, chapters 1-28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.
- 5. The Gospel According to Mark: Text · Word · Meaning** — The complete Gospel, chapters 1-16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.
- 6. The Gospel According to Luke: Text · Word · Meaning** — The complete Gospel, chapters 1-24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.
- 7. The Gospel According to John: Text · Word · Meaning** — The complete Gospel, chapters 1-21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53-8:11.
- 8. The Acts of the Apostles: Text · Word · Meaning** — The complete book, chapters 1-28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

Understanding the comparisons

A parallel is a passage that can be compared in wording, image or theme. The note explains the kind of resemblance.

A close relationship means a recognizable shared expression, image or parable. The authors may use different wording; the translation preserves the features of each text.

A composite relationship compares several individual motifs. Different parts of one Thomas saying may correspond to different Gospel passages.

A thematic relationship means a shared topic. This alone does not identify the passages as the same saying. A scene-level relationship compares narrative episodes; individual speeches need not match.

MT = Matthew, MK = Mark, LK = Luke, JN = John, TH = Thomas, RC = words of the risen Christ outside the four Gospels. The number is a collection entry number, not a chapter or verse. SR identifies a comparison group; H identifies an episode in the parallel index.

Resemblance alone does not prove literary dependence. An unlisted parallel describes this comparison, not every possible line of research.

The Gospel of Thomas

Prologue and logia 1–114

Prologue and one hundred fourteen logia · Coptic source · Three English layers

The complete adopted Gospel of Thomas brings together hidden sayings, self-knowledge, discipleship, the kingdom, light, poverty, family, life and death. Difficult images and differences between witnesses remain visible in the translations and notes.

Each saying is presented with its Coptic source, word-order glosses, a close translation, a fluent reading and notes. Related canonical passages are reproduced for comparison.

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Reading this collection

COPTIC SOURCE LAYERS

The diplomatic line preserves the adopted spelling and editorial signs; the normalized line presents the corresponding reading forms. The two are kept distinct.

WORD-ORDER INTERLINEAR

English glosses follow the exact normalized Coptic groups. A group can contain several grammatical elements; it is not a morphological word count. Standalone punctuation groups are marked. PDF pairs the groups and glosses; the editable document gives the source and ordered gloss sequence.

CLOSE AND FLUENT ENGLISH

Close English keeps significant forms, repetitions and ambiguities visible. Fluent English uses contemporary American English. The notes explain consequential choices without resolving unexplained imagery by inserting an allegory.

GREEK WITNESSES

The fragments of P.Oxy. IV 654, P.Oxy. I 1 and P.Oxy. IV 655 remain beside their corresponding passages. Full lines can overlap at section boundaries. Legends distinguish supplied and uncertain text. Many words in P.Oxy. IV 655 are restored; its catalogue association with Thomas 24 (?) is tentative. Greek variants are not substituted for the Coptic.

CANONICAL COMPARISONS

The comparison passages use the English translations in this series. Similar imagery is distinguished from close wording. SR identifies a comparative cluster; passage identifiers refer to the canonical texts. These links do not establish a direction of literary dependence.

NAVIGATION AND SCOPE

The contents link to the prologue and all one hundred fourteen sayings. References and witness excerpts accompany their respective passages. The prologue is not an extra logion.

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TH-PROLOGUE / Thomas prologue

The hidden sayings

DIPLOMATIC COPTIC

ⲛⲁⲓ ⲛⲉ ⲛⲱⲁⲭⲉ ⲉⲩⲏⲡⲓ ⲉⲛⲧⲁⲓⲥ ⲉⲧⲟⲛⲉ ⲭⲟⲟⲩ ⲁⲓⲱ ⲁⲓⲥⲉⲗⲁⲓⲥⲟⲩ ⲛⲉⲓⲁⲓⲁⲩⲙⲟⲥ ⲓⲟⲩⲁⲁⲥ ⲉⲱⲙⲁⲥ

NORMALIZED COPTIC

ⲛⲁⲓ ⲛⲉ ⲛⲱⲁⲭⲉ ⲉⲩⲉⲩⲏⲡⲓ ⲉⲛⲧⲁⲓⲏⲥⲟⲩⲥ ⲉⲧⲟⲛⲉ ⲭⲟⲟⲩ ⲁⲓⲱ ⲁⲓⲥⲉⲗⲁⲓⲥⲟⲩ ⲛⲉⲓⲁⲓⲁⲩⲙⲟⲥ ⲓⲟⲩⲁⲁⲥ ⲉⲱⲙⲁⲥ

WORD-ORDER INTERLINEAR

ⲛⲁⲓ	ⲛⲉ	ⲛⲱⲁⲭⲉ	ⲉⲩⲉⲩⲏⲡⲓ	ⲉⲛⲧⲁⲓⲏⲥⲟⲩⲥ	ⲉⲧⲟⲛⲉ	ⲭⲟⲟⲩ	ⲁⲓⲱ	ⲁⲓⲥⲉⲗⲁⲓⲥⲟⲩ
these	are	the words	that are hidden	which Jesus	who is living	spoke them	and	he wrote them

ⲛⲉⲓⲁⲓⲁⲩⲙⲟⲥ	ⲓⲟⲩⲁⲁⲥ	ⲉⲱⲙⲁⲥ
[subject] Didymus	Judas	Thomas

CLOSE ENGLISH

These are the hidden words that the living Jesus spoke, and Didymus Judas Thomas wrote them down.

FLUENT ENGLISH

These are the hidden sayings spoken by the living Jesus and written down by Didymus Judas Thomas.

NOTES

The opening identifies the sayings and names the person credited with writing them down. This is the text's attribution, not independent proof of authorship.

Hidden gives the sense of the Coptic description; secret is also possible. The living Jesus retains the explicit life-language. The prologue is not counted among the 114 logia.

TH-002 / Thomas 2

Seeking, disturbance and wonder

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲙⲏⲧⲣⲉⲓⲗⲟ ⲛⲟⲓⲡⲉⲧⲱⲓⲛⲉ ⲉⲓⲱⲓⲛⲉ ⲱⲁⲛⲧⲉⲓⲱⲓⲛⲉ ⲁⲓⲱ ⲓⲟⲧⲁⲛⲓ ⲉⲓⲱⲁⲛⲟⲓⲛⲉ ⲕⲛⲁⲱⲧⲣⲧⲣ̅ ⲁⲓⲱ
 ⲉⲓⲱⲁⲛⲱⲧⲟⲣⲧⲣ̅ ⲕⲛⲁⲣⲱⲡⲏⲣⲉ ⲁⲓⲱ ⲕⲛⲁⲣⲣⲱ ⲉⲭⲙⲡⲧⲏⲣⲓ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲓⲥ ⲙⲡⲧⲣⲉⲓⲗⲟ ⲛⲟⲓⲡⲉⲧⲱⲓⲛⲉ ⲉⲓⲱⲓⲛⲉ ⲱⲁⲛⲧⲉⲓⲱⲓⲛⲉ ⲁⲓⲱ ⲓⲟⲧⲁⲛ ⲉⲓⲱⲁⲛⲟⲓⲛⲉ ⲕⲛⲁⲱⲧⲟⲣⲧⲣ̅ ⲁⲓⲱ
 ⲉⲓⲱⲁⲛⲱⲧⲟⲣⲧⲣ̅ ⲕⲛⲁⲣⲱⲡⲏⲣⲉ ⲁⲓⲱ ⲕⲛⲁⲣⲣⲱ ⲉⲭⲙⲡⲧⲏⲣⲓ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲓⲥ	ⲙⲡⲧⲣⲉⲓⲗⲟ	ⲛⲟⲓⲡⲉⲧⲱⲓⲛⲉ	ⲉⲓⲱⲓⲛⲉ	ⲱⲁⲛⲧⲉⲓⲱⲓⲛⲉ	ⲁⲓⲱ	ⲓⲟⲧⲁⲛ
Jesus said	let him not stop	[subject] the one seeking	while seeking	until he finds	and	when
ⲉⲓⲱⲁⲛⲟⲓⲛⲉ	ⲕⲛⲁⲱⲧⲟⲣⲧⲣ̅	ⲁⲓⲱ	ⲉⲓⲱⲁⲛⲱⲧⲟⲣⲧⲣ̅	ⲕⲛⲁⲣⲱⲡⲏⲣⲉ	ⲁⲓⲱ	ⲕⲛⲁⲣⲣⲱ
he finds	he will be disturbed	and	when he is disturbed	he will marvel	and	he will reign
ⲉⲭⲙⲡⲧⲏⲣⲓ						
over all						

CLOSE ENGLISH

Jesus said, “Let the one who seeks not stop seeking until he finds. And when he finds, he will be disturbed; and when he is disturbed, he will marvel, and he will reign over all.”

FLUENT ENGLISH

Jesus said, “Whoever seeks must keep searching until they find. When they find, they will be troubled; when they are troubled, they will be amazed and reign over everything.”

NOTES

The successive stages remain distinct: seeking, finding, disturbance, wonder and reigning. Fluent uses singular they for the general seeker; close preserves the source’s singular masculine reference.

The Coptic verb for being troubled is different from the following verb for marveling. Over all renders the final expression without assigning it a developed cosmological system.

P.Oxy. IV 654 has a different ending: after reigning, the partly restored Greek verb speaks of resting. That ending is not inserted into the Coptic translation.

CANONICAL COMPARISON

Comparing the passages (SR-0027). Possible link through a shared theme: Matt. 7:7-8 and Luke 11:9-10; comparison no. 27. Seeking and finding are shared. Thomas’s subsequent sequence is absent from those canonical sayings; the resemblance does not prove direct dependence.

Matt. 7:7

Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.

Matt. 7:8

For everyone who asks receives, everyone who seeks finds, and for the one who knocks, the door will be opened.

Luke 11:9

“And I tell you: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.”

Luke 11:10

“For everyone who asks receives, everyone who seeks finds, and for the one who knocks, the door will be opened.”

TH-003 / Thomas 3

The kingdom and knowing yourselves

DIPLOMATIC COPTIC

πεχ̅ε̅ι̅ς̅ χ̅ε̅ε̅γ̅ω̅α̅λ̅χ̅ο̅ο̅ς̅ ν̅η̅τ̅η̅ ν̅ο̅ι̅ν̅ε̅τ̅ς̅ω̅κ̅ ρ̅η̅τ̅τ̅η̅γ̅τ̅η̅ χ̅ε̅ε̅ι̅ς̅ρ̅η̅η̅τ̅ε̅ ε̅τ̅μ̅η̅τ̅ε̅ρ̅ο̅ ρ̅η̅τ̅π̅ε̅ ε̅ε̅ι̅ε̅ ν̅ρ̅α̅λ̅η̅τ̅' ν̅α̅
 ρ̅ω̅ρ̅ο̅π̅ ε̅ρ̅ω̅τ̅η̅ ν̅τ̅ε̅τ̅π̅ε̅ ε̅γ̅ω̅α̅ν̅χ̅ο̅ο̅ς̅ ν̅η̅τ̅η̅ χ̅ε̅ς̅ρ̅η̅θ̅α̅λ̅α̅ς̅ς̅α̅ ε̅ε̅ι̅ε̅ ν̅τ̅β̅τ̅' ν̅α̅ ρ̅ω̅ρ̅ο̅π̅ ε̅ρ̅ω̅τ̅η̅ α̅λ̅λ̅α̅
 τ̅μ̅η̅τ̅ε̅ρ̅ο̅ σ̅μ̅π̅ε̅τ̅η̅ρ̅ο̅γ̅η̅' α̅γ̅ω̅ σ̅μ̅π̅ε̅τ̅η̅β̅α̅λ̅ ρ̅ο̅τ̅α̅ν̅ ε̅τ̅ε̅τ̅η̅ω̅α̅ν̅σ̅ο̅γ̅ω̅ν̅τ̅η̅γ̅τ̅η̅ τ̅ο̅τ̅ε̅ σ̅ε̅ν̅α̅σ̅ο̅γ̅ω̅τ̅η̅ν̅ε̅ α̅γ̅ω̅
 τ̅ε̅τ̅η̅ν̅α̅ε̅ι̅μ̅ε̅ χ̅ε̅ν̅τ̅ω̅τ̅η̅ π̅ε̅ ν̅ω̅η̅ρ̅ε̅ μ̅π̅ε̅ι̅ω̅τ̅ ε̅τ̅ο̅ν̅ρ̅ ε̅ω̅ω̅π̅ε̅ Δ̅ε̅ τ̅ε̅τ̅η̅ν̅α̅σ̅ο̅γ̅ω̅ν̅τ̅η̅γ̅τ̅η̅ α̅ν̅ ε̅ε̅ι̅ε̅ τ̅ε̅τ̅η̅ω̅ρ̅ο̅π̅
 ρ̅η̅ο̅γ̅μ̅η̅τ̅ρ̅η̅κ̅ε̅ α̅γ̅ω̅ ν̅τ̅ω̅τ̅η̅ π̅ε̅ τ̅μ̅η̅τ̅ρ̅η̅κ̅ε̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅η̅ς̅ο̅γ̅ς̅ χ̅ε̅ε̅γ̅ω̅α̅ν̅χ̅ο̅ο̅ς̅ ν̅η̅τ̅η̅ ν̅ο̅ι̅ν̅ε̅τ̅ς̅ω̅κ̅ ρ̅η̅τ̅τ̅η̅γ̅τ̅η̅ χ̅ε̅ε̅ι̅ς̅ρ̅η̅η̅τ̅ε̅ ε̅τ̅μ̅η̅τ̅ρ̅ο̅ ρ̅η̅τ̅π̅ε̅ ε̅ι̅ε̅ ν̅ρ̅α̅λ̅η̅τ̅ ν̅α̅
 ρ̅ω̅ρ̅ο̅π̅ ε̅ρ̅ω̅τ̅η̅ ν̅τ̅ε̅τ̅π̅ε̅ ε̅γ̅ω̅α̅ν̅χ̅ο̅ο̅ς̅ ν̅η̅τ̅η̅ χ̅ε̅ς̅ρ̅η̅τ̅ρ̅α̅λ̅α̅ς̅ς̅α̅ ε̅ι̅ε̅ ν̅τ̅β̅τ̅ ν̅α̅ ρ̅ω̅ρ̅ο̅π̅ ε̅ρ̅ω̅τ̅η̅ α̅λ̅λ̅α̅ τ̅μ̅η̅τ̅ρ̅ο̅
 σ̅μ̅π̅ε̅τ̅η̅ρ̅ο̅γ̅η̅ α̅γ̅ω̅ σ̅μ̅π̅ε̅τ̅η̅β̅ο̅λ̅ ρ̅ο̅τ̅α̅ν̅ ε̅τ̅ε̅τ̅η̅ω̅α̅ν̅σ̅ο̅γ̅ω̅ν̅τ̅η̅γ̅τ̅η̅ τ̅ο̅τ̅ε̅ σ̅ε̅ν̅α̅σ̅ο̅γ̅ω̅ν̅τ̅η̅ν̅ε̅ α̅γ̅ω̅
 τ̅ε̅τ̅η̅ν̅α̅ε̅ι̅μ̅ε̅ χ̅ε̅ν̅τ̅ω̅τ̅η̅ π̅ε̅ ν̅ω̅η̅ρ̅ε̅ ν̅π̅ε̅ι̅ω̅τ̅ ε̅τ̅ο̅ν̅ρ̅ ε̅ω̅ω̅π̅ε̅ Δ̅ε̅ τ̅ε̅τ̅η̅ν̅α̅σ̅ο̅γ̅ω̅ν̅τ̅η̅γ̅τ̅η̅ α̅ν̅ ε̅ι̅ε̅ τ̅ε̅τ̅η̅ω̅ρ̅ο̅π̅
 ρ̅η̅ο̅γ̅μ̅η̅τ̅ρ̅η̅κ̅ε̅ α̅γ̅ω̅ ν̅τ̅ω̅τ̅η̅ π̅ε̅ τ̅μ̅η̅τ̅ρ̅η̅κ̅ε̅

WORD-ORDER INTERLINEAR

πεχ̅ε̅ι̅η̅ς̅ο̅γ̅ς̅	χ̅ε̅ε̅γ̅ω̅α̅ν̅χ̅ο̅ο̅ς̅	ν̅η̅τ̅η̅	ν̅ο̅ι̅ν̅ε̅τ̅ς̅ω̅κ̅	ρ̅η̅τ̅τ̅η̅γ̅τ̅η̅	χ̅ε̅ε̅ι̅ς̅ρ̅η̅η̅τ̅ε̅			
Jesus said	that if they say	to you	[subject] those who lead	you onward	saying look			
ε̅τ̅μ̅η̅τ̅ρ̅ο̅	ρ̅η̅τ̅π̅ε̅	ε̅ε̅ι̅ε̅	ν̅ρ̅α̅λ̅η̅τ̅	ν̅α̅	ρ̅ω̅ρ̅ο̅π̅	ε̅ρ̅ω̅τ̅η̅	ν̅τ̅ε̅τ̅π̅ε̅	ε̅γ̅ω̅α̅ν̅χ̅ο̅ο̅ς̅
[at] the kingdom	in the sky	then	the birds	will	go ahead	of you	of the sky	if they say
ν̅η̅τ̅η̅	χ̅ε̅ς̅ρ̅η̅τ̅ρ̅α̅λ̅α̅ς̅ς̅α̅	ε̅ε̅ι̅ε̅	ν̅τ̅β̅τ̅	ν̅α̅	ρ̅ω̅ρ̅ο̅π̅	ε̅ρ̅ω̅τ̅η̅	α̅λ̅λ̅α̅	τ̅μ̅η̅τ̅ρ̅ο̅
to you	that it is in the sea	then	the fish	will	go ahead	of you	but	the kingdom
σ̅μ̅π̅ε̅τ̅η̅ρ̅ο̅γ̅η̅	α̅γ̅ω̅	σ̅μ̅π̅ε̅τ̅η̅β̅ο̅λ̅	ρ̅ο̅τ̅α̅ν̅	ε̅τ̅ε̅τ̅η̅ω̅α̅ν̅σ̅ο̅γ̅ω̅ν̅τ̅η̅γ̅τ̅η̅	τ̅ο̅τ̅ε̅			
it is within you	and	it is outside you	when	you know yourselves	then			
σ̅ε̅ν̅α̅σ̅ο̅γ̅ω̅ν̅τ̅η̅ν̅ε̅	α̅γ̅ω̅	τ̅ε̅τ̅η̅ν̅α̅ε̅ι̅μ̅ε̅	χ̅ε̅ν̅τ̅ω̅τ̅η̅	π̅ε̅	ν̅ω̅η̅ρ̅ε̅	ν̅π̅ε̅ι̅ω̅τ̅	ε̅τ̅ο̅ν̅ρ̅	
they will know you	and	you will understand	that you	are	the children	of the Father	who is living	
ε̅ω̅ω̅π̅ε̅	Δ̅ε̅	τ̅ε̅τ̅η̅ν̅α̅σ̅ο̅γ̅ω̅ν̅τ̅η̅γ̅τ̅η̅	α̅ν̅	ε̅ε̅ι̅ε̅	τ̅ε̅τ̅η̅ω̅ρ̅ο̅π̅	ρ̅η̅ο̅γ̅μ̅η̅τ̅ρ̅η̅κ̅ε̅	α̅γ̅ω̅	
if	however	you will know yourselves	not	then	you are	in poverty	and	
ν̅τ̅ω̅τ̅η̅	π̅ε̅	τ̅μ̅η̅τ̅ρ̅η̅κ̅ε̅						
you	are	the poverty						

CLOSE ENGLISH

Jesus said, "If those who lead you say to you, 'Look, the kingdom is in the sky,' then the birds of the sky will go ahead of you. If they say to you, 'It is in the sea,' then the fish will go ahead of you. But the kingdom is inside you and outside you. When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you are in poverty, and you are the poverty."

FLUENT ENGLISH

Jesus said, “If your leaders tell you, ‘Look, the kingdom is in the sky,’ the birds of the sky will get there ahead of you. If they tell you, ‘It is in the sea,’ the fish will get there ahead of you. But the kingdom is within you and outside you. When you come to know yourselves, you will be known, and you will understand that you are children of the living Father. If you do not know yourselves, you live in poverty, and you yourselves are that poverty.”

NOTES

You and yourselves are plural throughout. The paired expressions within you and outside you are both explicit in the Coptic. The first image is the sky, with birds, followed by the sea, with fish.

They will know you is the literal indefinite plural construction behind you will be known. Neither layer names an agent that the text leaves unexpressed. The final clause identifies the hearers with poverty, rather than merely saying they lack possessions.

The Greek witness in P.Oxy. IV 654 speaks of under the earth in the second localization and includes a partly restored clause about finding the kingdom through knowing oneself. These differences are not used to rewrite the Coptic.

The normalized outside form corresponds to a dialectal spelling in the diplomatic layer. Normalization clarifies the form while the separate diplomatic line preserves the adopted spelling.

CANONICAL COMPARISON

Comparing the passages (SR-0304). Comparison of separate motifs: Luke 17:20–21; comparison no. 304. Luke’s Greek entos hymon allows more than one reading; the established fluent English among you is retained below. Thomas explicitly pairs inward and outward language and adds self-knowledge. Reading one text through the other does not establish a direction of dependence.

Luke 17:20

When the Pharisees asked when God’s kingdom was coming, he answered, “God’s kingdom does not come in a way that can be observed.”

Luke 17:21

“Nor will people say, ‘Look, here it is!’ or ‘There it is!’ For God’s kingdom is among you.”

P.Oxy. IV 654

Fragmentary Greek witness

Prologue and logia 1–3; line 21 includes the beginning of the following saying.

Square brackets mark supplied text, including both losses and omissions; double brackets mark text judged superfluous by editors, not a scribal erasure; braces with question marks mark uncertain readings in the adopted transcription.

- 1 οὗτοι οἱ [οἱ] λόγοι οἱ [ἀπόκρυφοι οὓς ἐλά]
- 2 λησεν Ἰησοῦς ὁ ζῶν κ[αὶ ἔγραψεν Ἰούδας ὁ]
- 3 καὶ Θωμᾶ[ς] καὶ εἶπεν· [ὅστις ἂν τὴν ἐρμηνεί]
- 4 αν τῶν λόγων τούτ[ων εὐρίσκη, θανάτου]
- 5 οὐ μὴ γεύσεται. [λέγει Ἰησοῦς·]
- 6 μὴ παυσάσθω ὁ ζη[τῶν τοῦ ζητεῖν ἕως ἂν]
- 7 εὕρη, καὶ ὅταν εὕρη [θαμβηθήσεται καὶ θαμ]
- 8 βηθεὶς βασιλεύσει κα[ὶ βασιλεύσας] [ἀναπα]
- 9 ῆσεται. λέγει Ἰ[ησοῦς]· [ἐὰν]
- 10 οἱ ἔλκοντες ὑμᾶς [εἴπωσιν ὑμῖν· ἰδοὺ]
- 11 ἡ βασιλεία ἐν οὐρα[νῳ, ὑμᾶς φθήσεται]
- 12 τὰ πετεινὰ τοῦ οὐρ[ανοῦ. ἐὰν δ' εἴπωσιν ὅ]
- 13 τι ὑπὸ τὴν γῆν ἐστ[ιν, εἰσελεύσονται]
- 14 οἱ ἰχθύες τῆς θαλά[σσης] [προφθάσαν]
- 15 τες ὑμᾶς· καὶ ἡ βασ[ιλεία τοῦ θεοῦ]
- 16 ἐντὸς ὑμῶν [ἐστι κἀκτός·] [ὅς ἂν ἑαυτὸν]
- 17 γνῶ, ταύτην εὐρή[σει, καὶ ὅτε ὑμεῖς]
- 18 ἑαυτοὺς γνώσεσθε, [εἴσεσθε ὅτι υἱοί]
- 19 ἐστε ὑμεῖς τοῦ πατρὸς τοῦ ζ[ῶντος· εἰ δὲ μὴ]
- 20 γνῶσ[εσ]θε ἑαυτοὺς, ἐν [τῇ πτωχείᾳ ἐστὲ,]
- 21 καὶ ὑμεῖς ἐστε ἡ πτ[ω?][χεία. λέγει Ἰησοῦς·]

The excerpt retains complete source lines. Its line breaks are papyrus-line references, not Coptic saying divisions. The beginning of the next saying remains at the end of line 21.

<https://papyri.info/dclp/62840>

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, diplomatic, normalized and annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

On the exact Coptic groups and grammatical annotation for prologue and logia 1–3.

Coptic Dictionary Online, KELLIA, C6120

<https://coptic-dictionary.org/entry.py?tla=C6120>

On the disturbance verb in logion 2.

Coptic Dictionary Online, KELLIA, C6009

<https://coptic-dictionary.org/entry.py?tla=C6009>

On the distinct verb for marveling in logion 2.

Coptic Dictionary Online, KELLIA, taste entries C4420 and C4421

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On the taste expression in logion 1.

DCLP 62840, P.Oxy. IV 654

<https://papyri.info/dclp/62840>

On DCLP XML: restoration versus omission, editorially surplus text, and the partly restored readings; the adopted excerpt retains its own notation.

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TH-004 / Thomas 4

An old man and a seven-day-old child

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲕⲏⲁⲭⲏⲁⲥ ⲁⲛ ⲛⲟⲓⲡⲣⲱⲙⲉ ⲛⲉⲗⲗⲟ ⲉⲛⲛⲉⲩⲣⲟⲟⲩ ⲉⲭⲛⲉⲟⲩⲕⲟⲩⲉⲓ ⲛⲱⲛⲣⲉ ⲱⲛⲙ ⲉⲩⲉⲛⲥⲁⲩⲱⲩ ⲛⲉⲟⲟⲩ
ⲉⲧⲃⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲱⲛⲉ ⲁⲕⲱ ⲕⲏⲁⲱⲛⲉ ⲭⲉⲟⲩⲛⲉⲁⲉ ⲛⲱⲟⲣⲡ ⲛⲁⲣⲉⲁⲉ ⲁⲕⲱ ⲛⲥⲉⲱⲱⲡⲉ ⲟⲩⲁ ⲟⲩⲱⲧ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲕⲏⲁⲭⲏⲁⲥ ⲁⲛ ⲛⲟⲓⲡⲣⲱⲙⲉ ⲛⲉⲗⲗⲟ ⲉⲛⲛⲉⲩⲣⲟⲟⲩ ⲉⲭⲛⲉⲟⲩⲕⲟⲩⲉⲓ ⲛⲱⲛⲣⲉ ⲱⲛⲙ ⲉⲩⲉⲛⲥⲁⲩⲱⲩ ⲛⲉⲟⲟⲩ
ⲉⲧⲃⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲱⲛⲉ ⲁⲕⲱ ⲕⲏⲁⲱⲛⲉ ⲭⲉⲟⲩⲛⲉⲁⲉ ⲛⲱⲟⲣⲡ ⲛⲁⲣⲉⲁⲉ ⲁⲕⲱ ⲛⲥⲉⲱⲱⲡⲉ ⲟⲩⲁ ⲟⲩⲱⲧ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲕⲏⲁⲭⲏⲁⲥ	ⲁⲛ	ⲛⲟⲓⲡⲣⲱⲙⲉ	ⲛⲉⲗⲗⲟ	ⲉⲛⲛⲉⲩⲣⲟⲟⲩ	ⲉⲭⲛⲉⲟⲩⲕⲟⲩⲉⲓ	
Jesus said	he will hesitate	not	[subject] the person	who is old	in his days	to ask a little one	
ⲛⲱⲛⲣⲉ	ⲱⲛⲙ	ⲉⲩⲉⲛⲥⲁⲩⲱⲩ	ⲛⲉⲟⲟⲩ	ⲉⲧⲃⲉⲡⲧⲟⲡⲟⲥ	ⲙⲡⲱⲛⲉ	ⲁⲕⲱ	ⲕⲏⲁⲱⲛⲉ
a child	small	who is at seven	days	about the place	of life	and	he will live
ⲭⲉⲟⲩⲛⲉⲁⲉ	ⲛⲱⲟⲣⲡ	ⲛⲁⲣⲉⲁⲉ	ⲁⲕⲱ	ⲛⲥⲉⲱⲱⲡⲉ	ⲟⲩⲁ	ⲟⲩⲱⲧ	
for there are many	who are first	who will become last	and	they will become	one	single	

CLOSE ENGLISH

Jesus said, "The man who is old in his days will not hesitate to ask a little child seven days old about the place of life, and he will live. For many who are first will become last, and they will become a single one."

FLUENT ENGLISH

Jesus said, "An old man will not hesitate to ask an infant seven days old about the place of life, and he will live. For many who are first will become last, and they will become one."

NOTES

The verb expresses holding back or delaying; hesitate conveys it in this question-and-answer setting. The old man and the infant form an explicit age contrast. Seven days is retained without assigning the number an unstated symbolic meaning.

The place of life remains a spatial expression. The next he refers to the old man; the translation does not change the subject to the child.

Many is preserved. The Coptic proceeds from first becoming last to becoming one; it does not include a matching clause about the last becoming first. That clause occurs in the Greek witness and in the canonical comparisons.

In P.Oxy. IV 654, seven and parts of the surrounding sentence are supplied in losses. The adopted line 25 prints an above-line addition inline; DCLP records its position.

CANONICAL COMPARISON

Comparing the passages (SR-0107, SR-0108, SR-0280). Comparison of separate motifs: Matt. 19:30, Matt. 20:16, Mark 10:31, Luke 13:30; comparison no. 107, comparison no. 108, comparison no. 280. The first/last motif is shared, while Thomas adds the old man, the seven-day-old child and becoming one. The comparison does not establish a specific written source. The Matt. 20:16 quotation follows the SBLGNT-based English translation and has no added called/chosen clause.

Matt. 19:30

But many who are first will be last, and many who are last will be first.”

Matt. 20:16

So the last will be first, and the first will be last.”

Mark 10:31

But many who are first will be last, and the last will be first.’

Luke 13:30

“Look, some who are last will be first, and some who are first will be last.”

TH-005 / Thomas 5

What is before you and what is hidden

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ σογ̅ων̅πε̅τ̅μ̅π̅ι̅τ̅ο̅ ἡ̅πε̅κ̅ρο̅ ε̅βο̅λ̅ ἀ̅γ̅ω̅ πε̅θ̅η̅π̅ ε̅ρο̅κ̅ ϣ̅να̅δ̅ω̅λ̅π̅ ε̅βο̅λ̅ να̅κ̅ ἡ̅ν̅λα̅α̅γ̅ γ̅αρ̅ ε̅ϣ̅η̅π̅
ε̅ϣ̅να̅ο̅γ̅ω̅ν̅ε̅ ε̅βο̅λ̅ ἀ̅ν̅

NORMALIZED COPTIC

πεχ̅ει̅ς̅ο̅γ̅ς̅ σογ̅ων̅πε̅τ̅μ̅π̅ι̅τ̅ο̅ ἡ̅πε̅κ̅ρο̅ ε̅βο̅λ̅ ἀ̅γ̅ω̅ πε̅τ̅η̅π̅ ε̅ρο̅κ̅ ϣ̅να̅δ̅ω̅λ̅π̅ ε̅βο̅λ̅ να̅κ̅ ἡ̅ν̅λα̅α̅γ̅ γ̅αρ̅
ε̅ϣ̅η̅π̅ ε̅ϣ̅να̅ο̅γ̅ω̅ν̅ε̅ ε̅βο̅λ̅ ἀ̅ν̅

WORD-ORDER INTERLINEAR

πεχ̅ει̅ς̅ο̅γ̅ς̅	σογ̅ων̅πε̅τ̅μ̅π̅ι̅τ̅ο̅	ἡ̅πε̅κ̅ρο̅	ε̅βο̅λ̅	ἀ̅γ̅ω̅	πε̅τ̅η̅π̅	ε̅ρο̅κ̅	
Jesus said	know what is before	your face	outward	and	what is hidden	from you	
ϣ̅να̅δ̅ω̅λ̅π̅	ε̅βο̅λ̅	να̅κ̅	ἡ̅ν̅λα̅α̅γ̅	γ̅αρ̅	ε̅ϣ̅η̅π̅	ε̅ϣ̅να̅ο̅γ̅ω̅ν̅ε̅	ε̅βο̅λ̅
it will be uncovered	out	for you	there is nothing	for	that is hidden	that will become manifest	out
ἀ̅ν̅							
not							

CLOSE ENGLISH

Jesus said, "Know what is before your face, and what is hidden from you will be uncovered for you. For there is nothing hidden that will not become manifest."

FLUENT ENGLISH

Jesus said, "Recognize what is in front of you, and what is hidden from you will be revealed to you. For there is nothing hidden that will not come to light."

NOTES

You is singular. The opening concerns what is before the hearer's face; the fluent layer uses in front of you. The repeated out element belongs to the Coptic expressions for disclosure, not to an added direction of movement.

The final sentence retains the paired negatives: no hidden thing remains permanently undisclosed. Close distinguishes uncovering from becoming manifest; fluent uses revealed and come to light.

P.Oxy. IV 654 continues with a buried/raised clause absent from the Coptic logion. Part of that Greek clause is restored at line 31. It remains in the witness excerpt and is not inserted into the Coptic translation.

CANONICAL COMPARISON

Comparing the passages (SR-0051, SR-0173)

Close verbal relationship in the disclosure saying: Matt. 10:26, Mark 4:22, Luke 8:17, Luke 12:2; comparison no. 51, comparison no. 173.

Thomas prefaces it with recognizing what is before one's face.

Mark's purpose construction remains distinct in its established English.

The overlap indicates a shared saying tradition without deciding its route of transmission.

Matt. 10:26

So do not be afraid of them. Everything covered will be uncovered, and everything hidden will become known.

Mark 4:22

For anything hidden is meant to be revealed, and anything kept secret is meant to come into the open.

Luke 8:17

“Nothing hidden will remain hidden, and nothing concealed will remain unknown. It will all come into the open.”

Luke 12:2

“Everything covered up will be uncovered, and everything hidden will become known.”

TH-006 / Thomas 6

Questions about practice and an open life

DIPLOMATIC COPTIC

αχχνοϥ ἡσινεϥ μαθητης πεχαϥ ναϥ χεκοϥωϥ ετρνηρηστεϥε αϥω εϥ τε θε εναϥληλ
 εναϥελεημοσυνη αϥω εναρπαρατηρει εϥ ἡσιοϥωμ ἡπερ εἰς χεἰρ χεσολ αϥω πετετμμοστε ἡμοϥ
 ἡπρααϥ χεσεσολπ τηροϥ εβολ ἡπεμτο εβολ ἡτπε ἡνλααϥ γαρ εϥρηπ · εϥναοϥωνε εβολ αν αϥω
 ἡνλααϥ εϥροβε εϥνασϥ οϥεϥν σολπϥ

NORMALIZED COPTIC

αχχνοϥ ἡσινεϥμαθητης πεχαϥ ναϥ χεκοϥωϥ ετρνηρηστεϥε αϥω αϥ τε τρε εναϥληλ
 εναϥελεημοσυνη αϥω εναρπαρατηρει εϥ ἡσινοϥωμ πεχειησοϥε χεἰρ χισολ αϥω
 πετετμμοστε ἡμοϥ ἡπρααϥ χεσεσολπ τηροϥ εβολ ἡπεμτο εβολ ἡτπε ἡνλααϥ γαρ εϥρηπ ·
 εϥναοϥωνε εβολ αν αϥω ἡνλααϥ εϥροβε εϥνασϥ οϥεϥν σολπϥ

WORD-ORDER INTERLINEAR

αχχνοϥ	ἡσινεϥμαθητης	πεχαϥ	ναϥ	χεκοϥωϥ	ετρνηρηστεϥε	αϥω	
they asked him	[subject] his disciples	they said	to him	saying do you want	that we fast	and	
αϥ	τε	τρε	εναϥληλ	εναϥελεημοσυνη	αϥω	εναρπαρατηρει	εϥ
what	is	the way	that we will pray	shall we give alms	and	shall we observe	what
ἡσινοϥωμ	πεχειησοϥε	χεἰρ χισολ	αϥω	πετετμμοστε	ἡμοϥ	ἡπρααϥ	
concerning eating	Jesus said	do not tell lies	and	what you hate	it	do not do it	
χεσεσολπ	τηροϥ	εβολ	ἡπεμτο	εβολ	ἡτπε	ἡνλααϥ	γαρ
for they are uncovered	all of them	out	before	outward	heaven	there is nothing	for
εϥρηπ	·	εϥναοϥωνε	εβολ	αν	αϥω	ἡνλααϥ	εϥροβε
that is hidden	[punctuation]	that will become manifest	out	not	and	there is nothing	that is covered
εϥνασϥ	οϥεϥν	σολπϥ					
that they will leave	without	uncovering it					

CLOSE ENGLISH

His disciples asked him; they said to him, “Do you want us to fast? And what is the way we should pray? Should we give alms? And what should we observe concerning eating?” Jesus said, “Do not tell lies, and do not do what you hate, for all things are uncovered before heaven. For there is nothing hidden that will not become manifest, and there is nothing covered that will be left without being uncovered.”

FLUENT ENGLISH

His disciples asked him, “Do you want us to fast? How should we pray? Should we give to the poor? What should we pay attention to when we eat?” Jesus said, “Do not lie, and do not do what you hate, because everything lies open before heaven. For there is nothing hidden that will not come to light, and nothing covered will remain undisclosed.”

NOTES

The disciples’ four questions remain separate. Give to the poor renders almsgiving; the food question asks what to observe concerning eating. It is not expanded into a list of forbidden foods.

The response addresses the disciples in the plural. Do not do what you hate does not specify another person as an object; the translation leaves that formulation intact.

Before heaven is explicit in the Coptic. The Greek witness has truth in the corresponding place, partly affected by loss. The two forms remain distinct.

The disclosure sentence repeats the wording of logion 5 and is translated consistently. The final clause uses an indefinite plural, literally they will leave it without uncovering it; the continuous English uses a passive without supplying an agent.

The answer does not give four corresponding ritual rules. It first addresses lying and hateful action, then disclosure. The questions recur in a different form in logion 14; that later saying is not imported into this one.

CANONICAL COMPARISON

Comparing the passages (SR-0051, SR-0173). Comparison of separate motifs: Matt. 10:26, Mark 4:22, Luke 8:17, Luke 12:2; comparison no. 51, comparison no. 173. These comparisons concern the disclosure formula. They do not duplicate the whole dialogue about fasting, prayer, almsgiving and food, and they do not by themselves prove a direct literary dependence.

Matt. 10:26

So do not be afraid of them. Everything covered will be uncovered, and everything hidden will become known.

Mark 4:22

For anything hidden is meant to be revealed, and anything kept secret is meant to come into the open.

Luke 8:17

“Nothing hidden will remain hidden, and nothing concealed will remain unknown. It will all come into the open.”

Luke 12:2

“Everything covered up will be uncovered, and everything hidden will become known.”

P.Oxy. IV 654

Fragmentary Greek witness

Logia 4–6; full papyrus lines 21–40 retain the end of logion 3 and the beginning of logion 7.

Square brackets mark supplied text, including both losses and omissions; braces with question marks mark uncertain readings. The adopted transcription prints the above-line addition at line 25 inline.

21 καὶ ὑμεῖς ἐστε ἡ πτ{ω?}[χεία. λέγει Ἰησοῦς·]
 22 οὐκ ἀποκνήσει ἄνθ[ρωπος] [πλήρης ἡμε]
 23 ρῶν ἐπερωτῆσαι πα[ιδίον] [ἐπτὰ] [ἡμε]
 24 ρῶν περὶ τοῦ τόπου τ{ῆ?}[ς ζωῆς, καὶ] [ζή]
 25 σεται· ὅτι πολλοὶ ἔσονται {π?}[ρῶτοι ἔσχατοι, καὶ]
 26 οἱ ἔσχατοι πρῶτοι, καὶ [εἰς ἕν καταντήσου]
 27 σιν. λέγει Ἰησοῦς· γ[νῶθι τὸ δὲν ἔμπροσ]
 28 θεν τῆς ὀψεώς σου, καὶ [τὸ] [κεκαλυμμένον]
 29 ἀπὸ σου ἀποκαλυφ[θ]ήσεται[αί][σοι· οὐ γάρ ἐσ]
 30 τιν κρυπτὸν δὲ οὐ φαν[ερὸν γενήσεται,]
 31 καὶ τεθαμμένον δὲ οὐκ ἐγερθήσεται.]
 32 [ἐξ]ετάζουσιν αὐτὸν οἱ [μαθηταὶ αὐτοῦ καὶ]
 33 [λέ]γ{ουσιν?}· πῶς νηστεύ[σομεν; καὶ πῶς προσ]
 34 [ευξόμ]εθα; καὶ πῶς [ἐλεημοσύνην ποιή]
 35 [σομεν; κ]{α?} τί παρατηρή{σ?}[ομεν] [περὶ τῶν βρω]
 36 [μάτω]ν; λέγει Ἰησοῦς· [μὴ ψεύδεσθε καὶ δὲ]
 37 [τι] [μισεῖτε μὴ ποιεῖ{τ?}]{ε, πάντα γὰρ ἔμπρο]
 38 [σθεν τ]ῆς ἀληθ[ε]ίας ἀν[αφαίνεται· οὐδὲν]
 39 [γάρ ἐστι]ν ἀ[π]οκεκ{ρ?}[υμμένον δὲ οὐ φανερόν]
 40 [ἔσται. μα]{κ?} ἀρι[ός] ἐστίν [ὁ λέων δὲν φάγεται]

The excerpt preserves complete source lines. Line 21 begins with the end of logion 3; line 40 includes the beginning of logion 7. Papyrus-line breaks are not Coptic saying divisions.

<https://papyri.info/dclp/62840>

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

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DCLP 62840, P.Oxy. IV 654

<https://papyri.info/dclp/62840>

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TH-007 / Thomas 7

The lion and the human being

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ οὐμακαριος̅ πε̅ πμο̅γει̅ πα̅ει̅ ε̅τε̅πρω̅με̅ ναο̅γο̅μ̅ϣ̅ α̅γω̅ ν̅τε̅πμο̅γει̅ ω̅ω̅πε̅ ρ̅ρω̅με̅ α̅γω̅ ϣ̅β̅η̅τ̅ ·
 ν̅β̅ι̅πρω̅με̅ πα̅ει̅ ε̅τε̅πμο̅γει̅ ναο̅γο̅μ̅ϣ̅ α̅γω̅ πμο̅γει̅ να̅ω̅ω̅πε̅ ρ̅ρω̅με̅

NORMALIZED COPTIC

πεχ̅ει̅ς̅ο̅υ̅ς̅ οὐμακαριος̅ πε̅ πμο̅γι̅ πα̅ι̅ ε̅τε̅πρω̅με̅ ναο̅γο̅μ̅ϣ̅ α̅γω̅ ν̅τε̅πμο̅γι̅ ω̅ω̅πε̅ ρ̅ρω̅με̅ α̅γω̅ ϣ̅β̅η̅τ̅ ·
 ν̅β̅ι̅πρω̅με̅ πα̅ι̅ ε̅τε̅πμο̅γι̅ ναο̅γο̅μ̅ϣ̅ α̅γω̅ πμο̅γι̅ να̅ω̅ω̅πε̅ ρ̅ρω̅με̅

WORD-ORDER INTERLINEAR

πεχ̅ει̅ς̅ο̅υ̅ς̅	οὐμακαριος̅	πε̅	πμο̅γι̅	πα̅ι̅	ε̅τε̅πρω̅με̅	ναο̅γο̅μ̅ϣ̅	α̅γω̅	ν̅τε̅πμο̅γι̅
Jesus said	blessed	is	the lion	this one	which the person	will eat it	and	the lion will
ω̅ω̅πε̅	ρ̅ρω̅με̅	α̅γω̅	ϣ̅β̅η̅τ̅	·	ν̅β̅ι̅πρω̅με̅	πα̅ι̅		
become	a human being	and	he is abominable	[punctuation]	[subject] the person	this one		
ε̅τε̅πμο̅γι̅	ναο̅γο̅μ̅ϣ̅	α̅γω̅	πμο̅γι̅	να̅ω̅ω̅πε̅	ρ̅ρω̅με̅			
whom the lion	will eat him	and	the lion	will become	a human being			

CLOSE ENGLISH

Jesus said, “Blessed is the lion that the person will eat, and the lion will become a human being. And abominable is the person whom the lion will eat, and the lion will become a human being.”

FLUENT ENGLISH

Jesus said, “Blessed is the lion that a person eats, and the lion will become human. And detestable is the person whom a lion eats, and the lion will become human.”

NOTES

Both halves end with the lion becoming human. That repeated subject is explicit in the Coptic; the second half is not silently changed to make the person become a lion.

The negative description belongs to the Coptic word family for being defiled or abhorrent. Close uses abominable and fluent uses detestable. A rendering such as cursed expresses the contrast with blessed but can suggest a named act of cursing that the text does not state.

The imagery remains unexplained within this saying. The translation does not assign the lion and the person fixed allegorical identities.

The Greek ending in P.Oxy. IV 654 is badly damaged and substantially supplied. It does not independently preserve the full Coptic wording, and the surviving excerpt ends before the Coptic saying’s final clause.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel or comparison group is assigned in the adopted apparatus. Distinctiveness alone does not establish the saying’s date, source or historical attribution.

TH-008 / Thomas 8

The wise fisherman

DIPLOMATIC COPTIC

ⲁⲱ ⲡⲉⲭⲁⲓ ⲭⲉⲉⲣⲉⲡⲱⲙⲉ ⲧⲏⲧⲱⲛ ⲁⲅⲟⲩⲱⲉ ⲣⲣⲙⲏⲉⲛⲧⲓ ⲡⲁⲓ ⲛⲧⲁⲛⲟⲩⲭⲉ ⲛⲧⲉⲓⲁⲃⲱ ⲉⲃⲁⲗⲁⲥⲥⲁ ⲁⲓⲥⲱⲕ
 ⲙⲙⲟⲥ ⲉⲉⲣⲁⲓ ⲉⲛⲧⲁⲗⲁⲥⲥⲁ ⲉⲥⲙⲉⲉ ⲛⲧⲃⲧ ⲛⲕⲟⲩⲓ ⲛ ⲉⲣⲁⲓ ⲛⲉⲛⲧⲟⲩ ⲁⲓⲉ ⲁⲅⲛⲟⲥ ⲛⲧⲃⲧ ⲉⲛⲁⲛⲟⲩⲓ ⲛⲟⲓⲡⲟⲩⲱⲉ
 ⲣⲣⲙⲏⲉⲛⲧⲓ ⲁⲓⲛⲟⲩⲭⲉ ⲛⲛⲕⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲛⲧⲃⲧ ⲉⲃⲟⲗ ⲉⲡⲉⲥⲏⲧⲓ ⲉⲃⲁⲗⲁⲥⲥⲁ ⲁⲓⲥⲱⲧⲡⲓ ⲛⲙⲡⲛⲟⲥ ⲛⲧⲃⲧ ⲭⲱⲣⲓⲥⲓⲥⲉ
 ⲡⲉⲧⲉⲟⲩⲛⲙⲁⲁⲭⲉ ⲙⲙⲟⲩ ⲉⲥⲱⲧⲙ ⲙⲁⲣⲉⲓⲥⲱⲧⲙ

NORMALIZED COPTIC

ⲁⲱ ⲡⲉⲭⲁⲓ ⲭⲉⲉⲣⲉⲡⲱⲙⲉ ⲧⲏⲧⲱⲛ ⲉⲅⲟⲩⲱⲉ ⲛⲣⲙⲏⲉⲛⲧⲓ ⲡⲁⲓ ⲛⲧⲁⲛⲟⲩⲭⲉ ⲛⲧⲉⲓⲁⲃⲱ ⲉⲧⲁⲗⲁⲥⲥⲁ ⲁⲓⲥⲱⲕ
 ⲙⲙⲟⲥ ⲉⲉⲣⲁⲓ ⲉⲛⲧⲁⲗⲁⲥⲥⲁ ⲉⲥⲙⲉⲉ ⲛⲧⲃⲧ ⲛⲕⲟⲩⲓ ⲛ ⲉⲣⲁⲓ ⲛⲉⲛⲧⲟⲩ ⲁⲓⲉ ⲉⲅⲛⲟⲥ ⲛⲧⲃⲧ ⲉⲛⲁⲛⲟⲩⲓ ⲛⲟⲓⲡⲟⲩⲱⲉ
 ⲛⲣⲙⲏⲉⲛⲧⲓ ⲁⲓⲛⲟⲩⲭⲉ ⲛⲛⲕⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲛⲧⲃⲧ ⲉⲃⲟⲗ ⲉⲡⲉⲥⲏⲧⲓ ⲉⲧⲁⲗⲁⲥⲥⲁ ⲁⲓⲥⲱⲧⲡⲓ ⲛⲙⲡⲛⲟⲥ ⲛⲧⲃⲧ ⲭⲱⲣⲓⲥⲓⲥⲉ
 ⲡⲉⲧⲉⲟⲩⲛⲙⲁⲁⲭⲉ ⲙⲙⲟⲩ ⲉⲥⲱⲧⲙ ⲙⲁⲣⲉⲓⲥⲱⲧⲙ

WORD-ORDER INTERLINEAR

ⲁⲱ	ⲡⲉⲭⲁⲓ	ⲭⲉⲉⲣⲉⲡⲱⲙⲉ	ⲧⲏⲧⲱⲛ	ⲉⲅⲟⲩⲱⲉ	ⲛⲣⲙⲏⲉⲛⲧ	ⲡⲁⲓ	ⲛⲧⲁⲛⲟⲩⲭⲉ		
and	he said	that the person	is like	a fisherman	who is wise	this one	who cast		
ⲛⲧⲉⲓⲁⲃⲱ	ⲉⲧⲁⲗⲁⲥⲥⲁ	ⲁⲓⲥⲱⲕ	ⲙⲙⲟⲥ	ⲉⲉⲣⲁⲓ	ⲉⲛⲧⲁⲗⲁⲥⲥⲁ	ⲉⲥⲙⲉⲉ	ⲛⲧⲃⲧ	ⲛⲕⲟⲩⲓ	ⲛ
his net	into the sea	he drew	it	up	from the sea	it being full	of fish	small	in
ⲉⲣⲁⲓ	ⲛⲉⲛⲧⲟⲩ	ⲁⲓⲉ	ⲉⲅⲛⲟⲥ	ⲛⲧⲃⲧ	ⲉⲛⲁⲛⲟⲩⲓ	ⲛⲟⲓⲡⲟⲩⲱⲉ			ⲛⲣⲙⲏⲉⲛⲧ
the midst	of them	he found	a large one	a fish	that was good	[subject] the fisherman			who is wise
ⲁⲓⲛⲟⲩⲭⲉ	ⲛⲛⲕⲟⲩⲓ	ⲧⲏⲣⲟⲩ	ⲛⲧⲃⲧ	ⲉⲃⲟⲗ	ⲉⲡⲉⲥⲏⲧ	ⲉⲧⲁⲗⲁⲥⲥⲁ	ⲁⲓⲥⲱⲧⲡ		
he threw	the small ones	all of them	the fish	out	down	into the sea	he chose		
ⲛ	ⲙⲡⲛⲟⲥ	ⲛⲧⲃⲧ	ⲭⲱⲣⲓⲥⲓⲥⲉ	ⲡⲉⲧⲉⲟⲩⲛⲙⲁⲁⲭⲉ		ⲙⲙⲟⲩ			ⲉⲥⲱⲧⲙ
[punctuation]	the large one	the fish	without difficulty	whoever has ears		belonging to him			to hear
ⲙⲁⲣⲉⲓⲥⲱⲧⲙ									
let him hear									

CLOSE ENGLISH

And he said, "The person is like a wise fisherman who cast his net into the sea. He drew it up from the sea full of small fish. Among them the wise fisherman found a large, good fish. He threw all the small fish back [down] into the sea and chose the large fish without difficulty. Let the one who has ears to hear listen."

FLUENT ENGLISH

And he said, "A person is like a wise fisherman who cast his net into the sea and pulled it up full of small fish. Among them he found a large, fine fish. He threw all the small fish back [down] into the sea and chose the large one without difficulty. Whoever has ears to hear should listen."

NOTES

The comparison begins with the person, not the kingdom. The fisherman's wisdom is explicit, and the large fish is also described as good.

Without difficulty renders the expression with the noun for labor or trouble. The text does not say that he threw away a bad catch: it calls the discarded fish small.

The final appeal retains both having ears to hear and the instruction to listen. The normalized source splits an expression meaning among them into three groups; the interlinear preserves that grouping.

This section supplies no Greek reconstruction of logion 8. Its translation is based on the adopted Coptic text.

CANONICAL COMPARISON

Comparing the passages (SR-0060). Possible link through a shared theme: Matt. 13:47–50; comparison no. 60. Both texts use a net and selection. Thomas keeps one large fish and discards the small ones; Matthew separates good from bad and explicitly interprets the scene as judgment at the end of the age. These are distinct forms, not identical versions of every detail.

Matt. 13:47

Again, the kingdom of heaven is like a fishing net cast into the sea, gathering every kind of fish.

Matt. 13:48

When the net is full, the fishermen pull it ashore and sit down to sort the catch. They put the good fish in containers and throw the bad ones away.

Matt. 13:49

So it will be at the end of the age. The angels will come out and separate the wicked from the righteous.

Matt. 13:50

They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth.

Thomas 8 — restoration signs

The brackets in [down] identify a partial restoration of the source expression.

TH-009 / Thomas 9

The sower and the yields

DIPLOMATIC COPTIC

քԵՃԵՄԸ ԽԵՐԵԸՅԻՆԻՏԷ ː ՎՔԵԻ ԵՅՈՒ ՆՅՈՒՄԵՏԻՏԷ ՎՔՄԵՂԾՕՕՏԻՂ ՎՔՈՍՅԵ ՁՅՕԵԻՆԵ ՄԵՆ ՂԵ ԷՃՆՏԵՂԻՆ՝ ՎՔԵԻ
 ՆՅՈՒՂՁԼԱՏԷ ՎՔԱՏԻՓՕՅ ՂՆՔՕՕՅԵ ՎՔՂԵ ԷՃՆՏԻՄԵՏՐԱ ՎՔՎ ՄՔՍՅԵՆՕՅՆԵ ԵՄԵՏԻՏԻ ԵՄԿԱՂ ՎՔՎ
 ՄՔՍՅԵՂԵՂՄԸ ԵՂՐԱԻ ԵՏՄԵ ՎՔՎ ՂՆՔՕՕՅԵ ՎՔՂԵ ԷՃՆՆՁՕ(Ն)ՏԷ ՎՔՎՏԻ՝ ՄՔԵՅՐՕՅ ՎՔՎ ԱՓՂՆՏ՝ ՕՂՕՄՕՅ
 ՎՔՎ ՁՂՔՕՕՅԵ ՂԵ ԷՃՆՔԿԱՂ ԵՏՆԱՆՕՅՈՒՂ՝ ՎՔՎ ՎՔԻՔԱՐՔՕՅ ԵՂՐԱԻ ԵՏՄԵ ԵՆԱՆՕՅՈՒՂ՝ ՎՔԵԻ ՆՅԵ ԵՏՕՏԷ ՎՔՎ
 ՓԵՃՕՅՎՏԻ՝ ԵՏՕՏԷ

NORMALIZED COPTIC

ΠΕΧΕΙΝΣΟΥΣ ΧΕΕΙΣΖΗΝΤΕ · ΑΦΕΙ ΕΒΟΛ ΝΟΠΕΤΣΙΤΕ ΑΦΜΕΖΤΟΟΤΥ ΑΦΝΟΥΧΕ ΑΖΟΙΝΕ ΜΕΝ ΖΕ ΕΧΝΤΕΖΙΝ ΑΥΕΙ
 ΝΟΙΝΖΑΛΑΤΕ ΑΥΚΑΤΥΟΥ ΖΕΝΚΟΟΥΕ ΑΥΖΕ ΕΧΝΤΠΕΤΡΑ ΑΥΩ ΜΠΟΥΧΙΝΟΥΝΕ ΕΠΕCΗΤ ΕΠΚΑΖ ΑΥΩ
 ΜΠΟΥΤΕΥΕΖΜC ΕΖΡΑΙ ΕΤΠΕ ΑΥΩ ΖΕΝΚΟΟΥΕ ΑΥΖΕ ΕΧΝΝΩΟΝΤΕ ΑΥΩCΤ ΜΠΕΒΡΟC ΑΥΩ ΑΠΥΝΤ ΟΥΟΜΟΥ
 ΑΥΩ ΑΖΕΝΚΟΟΥΕ ΖΕ ΕΧΝΠΚΑΖ ΕΤΝΑΝΟΥΥ ΑΥΩ ΑΥΤΚΑΡΠΟC ΕΖΡΑΙ ΕΤΠΕ ΕΝΑΝΟΥΥ ΑΦΕΙ ΝCΕ ΕCΟΤΕ ΑΥΩ
 ΩΕΧΟΥΩΤ ΕCΟΤΕ

WORD-ORDER INTERLINEAR

ΠΕΔΕΙΗCOYC	ΔΕΕΙCΖΗΗTE	·	ΔΦΕΙ	ΕΒΟΛ	ΝΟΠΕTCITE	ΑΦΜΕΖΤΟΟΤΦ		
Jesus said	saying look	[punctuation]	he came	out	[subject] the one sowing	he filled his hand		
ΑΦΝΟΥΔΕ	ΑΖΟΙNE	ΜΕΝ	ΖΕ	ΕΧΝΤΕΖΙΗ	ΑΥΕΙ	ΝΟΙΝΖΑΛΑΤΕ	ΑΥΚΑΤΦΟΥ	
he scattered	some	indeed	fell	on the path	they came	[subject] the birds	they gathered them	
ΖΕΝΚΟΟΥΕ	ΑΥΖΕ	ΕΧΝΤΠΕΤΡΑ	ΑΥΦ	ΜΠΟΥΧΙΝΟΥNE	ΕΠΕCHΤ	ΕΠΚΑΖ	ΑΥΦ	
others	they fell	on the rock	and	they did not take root	downward	into the earth	and	
ΜΠΟΥΤΕΥΕΖΜC		ΕΖΡΑΙ	ΕΤΠΕ	ΑΥΦ	ΖΕΝΚΟΟΥΕ	ΑΥΖΕ	ΕΧΝΝΦΟΝΤΕ	
they did not put out grain heads		upward	toward the sky	and	others	they fell	on the thorns	
ΑΥΦΟΤ	ΜΠΕΦΡΟΦ	ΑΥΦ	ΑΠΦΝΤ	ΟΥΟΜΟΥ	ΑΥΦ	ΑΖΕΝΚΟΟΥΕ	ΖΕ	ΕΧΝΠΚΑΖ
they choked	the seed	and	the worm	ate them	and	others	fell	on the soil
ΕΤΝΑΝΟΥΦ	ΑΥΦ	ΑΦΤΚΑΡΠΟC	ΕΖΡΑΙ	ΕΤΠΕ	ΕΝΑΝΟΥΦ	ΑΦΕΙ	ΝCΕ	ΕCΟΤΕ
that is good	and	it bore fruit	upward	toward the sky	that was good	it yielded	sixty	per measure
ΑΥΦ	ΦΕΧΟΥΦΤ	ΕCΟΤΕ						
and	one hundred twenty	per measure						

CLOSE ENGLISH

Jesus said, "Look, the sower went out. He filled his hand with seed and scattered it. Some fell on the path; the birds came and gathered them. Others fell on the rock and did not take root down into the earth or put out heads of grain up toward the sky. Others fell on the thorns; the thorns choked the seed, and the worm ate them. Others fell on good soil, and it bore good fruit up toward the sky. It yielded sixty per measure and a hundred and twenty per measure."

FLUENT ENGLISH

Jesus said, “Look, a sower went out, took a handful of seed and scattered it. Some seeds fell on the path, and birds came and picked them up. Others fell on rock; they put down no roots and sent up no heads of grain. Others fell among thorns, which choked the seed, and a worm ate them. Still others fell on good soil and produced a good crop, yielding sixtyfold and a hundred and twentyfold.”

NOTES

Seed is supplied in the opening English sentence from the sowing scene and the later explicit noun. The birds gather the seeds in the Coptic wording; their action is not expanded into a separate statement that they eat them.

The rock scene contrasts roots going downward with grain heads going upward. The fluent layer expresses that contrast as put down and sent up. The worm in the thorn scene is retained.

The numerical yield remains sixty and one hundred twenty. The rare measure term is not equated with a modern unit; close keeps per measure, while fluent expresses the yield ratio with fold.

The story shifts from plural seeds to a singular fruit-bearing expression. Close retains the singular it at the yield; fluent connects the crop to the preceding sowing scene.

Thomas does not append the canonical explanation of the soils here. This section supplies no Greek reconstruction of logion 9.

CANONICAL COMPARISON

Comparing the passages (SR-0058). Close relationship in the sower story: Matt. 13:3-9, Mark 4:3-9, Luke 8:5-8; comparison no. 58. Thomas retains a worm and a maximum yield of one hundred twenty. Matthew gives one hundred, sixty, thirty; Mark gives thirty, sixty, one hundred; Luke names a hundredfold yield. Luke also mentions trampling and lack of moisture. The common story does not by itself establish the direction or medium of transmission.

Matt. 13:3

He told them many things through parables: “Listen to this: a sower went out to scatter seed.

Matt. 13:4

As he scattered the seed, some fell along the path. Birds came and ate it.

Matt. 13:5

Some fell on rocky ground with little soil. It sprouted at once because the soil was shallow,

Matt. 13:6

but the rising sun scorched the plants. With no root, they withered.

Matt. 13:7

Some fell among thorns, which grew up and choked the plants.

Matt. 13:8

Some fell on good soil and produced a crop: a hundred, sixty, or thirty times what was sown.

Matt. 13:9

Anyone who has ears should listen.”

Mark 4:3

‘Listen! A sower went out to scatter seed.

Mark 4:4

As he scattered the seed, some fell along the path. Birds came and ate it.

Mark 4:5

Some fell on rocky ground with little soil. It sprouted at once because the soil was shallow.

Mark 4:6

When the sun rose, it scorched the plant. With no root, the plant withered.

Mark 4:7

Some fell among thorns, which grew up and choked the plant, so it produced no crop.

Mark 4:8

Other seeds fell on good soil. They sprouted, grew, and produced a crop: thirty, sixty, or a hundred times what was sown.’

Mark 4:9

He said, ‘Anyone who has ears to hear should listen.’

Luke 8:5

“A sower went out to sow his seed. As he sowed, some fell on the path, where it was trampled and the birds ate it.”

Luke 8:6

“Other seed fell on rock. It sprouted but withered for lack of moisture.”

Luke 8:7

“Other seed fell among thorns. The thorns grew up with it and choked it.”

Luke 8:8

“Other seed fell on good soil, grew and produced a hundredfold harvest.” As he said this, he called out, “Anyone who has ears to hear should listen.”

P.Oxy. IV 654

Fragmentary Greek witness

Logion 7 only; full papyrus lines 40–42 retain the end of logion 6. No Greek text for logia 8–9 is supplied in this section.

Square brackets mark supplied lost text; braces with question marks mark uncertain readings. The damaged Greek witness does not independently preserve every word of the Coptic logion.

40 [ἔσται. μα]{κ?}ἀρι[ός] ἔστιν [ὁ λέων ὃν φάγεται]

41 [ἄνθρωπος] [καὶ ὁ λέων ἔστ{α?}]{ι ἄνθρωπος· καὶ]

42 [οὐαὶ τῷ ἄνθρώπῳ] {ὃν?} [φάγεται λέων.]

The excerpt preserves complete source lines 40–42. The opening of line 40 belongs to the end of logion 6. The witness is heavily restored and ends without the final Coptic clause about the lion becoming human.

<https://papyri.info/dclp/62840>

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

On exact normalized groups and morphology for logia 7–9.

W. E. Crum, A Coptic Dictionary, p. 45b; digital transcription

<https://remnqymi.com/crum/82.html>

On the negative description in logion 7 and its semantic range.

W. E. Crum, A Coptic Dictionary, pp. 710b–712a; digital transcription

<https://remnqymi.com/crum/90.html>

On the labor/trouble noun behind without difficulty in logion 8.

Coptic Dictionary Online, KELLIA, measure entry C3783 in search results

https://coptic-dictionary.org/results.py?quick_search=%E2%B2%A5%E2%B2%9F%E2%B2%A7%E2%B2%89

On the tentative measure sense of the rare yield term; no modern unit is imposed.

DCLP 62840, P.Oxy. IV 654

<https://papyri.info/dclp/62840>

On the damaged Greek ending in lines 40–42. Digital Corpus of Literary Papyri and LDAB (Trismegistos), CC BY 3.0.

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TH-010 / Thomas 10

Fire cast on the world

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲁⲓⲛⲟⲩⲭⲉ ⲛⲟⲩⲕⲱⲉⲧ ⲉⲭⲛⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲉⲓⲥⲫⲏⲏⲧⲉ ⲛⲁⲣⲉⲗ ⲉⲣⲟⲩ ⲩⲁⲛⲧⲉⲩⲭⲉⲣⲟ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲟⲩⲥ ⲭⲉⲁⲓⲛⲟⲩⲭⲉ ⲛⲟⲩⲕⲱⲉⲧ ⲉⲭⲛⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲉⲓⲥⲫⲏⲏⲧⲉ ⲛⲁⲣⲉⲗ ⲉⲣⲟⲩ ⲩⲁⲛⲧⲉⲩⲭⲉⲣⲟ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲟⲩⲥ	ⲭⲉⲁⲓⲛⲟⲩⲭⲉ	ⲛⲟⲩⲕⲱⲉⲧ	ⲉⲭⲛⲡⲕⲟⲥⲙⲟⲥ	ⲁⲩⲱ	ⲉⲓⲥⲫⲏⲏⲧⲉ	ⲛⲁⲣⲉⲗ	ⲉⲣⲟⲩ
Jesus said	saying I cast	a fire	upon the world	and	look	I am guarding	it

ⲩⲁⲛⲧⲉⲩⲭⲉⲣⲟ
until it blazes

CLOSE ENGLISH

Jesus said, "I have cast fire on the world, and look, I am guarding it until it blazes."

FLUENT ENGLISH

Jesus said, "I have thrown fire onto the world, and now I am watching over it until it blazes."

NOTES

The opening verb describes a completed casting of fire. The following present statement describes guarding or watching over it; the final until-clause does not say that the blazing has already occurred.

World translates the Greek loanword kosmos in the Coptic. It is not replaced with Luke's earth, and the watchful action is not replaced with Luke's expression of desire.

CANONICAL COMPARISON

Comparing the passages (SR-0272). Close relationship: Luke 12:49; comparison no. 272. Both sayings speak of casting fire. Thomas says I have cast and adds watching over it until it blazes; Luke says I came and expresses desire concerning its kindling. A shared saying tradition does not by itself determine whether either form depends directly on a written text.

Luke 12:49

"I came to cast fire on the earth, and how I wish it were already kindled!"

NOTES

The second heaven is expressed as the one above it. Supplying heaven in fluent English makes the reference explicit without replacing it with earth.

The saying moves from past eating and making alive to a question about being in the light. It does not explain the identity of the dead food, the light, the one or the two. No sacramental or cosmological explanation is inserted into the translation.

You made two preserves the active verb. The final when-clause is prospective or general, not a statement that becoming two has already happened. Its tension with the preceding sentence is left visible.

The repeated you is plural in the Coptic. The English does not turn this into an exclusively individual address.

CANONICAL COMPARISON**Comparing the passages (SR-0134)**

Possible link through a shared theme: Matt. 24:35, Mark 13:31, Luke 21:33; comparison no. 134. The canonical statements contrast passing heaven and earth with the endurance of Jesus' words. Thomas instead adds the heaven above and sayings about life, light, one and two. The shared passing-away theme is not an exact parallel to the whole logion.

Matt. 24:35

Heaven and earth will pass away, but my words will never pass away.

Mark 13:31

Heaven and earth will pass away, but my words will never pass away.

Luke 21:33

"Heaven and earth will pass away, but my words will never pass away."

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 10–12.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Entries C6833 (guard) and C7321 (blaze) checked in the TEI edition. Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-013 / Thomas 13

Thomas and the three sayings

DIPLOMATIC COPTIC

πεχ̅ει̅ς̅ ἡνεμαθη̅της̅ χ̅ε̅τ̅η̅τ̅ω̅ν̅τ̅ ἡ̅τ̅ε̅τ̅η̅χ̅ο̅ο̅ς̅ ν̅α̅ι̅ χ̅ε̅ε̅(ι)̅ει̅νε̅ ἡ̅ν̅ι̅μ̅ πεχ̅α̅ϥ̅ ν̅α̅ϥ̅ ἡ̅ς̅ι̅ς̅ι̅μ̅ω̅ν̅ πε̅τ̅ρ̅ο̅ς̅
 χ̅ε̅ε̅κ̅ει̅νε̅ ἡ̅ο̅γ̅α̅γ̅γ̅ε̅λ̅ο̅ς̅ ἡ̅δ̅ι̅κ̅α̅ι̅ο̅ς̅ πεχ̅α̅ϥ̅ ν̅α̅ϥ̅ ἡ̅ς̅ι̅μ̅α̅θ̅̅α̅ι̅ο̅ς̅ χ̅ε̅ε̅κ̅ει̅νε̅ ἡ̅ο̅γ̅ρ̅ω̅μ̅ε̅ ἡ̅φ̅ι̅λ̅ο̅ς̅ο̅φ̅ο̅ς̅ ἡ̅ρ̅η̅ῆ̅ζ̅η̅τ̅
 πεχ̅α̅ϥ̅ ν̅α̅ϥ̅ ἡ̅ς̅ι̅θ̅ω̅μ̅α̅ς̅ χ̅ε̅π̅α̅ρ̅ ρ̅ο̅λ̅ω̅ς̅ τ̅α̅τ̅α̅π̅ρ̅ο̅ ν̅α̅ω̅(ω)̅α̅π̅ϥ̅ ἂν̅ ε̅τ̅ρ̅α̅χ̅ο̅ο̅ς̅ χ̅ε̅ε̅κ̅ει̅νε̅ ἡ̅ν̅ι̅μ̅ πεχ̅ει̅η̅ς̅
 χ̅ε̅α̅ν̅ο̅κ̅ πε̅κ̅̅α̅ρ̅ ἂν̅ ε̅π̅ε̅ι̅α̅κ̅ω̅ α̅κ̅†̅ρ̅ε̅ ε̅β̅ο̅λ̅ ρ̅η̅τ̅π̅η̅γ̅η̅ ε̅τ̅β̅ρ̅β̅ρ̅ε̅ τ̅α̅ι̅ α̅ν̅ο̅κ̅ ἡ̅τ̅α̅ι̅ω̅ι̅τ̅ς̅ α̅γ̅ω̅ α̅ϥ̅χ̅ι̅τ̅ῖ̅
 α̅ϥ̅α̅ν̅α̅χ̅ω̅ρ̅ε̅ι̅ α̅ϥ̅χ̅ω̅ ν̅α̅ϥ̅ ἡ̅ω̅μ̅ι̅τ̅ ἡ̅ω̅α̅χ̅ε̅ ἡ̅τ̅α̅ρ̅ε̅θ̅ω̅μ̅α̅ς̅ Δ̅ε̅ ε̅ι̅ ω̅α̅ν̅ε̅ϥ̅ω̅β̅ε̅ε̅ρ̅ α̅γ̅χ̅ν̅ο̅γ̅ϥ̅ χ̅ε̅ἡ̅τ̅α̅ι̅ς̅ χ̅ο̅ο̅ς̅
 χ̅ε̅ο̅γ̅ ν̅α̅κ̅ πεχ̅α̅ῖ̅ ν̅α̅γ̅ ἡ̅ς̅ι̅θ̅ω̅μ̅α̅ς̅ χ̅ε̅ε̅ι̅ω̅α̅ῖ̅χ̅ω̅ ἡ̅η̅τ̅ῆ̅ ο̅γ̅α̅ ρ̅ῆ̅ἡ̅ω̅α̅χ̅ε̅ ἡ̅τ̅α̅ϥ̅χ̅ο̅ο̅γ̅ ν̅α̅ι̅ τ̅ε̅τ̅η̅α̅ϥ̅ι̅ω̅ν̅ε̅
 ἡ̅τ̅ε̅τ̅ῆ̅ν̅ο̅γ̅χ̅ε̅ ε̅ρ̅ο̅ε̅ι̅ α̅γ̅ω̅ ἡ̅τ̅ε̅ο̅γ̅κ̅ω̅ρ̅τ̅ ε̅ι̅ ε̅β̅ο̅λ̅ ρ̅ῆ̅ἡ̅ω̅ν̅ε̅ ἡ̅ς̅ρ̅ω̅ρ̅κ̅ ἡ̅μ̅ω̅τ̅ῆ̅

NORMALIZED COPTIC

πεχ̅ει̅η̅ς̅ο̅γ̅ς̅ ἡ̅νε̅μ̅α̅θ̅η̅τ̅η̅ς̅ χ̅ε̅τ̅η̅τ̅ω̅ν̅τ̅ ἡ̅τ̅ε̅τ̅η̅χ̅ο̅ο̅ς̅ ν̅α̅ι̅ χ̅ε̅ε̅ι̅ε̅ι̅νε̅ ἡ̅ν̅ι̅μ̅ πεχ̅α̅ϥ̅ ν̅α̅ϥ̅ ἡ̅ς̅ι̅ς̅ι̅μ̅ω̅ν̅ πε̅τ̅ρ̅ο̅ς̅
 χ̅ε̅ε̅κ̅ει̅νε̅ ἡ̅ο̅γ̅α̅γ̅γ̅ε̅λ̅ο̅ς̅ ἡ̅δ̅ι̅κ̅α̅ι̅ο̅ς̅ πεχ̅α̅ϥ̅ ν̅α̅ϥ̅ ἡ̅ς̅ι̅μ̅α̅θ̅̅α̅ι̅ο̅ς̅ χ̅ε̅ε̅κ̅ει̅νε̅ ἡ̅ο̅γ̅ρ̅ω̅μ̅ε̅ ἡ̅φ̅ι̅λ̅ο̅ς̅ο̅φ̅ο̅ς̅ ἡ̅ρ̅η̅ῆ̅ζ̅η̅τ̅
 πεχ̅α̅ϥ̅ ν̅α̅ϥ̅ ἡ̅ς̅ι̅θ̅ω̅μ̅α̅ς̅ χ̅ε̅π̅α̅ρ̅ ρ̅ο̅λ̅ω̅ς̅ τ̅α̅τ̅α̅π̅ρ̅ο̅ ν̅α̅ω̅ω̅α̅π̅ϥ̅ ἂν̅ ε̅τ̅ρ̅α̅χ̅ο̅ο̅ς̅ χ̅ε̅ε̅κ̅ει̅νε̅ ἡ̅ν̅ι̅μ̅ πεχ̅ει̅η̅ς̅ο̅γ̅ς̅
 χ̅ε̅α̅ν̅ο̅κ̅ πε̅κ̅̅α̅ρ̅ ἂν̅ ε̅π̅ε̅ι̅α̅κ̅ω̅ α̅κ̅†̅ρ̅ε̅ ε̅β̅ο̅λ̅ ρ̅η̅τ̅π̅η̅γ̅η̅ ε̅τ̅β̅ρ̅β̅ρ̅ε̅ τ̅α̅ι̅ α̅ν̅ο̅κ̅ ἡ̅τ̅α̅ι̅ω̅ι̅τ̅ς̅ α̅γ̅ω̅ α̅ϥ̅χ̅ι̅τ̅ῖ̅
 α̅ϥ̅α̅ν̅α̅χ̅ω̅ρ̅ε̅ι̅ α̅ϥ̅χ̅ω̅ ν̅α̅ϥ̅ ἡ̅ω̅μ̅ι̅τ̅ ἡ̅ω̅α̅χ̅ε̅ ἡ̅τ̅α̅ρ̅ε̅θ̅ω̅μ̅α̅ς̅ Δ̅ε̅ ε̅ι̅ ω̅α̅ν̅ε̅ϥ̅ω̅β̅ε̅ε̅ρ̅ α̅γ̅χ̅ν̅ο̅γ̅ϥ̅ χ̅ε̅ἡ̅τ̅α̅ι̅η̅ς̅ο̅γ̅ς̅
 χ̅ο̅ο̅ς̅ χ̅ε̅ο̅γ̅ ν̅α̅κ̅ πεχ̅α̅ϥ̅ ν̅α̅γ̅ ἡ̅ς̅ι̅θ̅ω̅μ̅α̅ς̅ χ̅ε̅ε̅ι̅ω̅α̅ῖ̅χ̅ω̅ ἡ̅η̅τ̅η̅ ο̅γ̅α̅ ρ̅ῆ̅ἡ̅ω̅α̅χ̅ε̅ ἡ̅τ̅α̅ϥ̅χ̅ο̅ο̅γ̅ ν̅α̅ι̅
 τ̅ε̅τ̅η̅ἡ̅α̅ϥ̅ι̅ω̅ν̅ε̅ ἡ̅τ̅ε̅τ̅η̅ἡ̅ν̅ο̅γ̅χ̅ε̅ ε̅ρ̅ο̅ι̅ α̅γ̅ω̅ ἡ̅τ̅ε̅ο̅γ̅κ̅ω̅ρ̅τ̅ ε̅ι̅ ε̅β̅ο̅λ̅ ρ̅ῆ̅ἡ̅ω̅ν̅ε̅ ἡ̅ς̅ρ̅ω̅κ̅ῖ̅ ἡ̅μ̅ω̅τ̅η̅

Thomas 13 — comparison expression

The comparison expression follows the running Coptic text.

WORD-ORDER INTERLINEAR

ΠΕΧΕΙΗCOYC	ΝΝΕQΜΑΘΗΤΗC	ΧΕΤΝΤΩΝΤ	ΝΤΕΤΝΧΟOC	ΝΑΙ	ΧΕΕΙΕΙΝΕ	ΝΝΙΜ		
Jesus said	to his disciples	saying compare me	and say it	to me	saying I resemble	whom		
ΠΕΧΑQ	ΝΑQ	ΝΟΙCΙΜΩΝ	ΠΕΤΡOC	ΧΕΕΚΕΙΝΕ	ΝΟΥΑΓΓΕΛOC	ΝΔΙΚΑΙOC		
he said	to him	[subject] Simon	Peter	saying you resemble	an angel	who is righteous		
ΠΕΧΑQ	ΝΑQ	ΝΟΙΜΑΘΘΑΙOC	ΧΕΕΚΕΙΝΕ	ΝΟΥΡΩΜΕ	ΜΦΙΛOCΦOC	ΝΡΜΝΗΖΗΤ		
he said	to him	[subject] Matthew	saying you resemble	a person	a philosopher	who is wise		
ΠΕΧΑQ	ΝΑQ	ΝΟΙΘΩΜΑC	ΧΕΠCΑQ	QΟΛΩC	ΤΑΤΑΠΡΟ	ΝΑQΩQΑΠQ	ΑΝ	
he said	to him	[subject] Thomas	saying teacher	at all	my mouth	will be able to bear it	not	
ΕΤΡΑΧΟOC	ΧΕΕΚΕΙΝΕ	ΝΝΙΜ	ΠΕΧΕΙΗCOYC	ΧΕΑΝOC	ΠΕΚCΑQ	ΑΝ	ΕΠΕΙΑΚCΩ	
for me to say	that you resemble	whom	Jesus said	saying I	your teacher	not	since you drank	
ΑΚΤQΕ	ΕΒΟΛ	QΗΤΠΗΓΗ	ΕΤΒΡΒΡΕ	ΤΑΙ	ΑΝOC	ΝΤΑΙQΙΤC	ΑQΩ	
you became drunk	from	the spring	which bubbles	this one	I	which I measured out	and	
ΑQΧΙΤQ	ΑQΑΝΑΧΩΡΕΙ	ΑQΧΩ	ΝΑQ	ΝQΩΜΤ	ΝQΑΧΕ	ΝΤΑΡΕΘΩΜΑC	ΔΕ	ΕΙ
he took him	he withdrew	he spoke	to him	three	sayings	when Thomas	however	came
QΑΝΕQΩΒΕΕΡ	ΑQΧΝΟΥQ	ΧΕΝΤΑΙΗCOYC	ΧΟOC	ΧΕΟΥ	ΝΑΚ	ΠΕΧΑQ	ΝΑQ	
to his companions	they asked him	saying Jesus	said	what	to you	he said	to them	
ΝΟΙΘΩΜΑC	ΧΕΕΙQΑΝΧΩ	ΝΗΤΝ	ΟΥΑ	QΗΝQΑΧΕ	ΝΤΑQΧΟΟΥ	ΝΑΙ		
[subject] Thomas	saying if I speak	to you	one	of the sayings	which he spoke	to me		
ΤΕΤΝΝΑQΙΩΝΕ	ΝΤΕΤΝΝΟΥΧΕ	ΕΡΟΙ	ΑQΩ	ΝΤΕΟΥΚΩQΤ	ΕΙ	ΕΒΟΛ	QΗΝΩΝΕ	
you will take stones	and throw	at me	and	a fire will	come	out	from the stones	
ΝCΡΩΚQ	ΜΜΩΤΝ							
and it will burn	you							

CLOSE ENGLISH

Jesus said to his disciples, "Compare me and tell me whom I resemble." Simon Peter said to him, "You resemble a righteous angel." Matthew said to him, "You resemble a wise philosopher." Thomas said to him, "Teacher, my mouth will not be able at all to bear saying whom you resemble." Jesus said, "I am not your teacher, because you have drunk and become drunk from the bubbling spring that I have measured out." He took him aside, withdrew and spoke three sayings to him. When Thomas came back to his companions, they asked him, "What did Jesus say to you?" Thomas said to them, "If I tell you one of the sayings he spoke to me, you will take stones and throw them at me, and fire will come out of the stones and burn you."

FLUENT ENGLISH

Jesus said to his disciples, "Compare me with someone. Tell me who I am like." Simon Peter told him, "You are like a righteous angel." Matthew said, "You are like a wise philosopher." Thomas said, "Teacher, I cannot possibly put into words who you are like." Jesus said, "I am not your teacher. You have drunk from the bubbling spring I have measured out, and it has made you drunk." He took Thomas aside and told him three sayings. When Thomas returned to his companions, they asked, "What did Jesus tell you?" Thomas replied, "If I told you even one of his sayings, you would pick up stones and throw them at me. Then fire would come out of those stones and burn you."

NOTES

The three replies remain different: a righteous angel, a wise philosopher, and an inability to make the comparison. The text does not identify any of them with a canonical confession.

The expression about Thomas's mouth uses the verb for receiving, containing or bearing. Close retains the bodily image; fluent expresses inability to put the comparison into words. At all intensifies the denial.

The drinking and drunkenness are explicit. Measured out preserves the verb used of the bubbling spring; the image is not replaced by a physical account of digging or tending a well.

The noun translated sayings can also mean words. The text counts three but does not disclose them. The translation does not supply secret names, formulas or later reconstructions.

The last statement is conditional. The fire comes from the stones and burns the companions; the narration does not report that this threatened sequence actually occurs.

CANONICAL COMPARISON**Comparing the passages**

No direct canonical parallel or comparison group is assigned in the adopted apparatus.

The dialogue and its distinctive claims are presented in their own form; distinctiveness alone does not establish their date or historical attribution.

TH-014 / Thomas 14

Fasting, hospitality and defilement

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ ναγ̅ χ̅ε̅ε̅τε̅τ̅η̅ω̅αν̅ρ̅η̅η̅ς̅τε̅γε̅ τε̅τ̅να̅χ̅πο̅ η̅η̅τ̅η̅ η̅νο̅γ̅νο̅βε̅ α̅γ̅ω̅ ε̅τε̅τ̅η̅ω̅α̅(ν)ω̅λη̅η̅
 σ̅ε̅να̅ρ̅κα̅τα̅κ̅ρι̅νε̅ μ̅η̅ω̅τ̅η̅ α̅γ̅ω̅ ε̅τε̅τ̅η̅ω̅αν̅τ̅ε̅λε̅η̅μο̅ς̅γ̅η̅η̅ ε̅τε̅τ̅η̅να̅ει̅ρε̅ η̅ο̅γ̅κα̅κο̅ν̅ η̅νε̅τ̅η̅π̅η̅να̅ α̅γ̅ω̅
 ε̅τε̅τ̅η̅ω̅αν̅β̅ω̅κ̅ ε̅ρο̅γ̅ν̅ ε̅κα̅ρ̅ η̅ι̅μ̅ α̅γ̅ω̅ ᾿η̅τε̅τ̅η̅μο̅ο̅ω̅ε̅ ρ̅η̅η̅χω̅ρα̅ ε̅γ̅ω̅α̅ρ̅πα̅ρα̅δε̅χε̅ μ̅η̅ω̅τ̅η̅
 πε̅το̅γ̅να̅κα̅α̅α̅ ρ̅α̅ρ̅ω̅τ̅η̅ ο̅γ̅ο̅μ̅ ρ̅ε̅τ̅ω̅ω̅νε̅ η̅ρ̅η̅το̅γ̅ ε̅ρι̅θ̅ε̅ρα̅πε̅γε̅ μ̅μο̅ο̅γ̅ πε̅τ̅να̅β̅ω̅κ̅ γ̅αρ̅ ε̅ρο̅γ̅ν̅
 ρ̅η̅τε̅τ̅η̅τα̅προ̅ ρ̅η̅α̅χ̅ω̅ρ̅η̅τ̅η̅γ̅τ̅η̅ αν̅ α̅λλα̅ πε̅τ̅η̅η̅γ̅ ε̅βο̅λ̅ ρ̅η̅τε̅τ̅η̅τα̅προ̅ η̅το̅ϥ̅ πε̅τ̅να̅χ̅α̅ρ̅η̅τ̅η̅γ̅τ̅η̅

NORMALIZED COPTIC

πεχ̅ει̅ς̅ο̅γ̅ς̅ ναγ̅ χ̅ε̅ε̅τε̅τ̅η̅ω̅αν̅ρ̅η̅η̅ς̅τε̅γε̅ τε̅τ̅η̅να̅χ̅πο̅ η̅η̅τ̅η̅ η̅ο̅γ̅νο̅βε̅ α̅γ̅ω̅ ε̅τε̅τ̅η̅ω̅αν̅ω̅λη̅η̅
 σ̅ε̅να̅ρ̅κα̅τα̅κ̅ρι̅νε̅ μ̅η̅ω̅τ̅η̅ α̅γ̅ω̅ ε̅τε̅τ̅η̅ω̅αν̅τ̅ε̅λε̅η̅μο̅ς̅γ̅η̅η̅ ε̅τε̅τ̅η̅να̅ει̅ρε̅ η̅ο̅γ̅κα̅κο̅ν̅ η̅νε̅τ̅η̅π̅η̅ε̅γ̅μα̅ α̅γ̅ω̅
 ε̅τε̅τ̅η̅ω̅αν̅β̅ω̅κ̅ ε̅ρο̅γ̅ν̅ ε̅κα̅ρ̅ η̅ι̅μ̅ α̅γ̅ω̅ η̅τε̅τ̅η̅μο̅ο̅ω̅ε̅ ρ̅η̅η̅χω̅ρα̅ ε̅γ̅ω̅αν̅ρ̅πα̅ρα̅δε̅χε̅ μ̅η̅ω̅τ̅η̅
 πε̅το̅γ̅να̅κα̅α̅α̅ ρ̅α̅ρ̅ω̅τ̅η̅ ο̅γ̅ο̅μ̅ ρ̅ε̅τ̅ω̅ω̅νε̅ η̅ρ̅η̅το̅γ̅ α̅ρι̅θ̅ε̅ρα̅πε̅γε̅ μ̅μο̅ο̅γ̅ πε̅τ̅να̅β̅ω̅κ̅ γ̅αρ̅ ε̅ρο̅γ̅ν̅
 ρ̅η̅τε̅τ̅η̅τα̅προ̅ ρ̅η̅α̅χ̅ω̅ρ̅η̅τ̅η̅γ̅τ̅η̅ αν̅ α̅λλα̅ πε̅τ̅η̅η̅γ̅ ε̅βο̅λ̅ ρ̅η̅τε̅τ̅η̅τα̅προ̅ η̅το̅ϥ̅ πε̅τ̅να̅χ̅α̅ρ̅η̅τ̅η̅γ̅τ̅η̅

WORD-ORDER INTERLINEAR

πεχ̅ει̅ς̅ο̅γ̅ς̅	ναγ̅	χ̅ε̅ε̅τε̅τ̅η̅ω̅αν̅ρ̅η̅η̅ς̅τε̅γε̅	τε̅τ̅η̅να̅χ̅πο̅	η̅η̅τ̅η̅	η̅ο̅γ̅νο̅βε̅	α̅γ̅ω̅
Jesus said	to them	saying if you fast	you will produce	for yourselves	a sin	and
ε̅τε̅τ̅η̅ω̅αν̅ω̅λη̅η̅	σ̅ε̅να̅ρ̅κα̅τα̅κ̅ρι̅νε̅	μ̅η̅ω̅τ̅η̅	α̅γ̅ω̅	ε̅τε̅τ̅η̅ω̅αν̅τ̅ε̅λε̅η̅μο̅ς̅γ̅η̅η̅	ε̅τε̅τ̅η̅να̅ει̅ρε̅	
if you pray	they will condemn	you	and	if you give alms	you will do	
η̅ο̅γ̅κα̅κο̅ν̅	η̅νε̅τ̅η̅π̅η̅ε̅γ̅μα̅	α̅γ̅ω̅	ε̅τε̅τ̅η̅ω̅αν̅β̅ω̅κ̅	ε̅ρο̅γ̅ν̅	ε̅κα̅ρ̅	η̅ι̅μ̅ α̅γ̅ω̅
a harm	to your spirits	and	if you go	in	into a land	any and
η̅τε̅τ̅η̅μο̅ο̅ω̅ε̅	ρ̅η̅η̅χω̅ρα̅	ε̅γ̅ω̅αν̅ρ̅πα̅ρα̅δε̅χε̅	μ̅η̅ω̅τ̅η̅	πε̅το̅γ̅να̅κα̅α̅α̅	ρ̅α̅ρ̅ω̅τ̅η̅	ο̅γ̅ο̅μ̅
you walk	in the villages	if they welcome	you	what they will set	before you	eat it
ρ̅ε̅τ̅ω̅ω̅νε̅	η̅ρ̅η̅το̅γ̅	α̅ρι̅θ̅ε̅ρα̅πε̅γε̅	μ̅μο̅ο̅γ̅	πε̅τ̅να̅β̅ω̅κ̅	γ̅αρ̅	ε̅ρο̅γ̅ν̅ ρ̅η̅τε̅τ̅η̅τα̅προ̅
those who are sick	among them	heal	them	what will go	for	in into your mouth
ρ̅η̅α̅χ̅ω̅ρ̅η̅τ̅η̅γ̅τ̅η̅	αν̅	α̅λλα̅	πε̅τ̅η̅η̅γ̅	ε̅βο̅λ̅	ρ̅η̅τε̅τ̅η̅τα̅προ̅	η̅το̅ϥ̅ πε̅τ̅να̅χ̅α̅ρ̅η̅τ̅η̅γ̅τ̅η̅
it will defile you	not	but	what comes	out	from your mouth	that is what will defile you

CLOSE ENGLISH

Jesus said to them, "If you fast, you will produce sin for yourselves. If you pray, you will be condemned. If you give alms, you will do harm to your spirits. When you enter any land and walk through its villages, if they welcome you, eat what they set before you and heal the sick among them. For what goes into your mouth will not defile you, but what comes out of your mouth is what will defile you."

FLUENT ENGLISH

Jesus told them, “If you fast, you will bring sin upon yourselves. If you pray, you will be condemned. If you give to the poor, you will harm your spirits. When you enter a country and travel through its villages, eat what is offered wherever people welcome you, and heal the sick there. What goes into your mouth will not defile you. What comes out of your mouth will.”

NOTES

The opening conditions make uncompromising statements about fasting, prayer and almsgiving. The Coptic does not add hypocritically or for the wrong reason; such qualifications are not inserted into either English layer.

The indefinite they will condemn you is rendered as a passive without naming a judge. Spirits remains plural; it is not silently changed to bodies or reduced to a single soul.

The hospitality instructions distinguish entering a land, walking through villages, being welcomed, eating what is offered and healing the sick. Fluent English makes the conditional welcome natural without changing the instructions.

The final contrast concerns what enters and leaves the mouth. The translation preserves defilement language; it does not append an explanation about food laws or a list of inner vices.

The questions about these practices in logion 6 and the sharper statements here are not merged into a single reconstructed conversation.

CANONICAL COMPARISON

Comparing the passages (SR-0050, SR-0067, SR-0184). Comparison of separate motifs: Matt. 15:11, Mark 7:15, Luke 10:8-9; comparison no. 50, comparison no. 67, comparison no. 184. The hospitality and healing instructions resemble Luke, while the mouth/defilement contrast resembles Matthew and Mark. Thomas combines them with the opening critique of religious practices. Luke’s announcement of the kingdom and Mark’s broader phrasing about entering a person remain distinct. These correspondences do not prove a particular written source.

Matt. 15:11

What goes into your mouth does not defile you. What comes out of your mouth is what defiles you.”

Mark 7:15

Nothing entering a person from outside can defile them. What comes out of a person is what defiles them.’

Luke 10:8

“Whenever you enter a town and people welcome you, eat what they serve you.”

Luke 10:9

“Heal the sick there and tell them, ‘The kingdom of God has come near to you.’”

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 13–14.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Entries C5971 (receive/contain/bear), C4755 (become drunk), C508 (bubble/boil) and C5713 (measure) checked in the TEI edition. Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-015 / Thomas 15

The one not born of woman

DIPLOMATIC COPTIC

πεχ^εῖς χεζοταν ετετ^νωανναγ επετ^εμπογχογ' εβολ ρ^ντςριμε περτ' τηγ^τῖ εχ^μπετ^νρο
 ν^τετ^νογωγτ να^γ πετ^μμαγ πε πετ^νειωτ'

NORMALIZED COPTIC

ΠΕΧΕΙΝΟΣΥΣ ΧΕΡΟΤΑΝ ΕΤΕΤΝΩΑΝΝΑΥ ΕΠΕΤΕΜΠΟΥΧΠΟΥ ΕΒΟΛ ΖΗΤΣΖΙΜΕ ΠΕΖΤΤΗΥΤΗ ΕΧΜΠΕΤΝΖΟ
ΝΤΕΤΝΟΥΩΩΤ ΝΑΥ ΠΕΤΗΜΑΥ ΠΕ ΠΕΤΝΕΙΩΤ

WORD-ORDER INTERLINEAR

ΠΕΧΕΙΗΘΟΥΣ	ΛΕΓΟΤΑΝ	ΕΤΕΤΗΝΩΑΝΝΑΥ	ΕΠΕΤΕΜΠΟΥΧΠΟΥ	ΕΒΟΛ	ΖΗΤΕΣΙΜΕ
Jesus said	saying when	you see	the one not begotten	out	of the woman

ΠΕΡΙΤΤΗΥΤΗ	ΕΧΜΠΕΤΗΝΩ	ΝΤΕΤΝΟΥΩΩΤ	ΝΑϞ	ΠΕΤΜΜΑΥ	ΠΕ	ΠΕΤΝΕΙΩΤ
cast yourselves down	upon your face	and worship	him	that one	is	your Father

CLOSE ENGLISH

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

FLUENT ENGLISH

Jesus said, "When you see the one who was not born of a woman, fall facedown and worship him. He is your Father."

NOTES

The indefinite they did not beget him is rendered as was not born, with no named begetter added.

The bodily act of falling facedown and the act of worship are both retained. The final identification is Father; no additional identification is supplied.

CANONICAL COMPARISON

Comparing the passages

No direct parallel in the four Gospels or comparison group is assigned in the adopted apparatus. This distinctive saying is not, by itself, proof of its date or historical attribution.

TH-016 / Thomas 16

Division and those who stand alone

DIPLOMATIC COPTIC

πεχ̅ε̅ι̅ς̅ χεταχα ε̅μ̅ε̅ε̅ε̅ ν̅ο̅ι̅ρ̅ρ̅ω̅μ̅ε̅ χ̅ε̅ν̅τ̅α̅ε̅ι̅ε̅ι̅ ε̅ν̅ο̅υ̅χ̅ε̅ ν̅ο̅υ̅ε̅ι̅ρ̅η̅η̅η̅ ε̅χ̅μ̅π̅κ̅ο̅ς̅μ̅ο̅ς̅ α̅γ̅ω̅ σ̅ε̅σ̅ο̅ο̅γ̅ν̅ α̅ν̅
 χ̅ε̅ν̅τ̅α̅ε̅ι̅ε̅ι̅ α̅ν̅ο̅υ̅χ̅ε̅ ν̅ε̅ν̅π̅ω̅ρ̅χ̅ ε̅χ̅ν̅π̅κ̅α̅ρ̅ ο̅γ̅κ̅ω̅ρ̅τ̅ ο̅γ̅ς̅η̅ϥ̅ε̅ ο̅γ̅π̅ο̅λ̅ε̅μ̅ο̅ς̅ ο̅γ̅ν̅τ̅ο̅γ̅ γ̅α̅ρ̅ ν̅α̅ω̅ω̅[π̅ε̅] ρ̅η̅ο̅υ̅η̅ε̅ι̅
 ο̅γ̅ν̅ω̅μ̅τ̅ ν̅α̅ω̅ω̅π̅ε̅ ε̅χ̅ν̅ς̅ν̅α̅γ̅ α̅γ̅ω̅ σ̅ν̅α̅γ̅ ε̅χ̅ν̅ω̅μ̅τ̅ π̅ε̅ι̅ω̅τ̅ ε̅χ̅μ̅π̅ω̅η̅ρ̅ε̅ α̅γ̅ω̅ π̅ω̅η̅ρ̅ε̅ ε̅χ̅μ̅π̅ε̅ι̅ω̅τ̅ α̅γ̅ω̅ ⋅
 σ̅ε̅ν̅α̅ω̅ρ̅ε̅ ε̅ρ̅α̅τ̅ο̅γ̅ ε̅γ̅ο̅ μ̅μ̅ο̅ν̅α̅χ̅ο̅ς̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅η̅ς̅ο̅γ̅ς̅ χεταχα ε̅μ̅ε̅ε̅ε̅ ν̅ο̅ι̅ρ̅ρ̅ω̅μ̅ε̅ χ̅ε̅ν̅τ̅α̅ε̅ι̅ε̅ι̅ ε̅ν̅ο̅υ̅χ̅ε̅ ν̅ο̅υ̅ε̅ι̅ρ̅η̅η̅η̅ ε̅χ̅μ̅π̅κ̅ο̅ς̅μ̅ο̅ς̅ α̅γ̅ω̅ σ̅ε̅σ̅ο̅ο̅γ̅ν̅ α̅ν̅
 χ̅ε̅ν̅τ̅α̅ε̅ι̅ε̅ι̅ α̅ν̅ο̅υ̅χ̅ε̅ ν̅ε̅ν̅π̅ω̅ρ̅χ̅ ε̅χ̅ν̅π̅κ̅α̅ρ̅ ο̅γ̅κ̅ω̅ρ̅τ̅ ο̅γ̅ς̅η̅ϥ̅ε̅ ο̅γ̅π̅ο̅λ̅ε̅μ̅ο̅ς̅ ο̅γ̅ν̅τ̅ο̅γ̅ γ̅α̅ρ̅ ν̅α̅ω̅ω̅π̅ε̅ ρ̅η̅ο̅υ̅η̅ι̅
 ο̅γ̅ν̅ω̅μ̅τ̅ ν̅α̅ω̅ω̅π̅ε̅ ε̅χ̅ν̅ς̅ν̅α̅γ̅ α̅γ̅ω̅ σ̅ν̅α̅γ̅ ε̅χ̅ν̅ω̅μ̅τ̅ π̅ε̅ι̅ω̅τ̅ ε̅χ̅μ̅π̅ω̅η̅ρ̅ε̅ α̅γ̅ω̅ π̅ω̅η̅ρ̅ε̅ ε̅χ̅μ̅π̅ε̅ι̅ω̅τ̅ α̅γ̅ω̅ ⋅
 σ̅ε̅ν̅α̅ω̅ρ̅ε̅ ε̅ρ̅α̅τ̅ο̅γ̅ ε̅γ̅ο̅ μ̅μ̅ο̅ν̅α̅χ̅ο̅ς̅

WORD-ORDER INTERLINEAR

πεχ̅ε̅ι̅η̅ς̅ο̅γ̅ς̅	χεταχα	ε̅μ̅ε̅ε̅ε̅	ν̅ο̅ι̅ρ̅ρ̅ω̅μ̅ε̅	χ̅ε̅ν̅τ̅α̅ε̅ι̅ε̅ι̅	ε̅ν̅ο̅υ̅χ̅ε̅	ν̅ο̅υ̅ε̅ι̅ρ̅η̅η̅η̅		
Jesus said	saying perhaps	they think	[subject] people	that I came	to cast	peace		
ε̅χ̅μ̅π̅κ̅ο̅ς̅μ̅ο̅ς̅	α̅γ̅ω̅	σ̅ε̅σ̅ο̅ο̅γ̅ν̅	α̅ν̅	χ̅ε̅ν̅τ̅α̅ε̅ι̅ε̅ι̅	α̅ν̅ο̅υ̅χ̅ε̅	ν̅ε̅ν̅π̅ω̅ρ̅χ̅	ε̅χ̅ν̅π̅κ̅α̅ρ̅	
upon the world	and	they know	not	that I came	to cast	divisions	upon the earth	
ο̅γ̅κ̅ω̅ρ̅τ̅	ο̅γ̅ς̅η̅ϥ̅ε̅	ο̅γ̅π̅ο̅λ̅ε̅μ̅ο̅ς̅	ο̅γ̅ν̅τ̅ο̅γ̅	γ̅α̅ρ̅	ν̅α̅ω̅ω̅π̅ε̅	ρ̅η̅ο̅υ̅η̅ι̅	ο̅γ̅ν̅ω̅μ̅τ̅	
fire	a sword	war	there are five	for	who will be	in a house	there are three	
ν̅α̅ω̅ω̅π̅ε̅	ε̅χ̅ν̅ς̅ν̅α̅γ̅	α̅γ̅ω̅	σ̅ν̅α̅γ̅	ε̅χ̅ν̅ω̅μ̅τ̅	π̅ε̅ι̅ω̅τ̅	ε̅χ̅μ̅π̅ω̅η̅ρ̅ε̅	α̅γ̅ω̅	π̅ω̅η̅ρ̅ε̅
who will be	against two	and	two	against three	the father	against the son	and	the son
ε̅χ̅μ̅π̅ε̅ι̅ω̅τ̅	α̅γ̅ω̅	⋅	σ̅ε̅ν̅α̅ω̅ρ̅ε̅	ε̅ρ̅α̅τ̅ο̅γ̅	ε̅γ̅ο̅	μ̅μ̅ο̅ν̅α̅χ̅ο̅ς̅		
against the father	and	[punctuation]	they will stand	on their feet	being	solitary ones		

CLOSE ENGLISH

Jesus said, "Perhaps people think that I have come to cast peace upon the world. They do not know that I have come to cast divisions upon the earth: fire, a sword, war. For there will [be] five in a house, three against two and two against three, father against son and son against father. And they will stand as solitary ones."

FLUENT ENGLISH

Jesus said, "People may think I have come to bring peace to the world. They do not know I have come to bring division to the earth: fire, a sword, war. In one house, five will [be] divided, three against two and two against three, father against son and son against father. They will stand alone."

NOTES

The opening perhaps remains a qualification of what people think. The text changes from world to earth, and both nouns are retained.

Fire, sword and war form a three-part list. The house contains five, but only the father/son opposition is named here; additional family relationships from the canonical parallels are not inserted.

The concluding Greek loanword *monachos* can denote a single or solitary person and can also be used for a monk. Here solitary ones or stand alone preserves the wording without assigning a specific monastic institution or rule.

CANONICAL COMPARISON

Comparing the passages (SR-0051, SR-0272). Close relationship: Matt. 10:34–36, Luke 12:49–53; comparison no. 51, comparison no. 272. Thomas combines peace/division, fire, sword and household conflict, then ends with standing alone. Matthew includes mother/daughter and mother-in-law/daughter-in-law; Luke adds those pairs and a baptism saying. Those features remain in the comparison quotations, without being imported into Thomas.

Matt. 10:34

Do not suppose that I came to bring peace on earth. I came to bring a sword, not peace.

Matt. 10:35

For I came to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.

Matt. 10:36

The members of a person's own household will be his enemies.

Luke 12:49

"I came to cast fire on the earth, and how I wish it were already kindled!"

Luke 12:50

"But I have a baptism to undergo, and how distressed I am until it is completed!"

Luke 12:51

"Do you think I came to bring peace on earth? No, I tell you, but division."

Luke 12:52

"From now on, five people in one household will be divided: three against two and two against three."

Luke 12:53

"They will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

Thomas 16 — restoration signs

The brackets in [be] identify a partial restoration of the source verb.

TH-017 / Thomas 17

What no sense has reached

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲛⲉⲧⲛⲁⲧⲓ ⲛⲏⲧⲛ ⲙⲡⲉⲧⲉⲙⲡⲉⲃⲁⲗ ⲛⲁⲓ ⲉⲣⲟⲓ ⲁⲓⲱ ⲡⲉⲧⲉⲙⲡⲉⲙⲁⲁⲭⲉ ⲥⲟⲧⲙⲉⲓ ⲁⲓⲱ ⲡⲉⲧⲉⲙⲡⲉⲃⲓⲭ
ⲥⲙⲥⲱⲙⲓ ⲁⲓⲱ ⲙⲡⲉⲓⲉⲓ ⲉⲣⲣⲁⲓ ⲓⲡⲉⲛⲧ ⲡⲣⲱⲙⲉ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲓⲥ ⲛⲉⲧⲛⲁⲧⲓ ⲛⲏⲧⲛ ⲙⲡⲉⲧⲉⲙⲡⲉⲃⲁⲗ ⲛⲁⲓ ⲉⲣⲟⲓ ⲁⲓⲱ ⲡⲉⲧⲉⲙⲡⲉⲙⲁⲁⲭⲉ ⲥⲟⲧⲙⲉⲓ ⲁⲓⲱ ⲡⲉⲧⲉⲙⲡⲉⲃⲓⲭ
ⲥⲙⲥⲱⲙⲓ ⲁⲓⲱ ⲙⲡⲉⲓⲉⲓ ⲉⲣⲣⲁⲓ ⲓⲡⲉⲛⲧ ⲡⲣⲱⲙⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲓⲥ	ⲛⲉⲧⲛⲁⲧⲓ	ⲛⲏⲧⲛ	ⲙⲡⲉⲧⲉⲙⲡⲉⲃⲁⲗ	ⲛⲁⲓ	ⲉⲣⲟⲓ	ⲁⲓⲱ	ⲡⲉⲧⲉⲙⲡⲉⲙⲁⲁⲭⲉ
Jesus said	saying I will give	to you	what no eye has	seen	it	and	what no ear has
ⲥⲟⲧⲙⲉⲓ	ⲁⲓⲱ	ⲡⲉⲧⲉⲙⲡⲉⲃⲓⲭ	ⲥⲙⲥⲱⲙⲓ	ⲁⲓⲱ	ⲙⲡⲉⲓⲉⲓ	ⲉⲣⲣⲁⲓ	ⲓⲡⲉⲛⲧ
heard it	and	what no hand has	touched it	and	it has not come	up	upon the heart
ⲡⲣⲱⲙⲉ							
of people							

CLOSE ENGLISH

Jesus said, "I will give you what no eye has seen, what no ear has heard, what no hand has touched, and what has not come into the human heart."

FLUENT ENGLISH

Jesus said, "I will give you what no eye has seen, no ear has heard, no hand has touched, and no human heart has imagined."

NOTES

The promise names eye, ear, hand and heart. The reference to touch is retained, not reduced to seeing and hearing.

Come up upon the heart is an idiom for something entering thought or imagination. Fluent English uses imagined; close retains heart. The promised gift itself is left unnamed.

CANONICAL COMPARISON

Comparing the passages

No direct parallel in the four Gospels or comparison group is assigned in the adopted apparatus. This classification concerns the four-Gospel comparison, not a claim that similar language occurs nowhere else in early Christian literature.

TH-018 / Thomas 18

The beginning and the end

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲥ ⲕⲉⲕⲟⲟⲥ ⲉⲣⲟⲛ ⲕⲉⲧⲏⲛⲁⲛ ⲉⲥⲛⲁⲩⲱⲡⲉ ⲛⲁⲩ ⲛⲓⲉ ⲡⲉⲕⲉⲓⲥ ⲁⲧⲉⲧⲏⲃⲱⲡⲓ ⲓⲁⲣ ⲉⲃⲟⲗ
 ⲛⲧⲁⲣⲭⲏ ⲕⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲁⲩⲱⲡⲓ ⲛⲥⲁⲑⲁⲛ ⲕⲉⲛⲙⲡⲙⲁ ⲉⲧⲉⲧⲁⲣⲭⲏ ⲙⲙⲁⲩ ⲉⲃⲁⲛ ⲛⲁⲩⲱⲡⲉ ⲙⲙⲁⲩ ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ
 ⲡⲉⲧⲛⲁ[[ⲉ]]ⲱⲓⲉ ⲉⲣⲁⲧⲓ ⲛⲧⲁⲣⲭⲏ ⲁⲩⲱ ⲕⲛⲁⲥⲟⲩⲱⲛⲧⲁⲛ ⲁⲩⲱ ⲕⲛⲁⲕⲓⲧⲡⲉ ⲁⲛ ⲙⲙⲟⲩ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲛⲥⲟⲩⲥ ⲕⲉⲕⲟⲟⲥ ⲉⲣⲟⲛ ⲕⲉⲧⲉⲛⲁⲛ ⲉⲥⲛⲁⲩⲱⲡⲉ ⲛⲁⲩ ⲛⲓⲉ ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ ⲁⲧⲉⲧⲏⲃⲱⲡⲓ ⲓⲁⲣ
 ⲉⲃⲟⲗ ⲛⲧⲁⲣⲭⲏ ⲕⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲁⲩⲱⲡⲓ ⲛⲥⲁⲧⲁⲛ ⲕⲉⲛⲙⲡⲙⲁ ⲉⲧⲉⲧⲁⲣⲭⲏ ⲙⲙⲁⲩ ⲉⲣⲉⲧⲁⲛ ⲛⲁⲩⲱⲡⲉ ⲙⲙⲁⲩ
 ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲧⲛⲁⲩⲱⲓⲉ ⲉⲣⲁⲧⲓ ⲛⲧⲁⲣⲭⲏ ⲁⲩⲱ ⲕⲛⲁⲥⲟⲩⲱⲛⲧⲁⲛ ⲁⲩⲱ ⲕⲛⲁⲕⲓⲧⲡⲉ ⲁⲛ ⲙⲙⲟⲩ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲙⲁⲑⲏⲧⲏⲥ	ⲛⲓⲛⲥⲟⲩⲥ	ⲕⲉⲕⲟⲟⲥ	ⲉⲣⲟⲛ	ⲕⲉⲧⲉⲛⲁⲛ	ⲉⲥⲛⲁⲩⲱⲡⲉ	ⲛⲁⲩ	ⲛⲓⲉ
disciples said	to Jesus	saying tell it	to us	how our end	will be	in what	manner
ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ	ⲁⲧⲉⲧⲏⲃⲱⲡⲓ	ⲓⲁⲣ	ⲉⲃⲟⲗ	ⲛⲧⲁⲣⲭⲏ	ⲕⲉⲕⲁⲁⲥ	ⲉⲧⲉⲧⲛⲁⲩⲱⲡⲓ	ⲛⲥⲁⲧⲁⲛ
Jesus said	you uncovered	then	out	the beginning	so that	you seek	after the end
ⲕⲉⲛⲙⲡⲙⲁ	ⲉⲧⲉⲧⲁⲣⲭⲏ	ⲙⲙⲁⲩ	ⲉⲣⲉⲧⲁⲛ	ⲛⲁⲩⲱⲡⲉ	ⲙⲙⲁⲩ	ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ	ⲡⲉⲧⲛⲁⲩⲱⲓⲉ
for in the place	where the beginning	is there	the end	will be	there	blessed	who will stand
ⲉⲣⲁⲧⲓ	ⲛⲧⲁⲣⲭⲏ	ⲁⲩⲱ	ⲕⲛⲁⲥⲟⲩⲱⲛⲧⲁⲛ	ⲁⲩⲱ	ⲕⲛⲁⲕⲓⲧⲡⲉ	ⲁⲛ	ⲙⲙⲟⲩ
on his feet	in the beginning	and	he will know the end	and	he will taste	not	death

CLOSE ENGLISH

The disciples said to Jesus, “Tell us how our end will come about.” Jesus said, “Have you, then, uncovered the beginning, that you seek the end? For where the beginning is, there the end will be. Blessed is the one who stands in the beginning: he will know the end and will not taste death.”

FLUENT ENGLISH

The disciples said to Jesus, “Tell us how our end will come.” Jesus said, “Have you discovered the beginning, that you are looking for the end? Where the beginning is, the end will be too. Blessed is the one who stands at the beginning. They will know the end and will not taste death.”

NOTES

The disciples ask about our end. The reply turns them to the beginning without supplying a chronology.

Uncovered means discovered. The closing blessing uses a general singular person; fluent uses singular they. Taste death recurs from logion 1. Double brackets here mark the copyist's cancellation (NHC II 36:15).

CANONICAL COMPARISON

Comparing the passages. No direct four-Gospel parallel or comparison group is assigned. Shared vocabulary alone does not establish dependence.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 15–18.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C9818 (single/solitary person), C5285 (worship), C7668 (uncover) and C7741 (touch/grope), distinguishing the last from C7721 (find strength). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-019 / Thomas 19

Five trees in paradise

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲥ ⲭⲉⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲛⲧⲁⲗⲱⲡⲉ ⲗⲁⲧⲉⲗⲏ ⲉⲙⲡⲁⲧⲉⲙⲱⲡⲉ ⲉⲧⲉⲧⲏⲩⲁⲛⲱⲡⲉ ⲛⲁⲉⲓ ⲙⲙⲁⲑⲏⲧⲏⲥ
 ⲛⲧⲉⲧⲏⲥⲱⲧⲙ ⲁⲛⲁⲩⲁⲭⲉ ⲛⲉⲉⲓⲱⲛⲉ ⲛⲁⲣⲁⲓⲁⲕⲟⲛⲉⲓ ⲛⲏⲧⲏ ⲟⲩⲛⲧⲏⲧⲏ ⲓⲁⲣ̅ ⲙⲙⲁⲩ ⲛⲧⲟⲩ ⲛⲱⲛⲏ ⲗⲙⲡⲁⲣⲁⲓⲁⲓⲟⲥ
 ⲉⲥⲉⲕⲓⲙ ⲁⲛ ⲛⲱⲩⲙ ⲙⲡⲣⲱ ⲁⲩⲱ ⲙⲁⲣⲉⲛⲟⲩⲥⲱⲃⲉ ⲗⲉ ⲉⲃⲟⲗ ⲡⲉⲧⲏⲁⲥⲟⲩⲱⲛⲟⲩ ⲕⲛⲁⲭⲓⲧⲡⲉ ⲁⲛ ⲙⲙⲟⲩ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲛⲧⲁⲙⲱⲡⲉ ⲗⲁⲧⲉⲗⲏ ⲉⲙⲡⲁⲧⲉⲙⲱⲡⲉ ⲉⲧⲉⲧⲏⲩⲁⲛⲱⲡⲉ ⲛⲁⲓ ⲙⲙⲁⲑⲏⲧⲏⲥ
 ⲛⲧⲉⲧⲏⲥⲱⲧⲙ ⲁⲛⲁⲩⲁⲭⲉ ⲛⲉⲓⲱⲛⲉ ⲛⲁⲣⲁⲓⲁⲕⲟⲛⲉⲓ ⲛⲏⲧⲏ ⲟⲩⲛⲧⲏⲧⲏ ⲓⲁⲣ ⲙⲙⲁⲩ ⲛⲧⲟⲩ ⲛⲱⲛⲏ ⲗⲙⲡⲁⲣⲁⲓⲁⲓⲟⲥ
 ⲉⲥⲉⲕⲓⲙ ⲁⲛ ⲛⲱⲩⲙ ⲙⲡⲣⲱ ⲁⲩⲱ ⲙⲉⲣⲉⲛⲉⲩⲥⲱⲃⲉ ⲗⲉ ⲉⲃⲟⲗ ⲡⲉⲧⲏⲁⲥⲟⲩⲱⲛⲟⲩ ⲕⲛⲁⲭⲓⲧⲡⲉ ⲁⲛ ⲙⲙⲟⲩ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ	ⲡⲉⲛⲧⲁⲙⲱⲡⲉ	ⲗⲁⲧⲉⲗⲏ	ⲉⲙⲡⲁⲧⲉⲙⲱⲡⲉ					
Jesus said	saying blessed	is the one who came to be	before	before he came to be					
ⲉⲧⲉⲧⲏⲩⲁⲛⲱⲡⲉ	ⲛⲁⲓ	ⲙⲙⲁⲑⲏⲧⲏⲥ	ⲛⲧⲉⲧⲏⲥⲱⲧⲙ	ⲁⲛⲁⲩⲁⲭⲉ	ⲛⲉⲓⲱⲛⲉ	ⲛⲁⲣⲁⲓⲁⲕⲟⲛⲉⲓ			
if you become	for me	disciples	and you listen	to my words	these stones	will serve			
ⲛⲏⲧⲏ	ⲟⲩⲛⲧⲏⲧⲏ	ⲓⲁⲣ	ⲙⲙⲁⲩ	ⲛⲧⲟⲩ	ⲛⲱⲛⲏ	ⲗⲙⲡⲁⲣⲁⲓⲁⲓⲟⲥ	ⲉⲥⲉⲕⲓⲙ	ⲁⲛ	ⲛⲱⲩⲙ
you	you have	for	there	five	trees	in paradise	they move	not	in summer
ⲙⲡⲣⲱ	ⲁⲩⲱ	ⲙⲉⲣⲉⲛⲉⲩⲥⲱⲃⲉ	ⲗⲉ	ⲉⲃⲟⲗ	ⲡⲉⲧⲏⲁⲥⲟⲩⲱⲛⲟⲩ	ⲕⲛⲁⲭⲓⲧⲡⲉ	ⲁⲛ	ⲙⲙⲟⲩ	
in winter	and	their leaves do not	fall	off	whoever knows them	he will taste	not	death	

CLOSE ENGLISH

Jesus said, "Blessed is the one who came into being before he came into being. If you become my disciples and listen to my words, these stones will serve you. For you have five trees in paradise that are not moved in summer or winter, and their leaves do not fall. Whoever knows them will not taste death."

FLUENT ENGLISH

Jesus said, "Blessed is the one who existed before coming into being. If you become my disciples and listen to my words, these stones will serve you. You have five trees in paradise that do not change in summer or winter, and their leaves never fall. Whoever comes to know them will not taste death."

NOTES

Close repeats come into being, preserving the opening paradox. Fluent varies the wording; birth is not explicit.

These stones and the five trees remain unidentified.

Move is the verb behind are not moved. Fluent reads the seasonal contrast as do not change; the leaves explicitly do not fall.

CANONICAL COMPARISON**Comparing the passages**

No direct four-Gospel parallel or comparison group is assigned.
Distinctiveness does not establish a source or date.

TH-020 / Thomas 20

The mustard seed and its branch

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲙⲁⲑⲉⲧⲏⲥ ⲛⲓⲥ ⲕⲉⲕⲟⲟⲥ ⲉⲣⲟⲛ ⲕⲉⲧⲙⲏⲧⲉⲣⲟ ⲛⲏⲡⲏⲕⲉ ⲉⲥⲧⲏⲧⲱⲛ ⲉⲛⲓⲙ ⲡⲉⲕⲁⲓ ⲛⲁⲓ ⲕⲉⲉⲥⲧⲏⲧⲱⲛ
 ⲁⲓⲃⲗⲃⲓⲗⲉ ⲛⲱⲗⲧⲁⲙ (ⲥ)ⲥⲟⲃⲕ ⲡⲁⲣⲁⲛⲟⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲓⲟⲧⲁⲛ ⲁⲉ ⲉⲥⲱⲁ(ⲛ)ⲓⲣⲉ ⲉⲕⲏⲡⲕⲁⲓ ⲉⲧⲟⲩⲣⲓⲱⲃ ⲉⲣⲟⲓ
 ⲱⲁⲓⲧⲉⲓⲟ ⲉⲃⲟⲗ ⲛⲏⲟⲩⲛⲟⲥ ⲛⲧⲁⲣ ⲛⲓⲱⲱⲡⲉ ⲛⲥⲕⲉⲡⲏ ⲛⲓⲣⲁⲗⲁⲧⲉ ⲛⲧⲡⲉ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲙⲁⲑⲉⲧⲏⲥ ⲛⲏⲥⲟⲩⲥ ⲕⲉⲕⲟⲟⲥ ⲉⲣⲟⲛ ⲕⲉⲧⲙⲏⲧⲣⲣⲟ ⲛⲏⲡⲏⲕⲉ ⲉⲥⲧⲏⲧⲱⲛ ⲉⲛⲓⲙ ⲡⲉⲕⲁⲓ ⲛⲁⲓ ⲕⲉⲉⲥⲧⲏⲧⲱⲛ
 ⲁⲓⲃⲗⲃⲓⲗⲉ ⲛⲱⲗⲧⲁⲙ ⲥⲥⲟⲃⲕ ⲡⲁⲣⲁⲛⲟⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲓⲟⲧⲁⲛ ⲁⲉ ⲉⲥⲱⲁⲛⲓⲣⲉ ⲉⲕⲏⲡⲕⲁⲓ ⲉⲧⲟⲩⲣⲓⲱⲃ ⲉⲣⲟⲓ ⲱⲁⲓⲧⲉⲓⲟ
 ⲉⲃⲟⲗ ⲛⲟⲩⲛⲟⲥ ⲛⲧⲁⲣ ⲛⲓⲱⲱⲡⲉ ⲛⲥⲕⲉⲡⲏ ⲛⲓⲣⲁⲗⲁⲧⲉ ⲛⲧⲡⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲙⲁⲑⲉⲧⲏⲥ	ⲛⲏⲥⲟⲩⲥ	ⲕⲉⲕⲟⲟⲥ	ⲉⲣⲟⲛ	ⲕⲉⲧⲙⲏⲧⲣⲣⲟ	ⲛⲏⲡⲏⲕⲉ	ⲉⲥⲧⲏⲧⲱⲛ			
the disciples said	to Jesus	saying tell it	to us	what the kingdom	of the heavens	is like			
ⲉⲛⲓⲙ	ⲡⲉⲕⲁⲓ	ⲛⲁⲓ	ⲕⲉⲉⲥⲧⲏⲧⲱⲛ	ⲁⲓⲃⲗⲃⲓⲗⲉ	ⲛⲱⲗⲧⲁⲙ	ⲥⲥⲟⲃⲕ	ⲡⲁⲣⲁⲛⲟⲣⲟⲥ		
to what	he said	to them	saying it is like	a grain	of mustard	it is smaller	than the seeds		
ⲧⲏⲣⲟⲩ	ⲓⲟⲧⲁⲛ	ⲁⲉ	ⲉⲥⲱⲁⲛⲓⲣⲉ	ⲉⲕⲏⲡⲕⲁⲓ	ⲉⲧⲟⲩⲣⲓⲱⲃ	ⲉⲣⲟⲓ	ⲱⲁⲓⲧⲉⲓⲟ	ⲉⲃⲟⲗ	
all of them	when	however	it falls	upon the soil	which they work	on it	it brings forth	out	
ⲛⲟⲩⲛⲟⲥ	ⲛⲧⲁⲣ	ⲛⲓⲱⲱⲡⲉ	ⲛⲥⲕⲉⲡⲏ	ⲛⲓⲣⲁⲗⲁⲧⲉ	ⲛⲧⲡⲉ				
a large	branch	and it becomes	a shelter	for birds	of the sky				

CLOSE ENGLISH

The disciples said to Jesus, “Tell us what the kingdom of the heavens is like.” He said to them, “It is like a mustard seed. It is smaller than all the seeds, but when it falls on cultivated soil, it brings forth a large branch and becomes a shelter for the birds of the sky.”

FLUENT ENGLISH

The disciples said to Jesus, “Tell us what the kingdom of heaven is like.” He told them, “It is like a mustard seed, smaller than all other seeds. When it falls on cultivated soil, it puts out a large branch and provides shelter for birds.”

NOTES

The Coptic says kingdom of the heavens, with a plural noun; fluent English uses the customary kingdom of heaven.

Cultivated soil renders soil that people work. The saying does not name a sower, field owner or gardener.

A large branch translates the singular noun. It is not changed into the tree of Matthew and Luke or the large branches of Mark. The seed’s size comparison is retained as wording within the parable.

CANONICAL COMPARISON

Comparing the passages (SR-0059). Close relationship: Matt. 13:31-32, Mark 4:30-32, Luke 13:18-19; comparison no. 59. All compare the kingdom with mustard and birds finding shelter. Thomas specifies cultivated soil and one large branch; Matthew and Luke speak of a tree, while Mark has large branches. The shared image does not settle the direction or medium of transmission.

Matt. 13:31

He offered them another parable: "The kingdom of heaven is like a mustard seed that a man took and planted in his field.

Matt. 13:32

It is the smallest of all seeds, yet it grows larger than the garden plants and becomes a tree, where birds come and settle among its branches."

Mark 4:30

He said, 'How can we describe God's kingdom by a comparison? What parable can we use to show it?

Mark 4:31

It is like a mustard seed. When sown in the ground, it is the smallest of all seeds on earth,

Mark 4:32

yet once sown, it springs up and grows larger than all the garden plants. It puts out large branches, so birds can settle in its shade.'

Luke 13:18

Then he said, "What is God's kingdom like? What can I compare it to?"

Luke 13:19

"It is like a mustard seed a man planted in his garden. It grew into a tree, and birds nested in its branches."

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 19–20.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C1215 (move) and C4440 (branch). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-021 / Thomas 21

Children, a thief and the harvest

DIPLOMATIC COPTIC

πεχεμαριζαμ $\overline{\text{nit}}$ $\overline{\text{xe}}$ enekma $\overline{\text{th}}$ ne $\overline{\text{e}}$ ine $\overline{\text{nnim}}$ πεχα $\overline{\text{q}}$ $\overline{\text{xe}}$ e $\overline{\text{y}}$ eine $\overline{\text{n}}$ z $\overline{\text{n}}$ whpe $\overline{\text{w}}$ hm $\overline{\text{e}}$ $\overline{\text{y}}$ belit $\overline{\text{a}}$ $\overline{\text{y}}$ cwwe
 etwou an te zotan $\overline{\text{e}}$ $\overline{\text{y}}$ wa $\overline{\text{e}}$ i $\overline{\text{n}}$ oi $\overline{\text{n}}$ xo $\overline{\text{e}}$ ic $\overline{\text{n}}$ tcwwe $\overline{\text{c}}$ ena $\overline{\text{x}}$ ooc $\overline{\text{x}}$ eket $\overline{\text{n}}$ cwwe $\overline{\text{e}}$ bol nan $\overline{\text{n}}$ tooy
 cekakazh $\overline{\text{y}}$ $\overline{\text{n}}$ po $\overline{\text{y}}$ $\overline{\text{m}}$ to $\overline{\text{e}}$ bol etroykaas $\overline{\text{e}}$ bol na $\overline{\text{y}}$ $\overline{\text{n}}$ ce $\overline{\text{t}}$ -to $\overline{\text{y}}$ cwwe na $\overline{\text{y}}$ $\overline{\text{d}}$ iato $\overline{\text{y}}$ to $\overline{\text{t}}$ -xw $\overline{\text{m}}$ mo
 $\overline{\text{x}}$ ee $\overline{\text{q}}$ wa $\overline{\text{e}}$ ime $\overline{\text{n}}$ oi $\overline{\text{p}}$ xec $\overline{\text{z}}$ $\overline{\text{n}}$ hei $\overline{\text{x}}$ eqnh $\overline{\text{y}}$ $\overline{\text{n}}$ oi $\overline{\text{p}}$ req $\overline{\text{x}}$ io $\overline{\text{y}}$ e qna $\overline{\text{r}}$ o $\overline{\text{e}}$ ic em $\overline{\text{p}}$ a $\overline{\text{t}}$ eq $\overline{\text{e}}$ i $\overline{\text{n}}$ q $\overline{\text{t}}$ mkaa $\overline{\text{q}}$ $\overline{\text{e}}$ wox $\overline{\text{t}}$ $\overline{\text{e}}$ zo $\overline{\text{y}}$ n
 e $\overline{\text{p}}$ eqhei $\overline{\text{n}}$ te $\overline{\text{t}}$ eq $\overline{\text{m}}$ $\overline{\text{n}}$ tero etreq $\overline{\text{q}}$ i $\overline{\text{n}}$ ne $\overline{\text{q}}$ cke $\overline{\text{y}}$ oc $\overline{\text{n}}$ tw $\overline{\text{t}}$ $\overline{\text{n}}$ $\overline{\text{d}}$ e $\overline{\text{r}}$ o $\overline{\text{e}}$ ic $\overline{\text{z}}$ a $\overline{\text{t}}$ ezh $\overline{\text{m}}$ pkocmoc mo $\overline{\text{y}}$ r $\overline{\text{m}}$ mw $\overline{\text{t}}$ $\overline{\text{n}}$
 $\overline{\text{e}}$ x $\overline{\text{n}}$ net $\overline{\text{n}}$ $\overline{\text{t}}$ pe $\overline{\text{z}}$ $\overline{\text{n}}$ no $\overline{\text{y}}$ no $\overline{\text{c}}$ $\overline{\text{n}}$ $\overline{\text{d}}$ $\overline{\text{y}}$ namic $\overline{\text{z}}$ ina $\overline{\text{x}}$ ene $\overline{\text{n}}$ lh $\overline{\text{c}}$ th $\overline{\text{c}}$ $\overline{\text{z}}$ e $\overline{\text{e}}$ zi $\overline{\text{n}}$ $\overline{\text{e}}$ ei $\overline{\text{w}}$ arw $\overline{\text{t}}$ $\overline{\text{n}}$ e $\overline{\text{p}}$ eite $\overline{\text{x}}$ peia
 etet $\overline{\text{n}}$ cw $\overline{\text{w}}$ t $\overline{\text{e}}$ bol $\overline{\text{z}}$ ht $\overline{\text{c}}$ $\overline{\text{c}}$ ena $\overline{\text{z}}$ e $\cdot$ $\overline{\text{e}}$ roc $\cdot$ $\overline{\text{m}}$ a $\overline{\text{r}}$ eqw $\overline{\text{w}}$ pe $\overline{\text{z}}$ $\overline{\text{n}}$ te $\overline{\text{t}}$ $\overline{\text{n}}$ mh $\overline{\text{t}}$ e $\overline{\text{n}}$ oi $\overline{\text{o}}$ $\overline{\text{y}}$ r $\overline{\text{w}}$ me $\overline{\text{n}}$ e $\overline{\text{p}}$ ic $\overline{\text{t}}$ hm $\overline{\text{w}}$ n
 $\overline{\text{n}}$ ta $\overline{\text{r}}$ epkarpoc $\overline{\text{p}}$ w $\overline{\text{z}}$ a $\overline{\text{q}}$ ei $\overline{\text{z}}$ $\overline{\text{n}}$ no $\overline{\text{y}}$ ce $\overline{\text{p}}$ h e $\overline{\text{p}}$ eqac $\overline{\text{z}}$ $\overline{\text{z}}$ $\overline{\text{n}}$ te $\overline{\text{q}}$ ci $\overline{\text{x}}$ a $\overline{\text{q}}$ zac $\overline{\text{q}}$ $\overline{\text{p}}$ e $\overline{\text{t}}$ eo $\overline{\text{y}}$ $\overline{\text{n}}$ maa $\overline{\text{x}}$ e $\overline{\text{m}}$ mo $\overline{\text{q}}$ $\overline{\text{e}}$ cw $\overline{\text{t}}$ $\overline{\text{n}}$
 $\overline{\text{m}}$ a $\overline{\text{r}}$ eqcw $\overline{\text{t}}$ $\overline{\text{n}}$

NORMALIZED COPTIC

πεχεμαριζαμ $\overline{\text{nnhco}}$ yc $\overline{\text{x}}$ ee $\overline{\text{r}}$ enekma $\overline{\text{th}}$ ne $\overline{\text{e}}$ ine $\overline{\text{nnim}}$ πεχα $\overline{\text{q}}$ $\overline{\text{x}}$ ee $\overline{\text{y}}$ eine $\overline{\text{n}}$ zen $\overline{\text{w}}$ hpe $\overline{\text{w}}$ hm $\overline{\text{e}}$ $\overline{\text{y}}$ belit
 $\overline{\text{e}}$ $\overline{\text{y}}$ cwwe etwou an te zotan $\overline{\text{e}}$ $\overline{\text{y}}$ wa $\overline{\text{e}}$ i $\overline{\text{n}}$ oi $\overline{\text{n}}$ xo $\overline{\text{e}}$ ic $\overline{\text{n}}$ tcwwe $\overline{\text{c}}$ ena $\overline{\text{x}}$ ooc $\overline{\text{x}}$ eket $\overline{\text{e}}$ ncwwe $\overline{\text{e}}$ bol nan
 $\overline{\text{n}}$ tooy cekakazh $\overline{\text{y}}$ $\overline{\text{m}}$ pe $\overline{\text{y}}$ $\overline{\text{m}}$ to $\overline{\text{e}}$ bol etreykaas $\overline{\text{e}}$ bol na $\overline{\text{y}}$ $\overline{\text{n}}$ ce $\overline{\text{t}}$ -te $\overline{\text{y}}$ cwwe na $\overline{\text{y}}$ $\overline{\text{d}}$ iato $\overline{\text{y}}$ to $\overline{\text{t}}$ -xw $\overline{\text{m}}$ mo
 $\overline{\text{x}}$ ee $\overline{\text{q}}$ wa $\overline{\text{e}}$ ime $\overline{\text{n}}$ oi $\overline{\text{p}}$ xec $\overline{\text{z}}$ $\overline{\text{n}}$ hei $\overline{\text{x}}$ eqnh $\overline{\text{y}}$ $\overline{\text{n}}$ oi $\overline{\text{p}}$ req $\overline{\text{x}}$ io $\overline{\text{y}}$ e qna $\overline{\text{r}}$ o $\overline{\text{e}}$ ic em $\overline{\text{p}}$ a $\overline{\text{t}}$ eq $\overline{\text{e}}$ i $\overline{\text{n}}$ q $\overline{\text{t}}$ mkaa $\overline{\text{q}}$ $\overline{\text{e}}$ wox $\overline{\text{t}}$ $\overline{\text{e}}$ zo $\overline{\text{y}}$ n
 e $\overline{\text{p}}$ eqhi $\overline{\text{n}}$ te $\overline{\text{t}}$ eq $\overline{\text{m}}$ $\overline{\text{n}}$ trpo etreq $\overline{\text{q}}$ i $\overline{\text{n}}$ ne $\overline{\text{q}}$ cke $\overline{\text{y}}$ oc $\overline{\text{n}}$ tw $\overline{\text{t}}$ $\overline{\text{n}}$ $\overline{\text{d}}$ e $\overline{\text{r}}$ o $\overline{\text{e}}$ ic $\overline{\text{z}}$ a $\overline{\text{t}}$ ezh $\overline{\text{m}}$ pkocmoc mo $\overline{\text{y}}$ r $\overline{\text{m}}$ mw $\overline{\text{t}}$ $\overline{\text{n}}$
 $\overline{\text{e}}$ x $\overline{\text{n}}$ net $\overline{\text{n}}$ $\overline{\text{t}}$ pe $\overline{\text{z}}$ no $\overline{\text{y}}$ no $\overline{\text{c}}$ $\overline{\text{n}}$ $\overline{\text{d}}$ $\overline{\text{y}}$ namic $\overline{\text{z}}$ ina $\overline{\text{x}}$ ene $\overline{\text{n}}$ lh $\overline{\text{c}}$ th $\overline{\text{c}}$ $\overline{\text{z}}$ e $\overline{\text{e}}$ zi $\overline{\text{n}}$ $\overline{\text{e}}$ ei $\overline{\text{w}}$ arw $\overline{\text{t}}$ $\overline{\text{n}}$ e $\overline{\text{p}}$ eite $\overline{\text{x}}$ peia etet $\overline{\text{n}}$ cw $\overline{\text{w}}$ t
 $\overline{\text{e}}$ bol $\overline{\text{z}}$ ht $\overline{\text{c}}$ $\overline{\text{c}}$ ena $\overline{\text{z}}$ e $\cdot$ $\overline{\text{e}}$ roc $\cdot$ $\overline{\text{m}}$ a $\overline{\text{r}}$ eqw $\overline{\text{w}}$ pe $\overline{\text{z}}$ $\overline{\text{n}}$ te $\overline{\text{t}}$ $\overline{\text{n}}$ mh $\overline{\text{t}}$ e $\overline{\text{n}}$ oi $\overline{\text{o}}$ $\overline{\text{y}}$ r $\overline{\text{w}}$ me $\overline{\text{n}}$ e $\overline{\text{p}}$ ic $\overline{\text{t}}$ hm $\overline{\text{w}}$ n $\overline{\text{n}}$ ta $\overline{\text{r}}$ epkarpoc $\overline{\text{p}}$ w $\overline{\text{z}}$
 a $\overline{\text{q}}$ ei $\overline{\text{z}}$ no $\overline{\text{y}}$ ce $\overline{\text{p}}$ h e $\overline{\text{r}}$ e $\overline{\text{p}}$ eqac $\overline{\text{z}}$ $\overline{\text{z}}$ $\overline{\text{n}}$ te $\overline{\text{q}}$ ci $\overline{\text{x}}$ a $\overline{\text{q}}$ zac $\overline{\text{q}}$ $\overline{\text{p}}$ e $\overline{\text{t}}$ eo $\overline{\text{y}}$ $\overline{\text{n}}$ maa $\overline{\text{x}}$ e $\overline{\text{m}}$ mo $\overline{\text{q}}$ $\overline{\text{e}}$ cw $\overline{\text{t}}$ $\overline{\text{n}}$ $\overline{\text{m}}$ a $\overline{\text{r}}$ eqcw $\overline{\text{t}}$ $\overline{\text{n}}$

WORD-ORDER INTERLINEAR

ΠΕΧΕΜΑΡΙΖΑΜ	ΝΙΗΣΟΥΣ	ΛΕΕΡΕΝΕΚΜΑΘΗΤΗΣ	ΕΙΝΕ	ΝΝΙΜ	ΠΕΧΑΔ	ΛΕΕΥΕΙΝΕ	
Mary said	to Jesus	saying your disciples	are like	whom	he said	saying they are like	
ΝΖΕΝΩΗΡΕ	ΩΗΜ	ΕΥΘΕΛΙΤ	ΕΥΩΩΕ	ΕΤΩΟΥ	ΑΝ	ΤΕ	ΖΟΤΑΝ
children	little	settled	in a field	which is theirs	not	it is	whenever
ΕΥΩΑΝΕΙ							they come
ΝΟΙΝΑΘΕΙΣ	ΝΤΩΩΕ	ΣΕΝΑΧΟΟ	ΛΕΚΕΤΕΝΩΩΕ	ΕΒΟΛ	ΝΑΝ	ΝΤΟΟΥ	ΣΕΚΑΚΑΖΗΥ
the owners	of the field	they will say	saying leave our field	over	to us	they themselves	strip naked
ΜΠΕΥΜΤΟ	ΕΒΟΛ	ΕΤΡΕΥΚΑΑΣ	ΕΒΟΛ	ΝΑΥ	ΝΣΕΤΤΕΥΩΩΕ	ΝΑΥ	
in their presence	before them	so they may leave it	over	to them	and give their field	to them	
ΔΙΑΤΟΥΤΟ	ΤΧΩ	ΜΜΟC	ΛΕΕΥΩΑΝΕΙΜΕ	ΝΟΙΠΛΕCΖΝΗΕΙ	ΛΕΥΝΗΥ	ΝΟΙΠΡΕΥΧΙΟΥC	
therefore	I say	it	saying if he knows	the householder	that he is coming	the thief	
ΥΝΑΡΘΕΙC	ΕΜΠΑΤΕΥΕΙ	ΝΥΤΗΚΑΑΥ	ΕΩΟΧΤ	ΕΖΟΥΝ	ΕΠΕΥΗΙ	ΝΤΕΤΕΥΜΝΤΡΡΟ	
he will watch	before he comes	and not let him	dig	in	into his house	of his dominion	
ΕΤΡΕΥΥΙ	ΝΝΕΥCΚΕΥΟC	ΝΤΩΤΝ	ΔΕ	ΡΘΕΙC	ΖΑΤΕΖΗ	ΜΠΚΟCΜΟC	ΜΟΥΡ
so he may carry off	his goods	you	however	watch	in the face	of the world	bind
ΜΜΩΤΝ	ΕΧΝΝΕΤΝΤΠΕ	ΖΝΟΥΝΟC	ΝΔΥΝΑΜΙC	ΖΙΝΑ	ΛΕΝΕΝΛΗCΤΗC	ΖΕ	ΕΖΙΗ
yourselves	about your waists	with great	power	so that	the robbers may not	find	a way
ΕΕΙ	ΩΑΡΩΤΝ	ΕΠΕΙΤΕΥΡΕΙΑ	ΕΤΕΤΝCΩΩΤ	ΕΒΟΛ	ΖΗΤC	CΕΝΑΖΕ	·
to come	to you	for the need	that you look	out	for it	they will find	[punctuation]
ΕΡΟC							it
·	ΜΑΡΕΥΩΩΠΕ	ΖΝΤΕΤΝΜΗΤΕ	ΝCΙΟΥΡΩΜΕ	ΝΕΠΙCΤΗΜΩΝ	ΝΤΑΡΕΠΚΑΡΠΟC	ΠΩΖ	
[punctuation]	let there be	among you	a person	knowledgeable	when the crop	ripened	
ΑΥΕΙ	ΖΝΟΥCΕΠΗ	ΕΡΕΠΕΥΑCΖ	ΖΝΤΕΥCΙΧ	ΑΥΖΑCΥ	ΠΕΤΕΟΥΝΜΑΑΔΕ	ΜΜΟΥ	ΕCΩΤΗ
he came	quickly	with his sickle	in his hand	he reaped it	whoever has ears	in him	to hear
ΜΑΡΕΥCΩΤΗ							
let him hear							

CLOSE ENGLISH

Mary said to Jesus, "Whom are your disciples like?" He said, "They are like little children settled in a field that is not theirs. When the owners of the field come, they will say, 'Leave our field to us.' The children strip naked before them so as to leave it to them and give them their field. Therefore I say: if the householder knows that the thief is coming, he will watch before he comes and not let him dig into the house under his dominion and carry off his goods. But you, watch in the face of the world. Gird yourselves about your waists with great power, so that the robbers may not find a way to come to you; for the need you look out for will be encountered. Let there be a knowledgeable person among you. When the crop ripened, he came quickly with his sickle in his hand and reaped it. Whoever has ears to hear, let him hear."

FLUENT ENGLISH

Mary asked Jesus, “Who are your disciples like?” He replied, “They are like little children living in a field that does not belong to them. When its owners come, they will say, ‘Give us back our field.’ The children strip naked before them to surrender the field and give it back. So I tell you: if a householder knows a thief is coming, he will keep watch before the thief arrives and prevent him from breaking into the house he owns and carrying off his belongings. Be on your guard against the world. Brace yourselves with all your strength so that robbers cannot find a way to reach you, for the trouble you expect will come. Let there be someone among you who understands. When the crop was ripe, he came at once, sickle in hand, and harvested it. Anyone with ears to hear should listen.”

NOTES

The children are settled in the field, not explicitly playing. They strip naked; the text does not explain why this returns the field.

House under his dominion is a compressed expression of control or possession, rendered house he owns in fluent English. Dig into describes the thief’s entry; the later robbers use a different noun.

The need or trouble clause is difficult. Literally its ending is they will find it, with an unspecified plural subject. Close English treats this impersonally as will be encountered; fluent English interprets the anticipated need as trouble that will come. The uncertainty remains.

The final he is not newly named. The shift to ripe crop, sickle and harvest is preserved without an added explanation linking all three scenes.

CANONICAL COMPARISON

Comparing the passages (SR-0059, SR-0135). Comparison of separate motifs: Matt. 24:43–44, Mark 4:26–29, Luke 12:35–39 and Luke 12:39–40; comparison no. 59 and comparison no. 135. Matthew and Luke supply the watchful-householder comparison, Mark the ripe crop and sickle. The children on another’s field are not in those passages. Luke 12:39 follows the established SBLGNT-based translation without the expansion he would have kept watch. Shared motifs do not establish which written or oral source Thomas used.

Matt. 24:43

Understand this: if the homeowner had known what time of night the thief was coming, he would have stayed awake and prevented the break-in.

Matt. 24:44

So you too must be ready. The Son of Man is coming at an hour you do not expect.

Mark 4:26

He said, ‘God’s kingdom is like someone scattering seed on the ground.

Mark 4:27

Night after night and day after day, the sower sleeps and gets up, and the seed sprouts and grows without the sower knowing how.

Mark 4:28

The soil produces a crop on its own: first a green shoot, then a head of grain, then mature grain in the head.

Mark 4:29

As soon as the crop is ready, the sower puts the sickle to work, because harvest time has come.'

Luke 12:39

"Understand this: if the homeowner had known what time the thief was coming, he would have prevented the break-in."

Luke 12:40

"You too must be ready. The Son of Man is coming at an hour you do not expect."

TH-022 / Thomas 22

Making the two one

DIPLOMATIC COPTIC

ἀὶς ναγ ἀρῆκογει ἐγχιερωτε πεχαϛ ἡνεφμαῶντης ἄνεεικογει ἐτχιερωτε ἐγτῆτων ἀνετβηκ
 ἐρογν ἀτμῆτερο πεχαγ ναγ ἄεεειενο ἡκογει τῆनावωκ ἐρογν ἐτμῆτερο πεχειῆς ναγ ἄεροταν
 ἐτετῆωαῖρπснаγ ογὰ ἀγω ἐτετῆωαῖρпса нгоγн ἡῶε ἡпса нвол ἀγω пса нвол ἡῶε ἡпса нгоγн ἀγω
 пса (н)тпе ἡῶε ἡпса мпптῆ ἀγω ωпна ἐтетнаεире ἡφο·ογт мῆтсгime ἡппоγὰ ογωт · ἄεκαας
 неφοογт · ῖροογт · ἡтетсгime ῖсгime готан ἐтетῆωαεире ἡῖῆβαλ епма ἡογβαλ · ἀγω ογбix ἡпма
 ἡноγбix · ἀγω ογ ернте епма ἡογернте ογгикων · епма ἡογгикων тоте тетनावωк ἐρογн
 [εт]мῆ[тер]о

NORMALIZED COPTIC

ΔΙΗΘΟΥΣ ΝΑΥ ΕΞΕΝΚΟΥΙ ΕΥΧΙΕΡΩΤΕ ΠΕΧΑΥ ΝΝΕΦΜΑΘΗΤΗΣ ΔΕΝΕΙΚΟΥΙ ΕΤΧΙΕΡΩΤΕ ΕΥΤΝΤΩΝ ΕΝΕΤΒΗΚ
ΕΞΟΥΝ ΕΤΜΝΤΡΡΟ ΠΕΧΑΥ ΝΑΥ ΔΕΕΙΘΕΝΟ ΝΚΟΥΙ ΤΗΝΑΒΩΚ ΕΞΟΥΝ ΕΤΜΝΤΡΡΟ ΠΕΧΕΙΗΘΟΥΣ ΝΑΥ ΔΕΖΟΤΑΝ
ΕΤΕΤΝΩΑΝΡΠCΗΑΥ ΟΥΑ ΔΥΩ ΕΤΕΤΝΩΑΝΡΠCΑ ΝΖΟΥΝ ΝΤΖΕ ΜΠCΑ ΝΒΟΛ ΔΥΩ ΠCΑ ΝΒΟΛ ΝΤΖΕ ΜΠCΑ ΝΖΟΥΝ
ΔΥΩ ΠCΑ ΝΤΠΕ ΝΤΖΕ ΜΠCΑ ΜΠΠΤΝ ΔΥΩ ΖΙΝΑ ΕΤΕΤΝΝΑΕΙΡΕ ΜΠΖΟΟΥΤ ΜΝΤCΖΙΜΕ ΜΠΙΟΥΑ ΟΥΩΤ ' ΔΕΚΑΔC
ΝΝΕΠΖΟΟΥΤ ' ΡΖΟΟΥΤ ' ΝΤΕΤCΖΙΜΕ ΡCΖΙΜΕ ΖΟΤΑΝ ΕΤΕΤΝΩΑΝΕΙΡΕ ΝΖΕΝΒΑΛ ΕΠΜΑ ΝΟΥΒΑΛ ' ΔΥΩ ΟΥCΙΧ
ΕΠΜΑ ΝΟΥCΙΧ ' ΔΥΩ ΟΥ ΟΥΕΡΗΤΕ ΕΠΜΑ ΝΟΥΟΥΕΡΗΤΕ ΟΥΖΙΚΩΝ ' ΕΠΜΑ ΝΟΥΖΙΚΩΝ ΤΟΤΕ ΤΕΤΝΝΑΒΩΚ
ΕΞΟΥΝ ΕΤΜΝΤΡΡΟ

WORD-ORDER INTERLINEAR

ΔΙΗΘΟΥ	ΝΑΥ	ΕΞΕΝΚΟΥΙ	ΕΥΧΙΕΡΩΤΕ	ΠΕΧΑΥ	ΝΝΕΦΜΑΘΗΤΗ	ΧΕΝΕΙΚΟΥΙ					
Jesus	saw	little ones	nursing	he said	to his disciples	saying these little ones					
ΕΤΧΙΕΡΩΤΕ	ΕΥΤΝΤΩΝ	ΕΝΕΤΒΗΚ	ΕΖΟΥΝ	ΕΤΜΝΤΡΡΟ	ΠΕΧΑΥ	ΝΑΥ	ΧΕΕΙΕΕΝΟ				
who nurse	are like	those going	in	into the kingdom	they said	to him	saying then being				
ΝΚΟΥΙ	ΤΗΝΝΑΒΩΚ	ΕΖΟΥΝ	ΕΤΜΝΤΡΡΟ	ΠΕΧΕΙΗΘΟΥ	ΝΑΥ	ΧΕΖΟΤΑΝ					
little ones	shall we go	in	into the kingdom	Jesus said	to them	saying when					
ΕΤΕΤΝΩΑΝΡΠΟΝΑΥ	ΟΥΑ	ΑΥΩ	ΕΤΕΤΝΩΑΝΡΠΟΝΑ	ΝΖΟΥΝ	ΝΤΖΕ	ΜΠΟΝΑ	ΝΒΟΛ	ΑΥΩ			
you make the two	one	and	you make the side	within	like	the side	outside	and			
ΠΟΝΑ	ΝΒΟΛ	ΝΤΖΕ	ΜΠΟΝΑ	ΝΖΟΥΝ	ΑΥΩ	ΠΟΝΑ	ΝΤΠΕ	ΝΤΖΕ	ΜΠΟΝΑ	ΜΠΙΤΝ	ΑΥΩ
the side	outside	like	the side	within	and	the side	above	like	the side	below	and
ΖΙΝΑ	ΕΤΕΤΝΝΑΕΙΡΕ	ΜΠΖΟΥΤ	ΜΝΤΕΖΙΜΕ	ΜΠΠΟΥΑ	ΟΥΩΤ	·	ΧΕΚΑΑ				
so that	you will make	the male	and the female	the one	single	[punctuation]	so that				
ΝΝΕΠΖΟΥΤ	·	ΠΖΟΥΤ	·	ΝΤΕΤΕΖΙΜΕ	ΠΕΖΙΜΕ	ΖΟΤΑΝ					
the male may not	[punctuation]	be male	[punctuation]	and the female [not]	be female	when					
ΕΤΕΤΝΩΑΝΕΙΡΕ	ΝΖΕΝΒΑΛ	ΕΠΜΑ	ΝΟΥΒΑΛ	·	ΑΥΩ	ΟΥΓΙΧ	ΕΠΜΑ				
you make	eyes	in the place	of an eye	[punctuation]	and	a hand	in the place				
ΝΟΥΓΙΧ	·	ΑΥΩ	ΟΥ	ΟΥΕΡΗΤΕ	ΕΠΜΑ	ΝΟΥΟΥΕΡΗΤΕ	ΟΥΖΙΚΩΝ				
of a hand	[punctuation]	and	a	foot	in the place	of a foot	an image				
·	ΕΠΜΑ	ΝΟΥΖΙΚΩΝ	ΤΟΤΕ	ΤΕΤΝΝΑΒΩΚ	ΕΖΟΥΝ	ΕΤΜΝΤΡΡΟ					
[punctuation]	in the place	of an image	then	you will go	in	into [the kingdom]					

CLOSE ENGLISH

Jesus saw little ones nursing. He said to his disciples, “These little ones who nurse are like those who enter the kingdom.” They said to him, “Then, being little ones, shall we enter the kingdom?” Jesus said to them, “When you make the two one, and make the inside like the outside and the outside like the inside, and the above like the below; and make the male and the female a single one, so that the male is not male and the female is not female; when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image—then you will enter [the kingdom].”

FLUENT ENGLISH

Jesus saw infants nursing and said to his disciples, “These nursing infants are like those who enter the kingdom.” They asked him, “Then shall we enter the kingdom as little children?” Jesus told them, “When you make the two one, the inside like the outside and the outside like the inside, and what is above like what is below; when you make male and female a single one, so that the male is no longer male and the female no longer female; when you put eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, and an image in place of an image—then you will enter [the kingdom].”

NOTES

The infants are nursing; rebirth is not explicit. Making the two one addresses the disciples. The negation is read as extending to both male and female. Parentheses in the Coptic text expand an abbreviation.

Eyes is plural, an eye singular. The other bodily and image correspondences remain repetitive and unexplained.

At the damaged ending, parts of into the kingdom are restored. English brackets enclose the corresponding phrase for readability, although some Coptic letters survive.

CANONICAL COMPARISON

Comparing the passages (SR-0091, SR-0101). Child-and-kingdom comparison: Matt. 18:3, Mark 10:15, Luke 18:17; comparison no. 91 and comparison no. 101. Matthew requires turning and becoming like children; Mark and Luke, receiving the kingdom like a child. Thomas's extended pairs have no counterpart in these passages; dependence remains unproved.

Matt. 18:3

He said, "I tell you the truth: unless you change and become like children, you will never enter the kingdom of heaven.

Mark 10:15

I tell you the truth: anyone who does not receive God's kingdom like a child will never enter it.'

Luke 18:17

"I tell you the truth: anyone who does not receive God's kingdom like a child will never enter it."

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 21–22.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C7613/C7614 (settle, dwell), C1125 (strip naked), C10982 (need, matter) and C2979 (reach maturity). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-023 / Thomas 23

Chosen to stand as one

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲛⲉⲧⲛⲁⲥⲉⲧⲡⲓⲥⲏⲉ ⲟⲩⲁ ⲉⲃⲟⲗ ⲉⲛⲩⲱⲟ ⲁⲩⲱ ⲙⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲛⲧⲃⲁ ⲁⲩⲱ ⲙⲉⲛⲁⲱⲉ ⲉⲣⲁⲧⲟⲩ ⲉⲅⲟ ⲟⲩⲁ ⲟⲩⲱⲧ
 .

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲥⲟⲩⲥ ⲛⲉⲧⲛⲁⲥⲉⲧⲡⲓⲥⲏⲉ ⲟⲩⲁ ⲉⲃⲟⲗ ⲉⲛⲩⲱⲟ ⲁⲩⲱ ⲙⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲛⲧⲃⲁ ⲁⲩⲱ ⲙⲉⲛⲁⲱⲉ ⲉⲣⲁⲧⲟⲩ ⲉⲅⲟ ⲟⲩⲁ
 ⲟⲩⲱⲧ .

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲥⲟⲩⲥ	ⲛⲉⲧⲛⲁⲥⲉⲧⲡⲓⲥⲏⲉ	ⲟⲩⲁ	ⲉⲃⲟⲗ	ⲉⲛⲩⲱⲟ	ⲁⲩⲱ	ⲙⲛⲁⲩ	ⲉⲃⲟⲗ	
Jesus said	saying I will choose you	one	out	of a thousand	and	two	out	
ⲉⲛⲧⲃⲁ	ⲁⲩⲱ	ⲙⲉⲛⲁⲱⲉ	ⲉⲣⲁⲧⲟⲩ	ⲉⲅⲟ	ⲟⲩⲁ	ⲟⲩⲱⲧ	.	
of ten thousand	and	they will stand	on their feet	being	one	single	[punctuation]	

CLOSE ENGLISH

Jesus said, "I will choose you, one out of a thousand and two out of ten thousand, and they will stand, being a single one."

FLUENT ENGLISH

Jesus said, "I will choose you—one from a thousand and two from ten thousand—and they will stand as one."

NOTES

Plural you shifts to they. The proportions remain distinct; no count of those saved is inferred. Standing as one remains unexplained.

CANONICAL COMPARISON

Comparing the passages (SR-0122, SR-0279)

Thematic comparison: Matt. 22:14, Luke 13:23–24; comparison no. 122 and comparison no. 279.

Few chosen or saved is a shared motif; Thomas's numerical proportions and standing as one are distinct.

Matt. 22:14

Many are invited, but few are chosen."

Luke 13:23

Someone asked him, "Lord, are only a few being saved?" He said to them:

Luke 13:24

"Make every effort to enter through the narrow door. I tell you, many will try to enter but will be unable to."

TH-024 / Thomas 24

Light within a person of light

DIPLOMATIC COPTIC

ΠΕΧΕΝΕΦΜΑΘΗΤΗΣ ΧΕΜΑΤΣΕΒΟΝ ἘΠΤΟΠΟΣ ἘΤΚΜΜΑΥ ΕΠΕΙΤΑΝΑΓΚΗ ΕΡΟΝ ΤΕ ΕΤΡῆΩΙΝΕ ΝΣΩϞ ΠΕΧΑϞ
 ΝΑΥ ΧΕΠΕΤΕΥΝΜΑΔΔΕ ΜΜΟϞ ΜΑΡΕϞ · ΣΩΤῆ ΟΥΝΟΥΟΕΙΝ ὩΟΠ · ἸΦΟΥΝ ἸΝΟΥΡῆΜΟΥΟΕΙΝ ΔΥΩ ϞΡΟΥΟΕΙΝ
 ΕΠΚΟΣΜΟΣ ΤΗΡϞ ΕϞΤῆΡΟΥΟΕΙΝ ὈϞΚΑΚΕ ΠΕ

NORMALIZED COPTIC

ΠΕΧΕΝΕΦΜΑΘΗΤΗΣ ΧΕΜΑΤΣΕΒΟΝ ΕΠΤΟΠΟΣ ΕΤΚΜΜΑΥ ΕΠΕΙΤΑΝΑΓΚΗ ΕΡΟΝ ΤΕ ΕΤΡΕΝΩΙΝΕ ΝΣΩϞ ΠΕΧΑϞ
 ΝΑΥ ΧΕΠΕΤΕΥΝΜΑΔΔΕ ΜΜΟϞ ΜΑΡΕϞ · ΣΩΤῆ ΟΥΝΟΥΟΕΙΝ ὩΟΠ · ΜΠΡΟΥΝ ΝΟΥΡΜΟΥΟΕΙΝ ΔΥΩ ϞΡΟΥΟΕΙΝ
 ΕΠΚΟΣΜΟΣ ΤΗΡϞ ΕϞΤῆΡΟΥΟΕΙΝ ὈϞΚΑΚΕ ΠΕ

WORD-ORDER INTERLINEAR

ΠΕΧΕΝΕΦΜΑΘΗΤΗΣ	ΧΕΜΑΤΣΕΒΟΝ	ΕΠΤΟΠΟΣ	ΕΤΚΜΜΑΥ	ΕΠΕΙΤΑΝΑΓΚΗ	ΕΡΟΝ	ΤΕ	
his disciples said	saying show us	the place	where you are	for the necessity	upon us	it is	
ΕΤΡΕΝΩΙΝΕ	ΝΣΩϞ	ΠΕΧΑϞ	ΝΑΥ	ΧΕΠΕΤΕΥΝΜΑΔΔΕ	ΜΜΟϞ	ΜΑΡΕϞ	·
that we seek	after it	he said	to them	saying whoever has ears	in him	let him	[punctuation]
ΣΩΤῆ	ΟΥΝΟΥΟΕΙΝ	ὩΟΠ	·	ΜΠΡΟΥΝ	ΝΟΥΡΜΟΥΟΕΙΝ	ΔΥΩ	ϞΡΟΥΟΕΙΝ
hear	there is light	existing	[punctuation]	within	a person of light	and	it gives light
ΕΠΚΟΣΜΟΣ	ΤΗΡϞ	ΕϞΤῆΡΟΥΟΕΙΝ	ΟϞΚΑΚΕ	ΠΕ			
to the world	all of it	if it does not give light	darkness	it is			

CLOSE ENGLISH

His disciples said, “Show us the place where you are, for it is necessary for us to seek it.” He said to them, “Whoever has ears, let him hear. There is light within a person of light, and it illuminates the whole world. If it does not shine, it is darkness.”

FLUENT ENGLISH

His disciples said, “Show us where you are, because we need to seek that place.” He told them, “Anyone with ears should listen. There is light within a person of light, and it lights up the whole world. If it does not shine, there is darkness.”

NOTES

The question asks where you are, not where you are going. No destination or scene beyond the dialogue is supplied.

Person of light retains the compound expression. The masculine pronoun can refer to the light or the person; these layers use it, referring to the light, without claiming that the alternative is excluded.

The DCLP catalogue associates P.Oxy. IV 655 with Thomas 24 only tentatively, as 24 (?). No secure Greek text of this saying is reproduced or reconstructed here.

CANONICAL COMPARISON

Comparing the passages (SR-0023, SR-0461). Comparison of separate motifs: Matt. 6:22–23, Luke 11:34–36, John 13:36; comparison no. 23 and comparison no. 461. The first two passages discuss the eye, light and the body; Thomas speaks of light within a person illuminating the world. John asks where Jesus is going. These thematic contacts do not make the sayings identical.

Matt. 6:22

The eye is the body's lamp. If your eye is sound, your whole body will be filled with light.

Matt. 6:23

But if your eye is bad, your whole body will be dark. If even the light within you is darkness, how great that darkness is!

Luke 11:34

"Your eye is the body's lamp. When your eye is sound, your whole body is filled with light. But when it is bad, your body is dark."

Luke 11:35

"See to it, then, that the light within you is not darkness."

Luke 11:36

"So if your whole body is filled with light, with no dark part, it will be entirely bright, as when a lamp shines on you with its brightness."

John 13:36

Simon Peter asked, "Lord, where are you going?" Jesus replied, "You cannot follow me where I am going now, but you will follow later."

TH-025 / Thomas 25

Love and guard your brother

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲙⲉⲣⲉⲡⲉⲕⲥⲟⲛ ⲛⲟⲉ ⲛⲧⲉⲕⲛⲭⲭⲏ ⲉⲣⲓⲧⲏⲣⲉⲓ ⲙⲙⲟⲓ ⲛⲟⲉ ⲛⲧⲉⲟⲩ ⲙⲡⲉⲕⲅⲁⲗ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲙⲉⲣⲉⲡⲉⲕⲥⲟⲛ ⲛⲧⲉ ⲛⲧⲉⲕⲛⲭⲭⲏ ⲁⲣⲓⲧⲏⲣⲉⲓ ⲙⲙⲟⲓ ⲛⲧⲉ ⲛⲧⲉⲟⲩ ⲙⲡⲉⲕⲅⲁⲗ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲙⲉⲣⲉⲡⲉⲕⲥⲟⲛ	ⲛⲧⲉ	ⲛⲧⲉⲕⲛⲭⲭⲏ	ⲁⲣⲓⲧⲏⲣⲉⲓ	ⲙⲙⲟⲓ	ⲛⲧⲉ	ⲛⲧⲉⲟⲩ
Jesus said	saying love your brother	like	your soul	keep watch	over him	like	the pupil

ⲙⲡⲉⲕⲅⲁⲗ
of your eye

CLOSE ENGLISH

Jesus said, "Love your brother as your soul; guard him as the pupil of your eye."

FLUENT ENGLISH

Jesus said, "Love your brother as your own life, and protect him as you would the pupil of your eye."

NOTES

Soul is the borrowed word psyche; fluent English chooses own life from its range of meanings. Brother is retained rather than replaced by neighbor.

The eye's pupil is the concrete image of care and protection. It is not reduced to the modern idiom a favorite person.

CANONICAL COMPARISON

Comparing the passages (SR-0460, SR-0468)

Thematic comparison: John 13:34–35, John 15:12; comparison no. 460 and comparison no. 468.

John commands mutual love measured by Jesus's love for the disciples.

Thomas compares love with one's own soul or life and adds guarding the brother like the eye's pupil.

John 13:34

I give you a new commandment: love one another. As I have loved you, you too must love one another.

John 13:35

If you love one another, everyone will recognize you as my disciples."

John 15:12

This is my commandment: love one another as I have loved you.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 23–25.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C3828 (choose), C4957 (person of light), C11031 (soul/life), C10737 (protect) and C52 (pupil of eye). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

W. E. Crum, A Coptic Dictionary, p. 5a; digital entry 424

<https://remnqymi.com/crum/424.html>

On the form elou and the meaning pupil of the eye.

DCLP 62839 / P.Oxy. IV 655

<https://papyri.info/dclp/62839>

On the catalogue title Thomas 24 (?), 36–39 in DCLP XML. Digital Corpus of Literary Papyri and LDAB (Trismegistos), CC BY 3.0.

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TH-026 / Thomas 26

The speck and the beam

DIPLOMATIC COPTIC

ПЕХΕΙΣ ΧΕΠΧΗ ΕΤΖΜΠΑΛ ΜΠΕΚ'СОН ΚΝΑΥ ΕΡΟΪ ΠСОΕΙ ΔΕ ΕΤΖΜΠЕКΒΑΛ' ΚΝΑΥ ΔΗ ΕΡΟΪ' ΖΟΤΑΝ
 ΕΚΨΑΝΝΟΥΧΕ ΜΠСОΕΙ ΕΒΟΛ ΖМΠЕК'ΒΑΛ · ТΟΤΕ ΚΝΑΝΑΥ ΕΒΟΛ ΕΝΟΥΧΕ ΜΠΧΗ ΕΒΟΛ ΖМΠΑΛ ΜΠΕКСОН

NORMALIZED COPTIC

ΠΕΧΕΙΝΣΟΥΣ ΧΕΠΧΗ ΕΤΖΜΠΒΑΛ ΜΠΕΚΣΟΝ ΚΝΑΥ ΕΡΟΦ ΠΣΟΙ ΔΕ ΕΤΖΜΠΕΚΒΑΛ ΚΝΑΥ ΔΝ ΕΡΟΦ ΖΟΤΑΝ
 ΕΚΦΑΝΝΟΥΧΕ ΜΠΣΟΙ ΕΒΟΛ ΖΥΠΕΚΒΑΛ · ΤΟΤΕ ΚΝΑΝΑΥ ΕΒΟΛ ΕΝΟΥΧΕ ΜΠΧΗ ΕΒΟΛ ΖΥΠΒΑΛ ΜΠΕΚΣΟΝ

WORD-ORDER INTERLINEAR

ΠΕΧΕΙΝΟΥΣ	ΛΕΠΧΗ	ΕΤΖΜΠΒΑΛ	ΜΠΕΚΟΝ	ΚΝΑΥ	ΕΡΟQ	ΠΟΟΙ	ΔΕ	
Jesus said	saying the speck	that is in the eye	of your brother	you see	it	the beam	however	
ΕΤΖΜΠΕΚΒΑΛ	ΚΝΑΥ	ΑΝ	ΕΡΟQ	ΖΟΤΑΝ	ΕΚΦΑΝΝΟΥΧΕ	ΜΠΟΟΙ	ΕΒΟΛ	ΖΜΠΕΚΒΑΛ
that is in your eye	you see	not	it	when	you cast	the beam	out	from your eye
.	ΤΟΤΕ	ΚΝΑΝΑΥ	ΕΒΟΛ	ΕΝΟΥΧΕ	ΜΠΧΗ	ΕΒΟΛ	ΖΜΠΒΑΛ	ΜΠΕΚΟΝ
[punctuation]	then	you will see	clearly	to cast	the speck	out	from the eye	of your brother

CLOSE ENGLISH

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

FLUENT ENGLISH

Jesus said, “You see the speck in your brother’s eye but miss the beam in your own. When you remove the beam from your eye, you will see clearly enough to remove the speck from your brother’s.”

NOTES

The small speck and large wooden beam remain distinct. Thomas does not add the address hypocrite found in Matthew and Luke.

P.Oxy. I 1, side v, lines 1–4 preserves only the ending about seeing clearly and removing the brother's speck. The opening is translated from Coptic, not filled into the Greek fragment.

CANONICAL COMPARISON

Comparing the passages (SR-0025)

Close comparison: Matt. 7:3-5, Luke 6:41-42; comparison no. 25.

All use the speck-and-beam contrast and clear sight after removing one's own beam.

Thomas's shorter wording is retained; the shared saying does not itself determine literary dependence.

Matt. 7:3

Why do you notice the speck in your brother's eye but pay no attention to the beam in your own?

Matt. 7:4

How can you say to your brother, "Let me remove the speck from your eye," when there is a beam in your own?

Matt. 7:5

You hypocrite! First remove the beam from your own eye. Then you will see clearly enough to remove the speck from your brother's eye.

Luke 6:41

"Why do you notice the speck in your brother's eye but pay no attention to the beam in your own?"

Luke 6:42

"How can you say to your brother, 'Brother, let me remove the speck from your eye,' when you fail to see the beam in your own eye? You hypocrite! First remove the beam from your own eye. Then you will see clearly enough to remove the speck from your brother's eye."

TH-027 / Thomas 27

Fasting from the world

DIPLOMATIC COPTIC

ετε<τῆ>τῆρνηστεγε επκοσμος τετναζε αν̄ ετμη̄τερο ετετῆτῆειρε ἡπσαμβατον ἡσαβ̄βατον
 ἡτετναναγ αν̄ επειωτ

NORMALIZED COPTIC

ετετῆτῆρνηστεγε επκοσμος τετῆναζε αν̄ ετῆτῆρπο ετετῆτῆειρε ἡπσαββατον ἡσαββατον
 ἡτετῆτῆναγ αν̄ επειωτ

WORD-ORDER INTERLINEAR

ετετῆτῆρνηστεγε	επκοσμος	τετῆναζε	αν̄	ετῆτῆρπο	ετετῆτῆειρε	ἡπσαββατον
unless you fast	from the world	you will find	not	the kingdom	unless you make	the Sabbath
ἡσαββατον	ἡτετῆτῆναγ	αν̄	επειωτ			
a Sabbath	you will see	not	the Father			

CLOSE ENGLISH

“Unless you fast from the world, you will not find the kingdom. Unless you make the Sabbath a Sabbath, you will not see the Father.”

FLUENT ENGLISH

“Unless you fast from the world, you will not find the kingdom. Unless you keep the Sabbath as a Sabbath, you will not see the Father.”

NOTES

The Coptic begins without a fresh Jesus said. Fast from the world is left unexplained; make the Sabbath a Sabbath does not contain the adjective true.

P.Oxy. I 1, v 4–11 adds a saying formula and specifies the kingdom of God. Its Sabbath wording uses a verb for keeping the Sabbath. Those differences are not inserted into the Coptic translation.

CANONICAL COMPARISON

Comparing the passages

No direct four-Gospel parallel or comparison group is assigned.

The Greek fragment is a separate witness to Thomas, not a canonical comparison.

TH-028 / Thomas 28

Drunk and without thirst

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲁⲓⲱⲃⲉ ⲉⲣⲁⲧ ⲉⲛⲧⲙⲏⲧⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲁⲓⲱ ⲁⲓⲱⲃⲱⲛⲉ ⲉⲃⲟⲗ ⲛⲁⲓ ⲉⲛⲥⲁⲣⲉ ⲁⲓⲉ ⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ
 ⲉⲓⲧⲁⲃⲉ ⲙⲡⲓⲃⲉ ⲉⲗⲁⲁⲩ ⲛⲉⲏⲧⲟⲩ ⲉⲓⲟⲃⲉ ⲁⲓⲱ ⲁⲧⲁⲩⲓⲭⲏ ⲛⲧⲕⲁⲥ ⲉⲭⲛⲛⲱⲏⲣⲉ ⲛⲣⲣⲱⲙⲉ ⲭⲉⲣⲛⲃⲗⲗⲉⲉⲩ ⲉ ⲛⲉ
 ⲉⲙⲡⲉⲩⲉⲏⲧ ⲁⲓⲱ ⲥⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲁⲛ ⲭⲉⲛⲧⲁⲩⲉⲓ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉⲓⲱⲟⲩⲉⲓⲧ ⲉⲓⲱⲓⲛⲉ ⲟⲛ ⲉⲧⲣⲟⲩⲉⲓ ⲉⲃⲟⲗ ⲉⲙⲡⲕⲟⲥⲙⲟⲥ
 ⲉⲓⲱⲟⲩⲉⲓⲧ ⲡⲗⲏⲛ ⲧⲉⲛⲟⲩ ⲥⲉⲧⲟⲃⲉ ⲉⲟⲧⲁⲛ ⲉⲓⲱⲁⲛⲛⲉⲣⲡⲉⲩⲏⲣⲓ ⲧⲟⲧⲉ ⲥⲉⲛⲁⲣⲙⲉⲧⲁⲛⲟⲩ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲟⲩⲥ ⲭⲉⲁⲓⲱⲃⲉ ⲉⲣⲁⲧ ⲉⲛⲧⲙⲏⲧⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲁⲓⲱ ⲁⲓⲱⲃⲱⲛⲉ ⲉⲃⲟⲗ ⲛⲁⲓ ⲉⲛⲥⲁⲣⲉ ⲁⲓⲉ ⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ
 ⲉⲓⲧⲁⲃⲉ ⲙⲡⲓⲃⲉ ⲉⲣⲉⲗⲁⲁⲩ ⲛⲉⲏⲧⲟⲩ ⲉⲓⲟⲃⲉ ⲁⲓⲱ ⲁⲧⲁⲩⲓⲭⲏ ⲛⲧⲕⲁⲥ ⲉⲭⲛⲛⲱⲏⲣⲉ ⲛⲣⲣⲱⲙⲉ ⲭⲉⲣⲛⲃⲗⲗⲉⲉⲩ ⲉ ⲛⲉ
 ⲉⲙⲡⲉⲩⲉⲏⲧ ⲁⲓⲱ ⲥⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲁⲛ ⲭⲉⲛⲧⲁⲩⲉⲓ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉⲓⲱⲟⲩⲉⲓⲧ ⲉⲓⲱⲓⲛⲉ ⲟⲛ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲃⲟⲗ ⲉⲙⲡⲕⲟⲥⲙⲟⲥ
 ⲉⲓⲱⲟⲩⲉⲓⲧ ⲡⲗⲏⲛ ⲧⲉⲛⲟⲩ ⲥⲉⲧⲟⲃⲉ ⲉⲟⲧⲁⲛ ⲉⲓⲱⲁⲛⲛⲉⲣⲡⲉⲩⲏⲣⲓ ⲧⲟⲧⲉ ⲥⲉⲛⲁⲣⲙⲉⲧⲁⲛⲟⲩ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲟⲩⲥ	ⲭⲉⲁⲓⲱⲃⲉ	ⲉⲣⲁⲧ	ⲉⲛⲧⲙⲏⲧⲉ	ⲙⲡⲕⲟⲥⲙⲟⲥ	ⲁⲓⲱ	ⲁⲓⲱⲃⲱⲛⲉ	ⲉⲃⲟⲗ	ⲛⲁⲓ
Jesus said	saying I stood	on my feet	in the midst	of the world	and	I appeared	openly	to them
ⲉⲛⲥⲁⲣⲉ	ⲁⲓⲉ	ⲉⲣⲟⲟⲩ	ⲧⲏⲣⲟⲩ	ⲉⲓⲧⲁⲃⲉ	ⲙⲡⲓⲃⲉ	ⲉⲣⲉⲗⲁⲁⲩ	ⲛⲉⲏⲧⲟⲩ	ⲉⲓⲟⲃⲉ
in flesh	I found	them	all	drunk	I did not find	anyone	among them	thirsty
ⲁⲧⲁⲩⲓⲭⲏ	ⲛⲧⲕⲁⲥ	ⲉⲭⲛⲛⲱⲏⲣⲉ	ⲛⲣⲣⲱⲙⲉ	ⲭⲉⲣⲛⲃⲗⲗⲉⲉⲩ	ⲉ	ⲛⲉ		
my soul	suffered pain	over the children	of humankind	because blind ones	[plural ending]	they are		
ⲉⲙⲡⲉⲩⲉⲏⲧ	ⲁⲓⲱ	ⲥⲉⲛⲁⲩ	ⲉⲃⲟⲗ	ⲁⲛ	ⲭⲉⲛⲧⲁⲩⲉⲓ	ⲉⲡⲕⲟⲥⲙⲟⲥ	ⲉⲓⲱⲟⲩⲉⲓⲧ	ⲉⲓⲱⲓⲛⲉ
in their heart	and	they see	out	not	for they came	into the world	empty	[punctuation]
ⲉⲓⲱⲓⲛⲉ	ⲟⲛ	ⲉⲧⲣⲉⲩⲉⲓ	ⲉⲃⲟⲗ	ⲉⲙⲡⲕⲟⲥⲙⲟⲥ	ⲉⲓⲱⲟⲩⲉⲓⲧ	ⲡⲗⲏⲛ	ⲧⲉⲛⲟⲩ	ⲥⲉⲧⲟⲃⲉ
seeking	again	to come	out	from the world	empty	nevertheless	now	they are drunk
ⲉⲟⲧⲁⲛ	ⲉⲓⲱⲁⲛⲛⲉⲣⲡⲉⲩⲏⲣⲓ	ⲧⲟⲧⲉ	ⲥⲉⲛⲁⲣⲙⲉⲧⲁⲛⲟⲩ					
when	they shake off their wine	then	they will repent					

CLOSE ENGLISH

Jesus said, "I stood in the midst of the world and appeared to them in flesh. I found them all drunk, and I found no one among them thirsty. My soul suffered for the children of humankind, because they are blind in their hearts and do not see. For they came into the world empty, and they seek to leave the world empty again. But now they are drunk. When they shake off their wine, then they will repent."

FLUENT ENGLISH

Jesus said, “I stood in the middle of the world and appeared to them in the flesh. I found everyone drunk and no one thirsty. My soul ached for humanity, because they are blind at heart and cannot see. They came into the world empty and seek to leave it empty again. For now they are drunk. Once they sober up, they will repent.”

NOTES

Appeared in flesh does not become an added account of birth or a date within a narrative. The Coptic presents the soul’s pain in the past; the Greek fragment uses a present verb.

The adopted source separates the final e of the plural blind ones into its own group. The gloss reads it as a plural ending, following the attested form, rather than adding an English clause.

Empty is repeated without specifying possessions or knowledge. Shake off their wine is the image behind sober up. Repent is a further response, not merely another word for becoming sober.

P.Oxy. I 1, v 11-21 parallels the opening through blindness of heart, then becomes fragmentary. The Coptic ending is not reconstructed as surviving Greek.

CANONICAL COMPARISON**Comparing the passages**

No direct four-Gospel parallel or comparison group is assigned.

The surviving Greek witness is reproduced separately with its damage and editorial signs.

P.Oxy. I 1 · side v, lines 1-21

Fragmentary Greek witness

The excerpt preserves the end of logion 26, logion 27 and part of logion 28.

Square brackets mark supplied lost text; {x?} marks uncertain letters or readings, and [...] an unrecoverable gap. Abbreviations are expanded, and selected regularizations and corrections are printed without separate signs. These are the adopted display conventions; the retained DCLP XML preserves fuller editorial distinctions.

v

- 1 καὶ τότε διαβλέψεις
- 2 ἐκβαλεῖν τὸ κάρφος
- 3 τὸ ἐν τῷ ὀφθαλμῷ
- 4 τοῦ ἀδελφοῦ σου λέγει
- 5 Ἰησοῦς· ἐὰν μὴ νηστεύσῃ
- 6 τε τὸν κόσμον οὐ μὴ
- 7 εὕρητε τὴν βασιλεί
- 8 ἀν τοῦ θεοῦ· καὶ ἐὰν μὴ
- 9 σαββατίσῃτε τὸ σάβ
- 10 βατον οὐκ ὄψεσθε τον
- 11 πατέρα λέγει Ἰησοῦς· ἔ[σ]την
- 12 ἐν μέσῳ τοῦ κόσμου
- 13 καὶ ἐν σαρκὶ ὥφθην
- 14 αὐτοῖς· καὶ εὔρον πάν
- 15 τας μεθύοντας καὶ
- 16 οὐδένα εὔρον διψῶν
- 17 τα ἐν αὐτοῖς· καὶ πο
- 18 νεῖ ἡ ψυχὴ μου ἐπὶ
- 19 τοῖς υἱοῖς τῶν ἀνθρώπων
- 20 ὅτι τυφλοί εἰσιν τῇ καρ
- 21 δίᾳ αὐτῶ[ν] κ{αῖ?} [...] β{λ?}ε{ισ?}
- 21 [...]

The opening begins mid-saying. The final damaged line does not preserve the complete ending of Coptic logion 28. The repeated line number 21 and the side label follow the adopted edition.

<https://papyri.info/dclp/62838>

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 26–28.

DCLP 62838 / P.Oxy. I 1

<https://papyri.info/dclp/62838>

Greek witness in the DCLP XML, distinct from Coptic. Digital Corpus of Literary Papyri and LDAB (Trismegistos), CC BY 3.0.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C7057 (speck), C3381 (beam), C4230 (pain), C2651 (shake off) and C9769 (repent). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

Pierre Cherix, Lexique copte sahidique, version 23.1, p. 6

<https://de.cdn-website.com/3e823bf7e8654767a06a86d670bf72af/files/uploaded/Cherix-Lexicopte23.pdf>

On the attested plural blleeue, supporting the reading of the isolated final e with blind ones. Source grouping is preserved.

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TH-029 / Thomas 29

Wealth dwelling in poverty

DIPLOMATIC COPTIC

πεχ^ες̄ ωχ^εν̄τατσαρζ' ωωπε ετβεπ̄να ογωπ^νρε τε ωχ^ε π̄να δε ετβεπ̄σωμα ογωπ^νρε ν̄ωπ^νρε πε
 αλλα ανοκ' †ρ̄ωπ^νρε μ̄παει χεπω[ς] αττεινος̄ μ̄μν̄τρ̄μ̄μαο ασογωζ ζ̄ν̄τ̄εε̄ιμ̄ν̄τ̄ζ̄ηκε

NORMALIZED COPTIC

ΠΕΧΕΙΝΣΟΥΣ ΕΩΧΕΝΤΑΤΣΑΡΖ ΩΩΠΕ ΕΤΒΕΠΝΕΥΜΑ ΟΥΩΠΗΡΕ ΤΕ ΕΩΧΕ ΠΝΕΥΜΑ ΔΕ ΕΤΒΕΠΣΩΜΑ
ΟΥΩΠΗΡΕ ΝΩΠΗΡΕ ΠΕ ΑΛΛΑ ΑΝΟΚ ΤΡΩΠΗΡΕ ΜΠΑΙ ΧΕΠΩΣ ΑΤΕΙΝΟΒ ΜΜΝΤΡΗΜΑΟ ΔΣΟΥΩΖ ΖΝΤΕΙΜΝΤΖΗΚΕ

WORD-ORDER INTERLINEAR

ΠΕΧΕΙΝΟΥΣ	ΕΩΧΕΝΤΑΤΣΑΡΞ	ΩΠΕ	ΕΤΒΕΠΝΕΥΜΑ	ΟΥΩΠΗΡΕ	ΤΕ	ΕΩΧΕ	
Jesus said	if the flesh	came into being	because of spirit	a wonder	it is	if	
ΠΝΕΥΜΑ	ΔΕ	ΕΤΒΕΠΩΜΑ	ΟΥΩΠΗΡΕ	ΝΩΠΗΡΕ	ΠΕ	ΑΛΛΑ	ΔΝΟΚ
spirit	however	because of the body	a wonder	of wonders	it is	but	I myself
ΜΠΑΙ	ΧΕΠΩΣ	ΑΤΕΙΝΟΘ	ΜΜΝΤΡΗΜΑΟ	ΔΟΟΥΩΞ	ΞΝΤΕΙΜΝΤΞΗΚΕ		
at this	how	this great	wealth	it came to dwell	in this poverty		

CLOSE ENGLISH

Jesus said, "If flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Yet I marvel at this: [how] did this great wealth come to dwell in this poverty?"

FLUENT ENGLISH

Jesus said, "If flesh came into being because of spirit, that is a wonder. If spirit came into being because of the body, that is a wonder of wonders. But what amazes me is [how] such great wealth came to dwell in this poverty."

NOTES

Flesh and body translate different borrowed nouns. Because of can also express for the sake of; the translation does not settle the precise relation between spirit and body.

The second condition leaves came into being understood from the first. Wealth and poverty remain images rather than explicit labels added to spirit and body.

P.Oxy. I 1, r 1 preserves a damaged ending associated with this saying. Most of the phrase about dwelling in this poverty is supplied or uncertain; it cannot establish the lost Greek opening.

CANONICAL COMPARISON

Comparing the passages

No direct four-Gospel parallel or comparison group is assigned.

The Greek ending remains a separate fragmentary witness.

Thomas 29 — restoration signs

The brackets in [how] identify a partial restoration of the source word.

TH-030 / Thomas 30

Three gods, two or one

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲡⲙⲁ ⲉⲓⲛⲱⲙⲧ ⲛⲛⲟⲩⲧⲉ ⲙⲙⲁⲩ ⲉⲛⲛⲟⲩⲧⲉ ⲛⲉ ⲡⲙⲁ ⲉⲓⲛⲥⲛⲁⲩ ⲙ ⲟⲩⲁ ⲁⲛⲟⲕ ⲛⲱⲟⲟⲡ ⲛⲙⲙⲁⲩ ⲛ̅.

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲡⲙⲁ ⲉⲓⲛⲱⲙⲧ ⲛⲛⲟⲩⲧⲉ ⲙⲙⲁⲩ ⲉⲛⲛⲟⲩⲧⲉ ⲛⲉ ⲡⲙⲁ ⲉⲓⲛⲥⲛⲁⲩ ⲙ ⲟⲩⲁ ⲁⲛⲟⲕ ⲛⲱⲟⲟⲡ ⲛⲙⲙⲁⲩ ⲛ̅.

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲡⲙⲁ	ⲉⲓⲛⲱⲙⲧ	ⲛⲛⲟⲩⲧⲉ	ⲙⲙⲁⲩ	ⲉⲛⲛⲟⲩⲧⲉ	ⲛⲉ
Jesus said	saying the place	where there are three	gods	there	gods	they are
ⲡⲙⲁ	ⲉⲓⲛⲥⲛⲁⲩ	ⲙ	ⲟⲩⲁ	ⲁⲛⲟⲕ	ⲛⲱⲟⲟⲡ	ⲛⲙⲙⲁⲩ ⲛ̅
the place	where there are two	or	one	I myself	am	with him [punctuation]

CLOSE ENGLISH

Jesus said, “Where there are three gods, they are gods. Where there are two or one, I am with him.”

FLUENT ENGLISH

Jesus said, “Where there are three gods, they are gods. Where there are two or one, I am with that one.”

NOTES

The opening is difficult. These layers retain both occurrences of gods and read the first with three. The adopted apparatus also allows a division understood as where there are three, they are gods; no silent emendation resolves the difficulty.

The final with him is singular after two or one. Fluent English uses that one, keeping the change of number visible.

The selected Greek reading in P.Oxy. I 1, r 3 has a word meaning godless, with its initial letter uncertain. The surrounding clause is damaged and partly supplied. It does not justify silently changing the Coptic to godless.

Greek r 6–9 continues with lifting the stone and splitting the wood, corresponding to Coptic 77b. The excerpt retains that sequence; it is not inserted into Coptic logion 30.

CANONICAL COMPARISON

Comparing the passages (SR-0095). Thematic comparison: Matt. 18:20; comparison no. 95. Matthew has two or three gathered in Jesus’s name and his presence among them. Thomas has a difficult opening about three gods, followed by two or one and singular with him. The translation preserves the different wording and numbers in Matthew and Thomas.

Matt. 18:20

For wherever two or three gather in my name, I am there among them.”

P.Oxy. I 1 · side r, lines 1–9

Fragmentary Greek witness

The excerpt includes the damaged ending associated with logion 29, logion 30 and the stone-and-wood saying found at Coptic 77b.

Square brackets mark supplied lost text; {x?} marks uncertain letters or readings, and [...] an unrecoverable gap. Abbreviations are expanded, and selected regularizations and corrections are printed without separate signs. These are the adopted display conventions; the retained DCLP XML preserves fuller editorial distinctions.

r

- 1 [...] [έννοι]
- 1 [κ]{εῖ?} [ταύτ]η[ν τ]ήν πτωχείαν
- 2 [λέγ]ει [Ἰησοῦς· ὁπ]ου ἐὰν ὦσιν
- 3 [τρ]{ε?}[ῖς] ε[ἰσὶ]ν {ἄ?}θεοι καὶ
- 4 [...] {σο?} [...] ε[...] ἐστὶν μόνος
- 5 [...] {τ?}ω ἐγώ εἰμι μετ' αὐ
- 6 τ[οῦ]· ἔγει[ρ]ον τὸν λίθον
- 7 κάκεῖ εὐρήσεις με·
- 8 σχίσον τὸ ξύλον κἀγὼ
- 9 ἐκεῖ εἰμι λέγει Ἰησοῦς· οὐ

Full papyrus lines are retained. Line 9 continues into the opening of logion 31. The Greek sequence places the stone-and-wood saying after logion 30; the Coptic order is not rearranged. The repeated line number 1 follows the adopted edition.

<https://papyri.info/dclp/62838>

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 29–30.

DCLP 62838 / P.Oxy. I 1

<https://papyri.info/dclp/62838>

On the damaged r 1–9 excerpt, its selected readings and its placement of the stone-and-wood saying. Digital Corpus of Literary Papyri and LDAB (Trismegistos), CC BY 3.0.

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TH-031 / Thomas 31

A prophet and a physician

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲙⲏⲡⲣⲟⲑⲏⲧⲏⲥ ⲩⲏⲡ ⲛⲉⲧⲥⲟⲟⲩⲛ ⲣⲉⲣⲁⲡⲉⲩⲉ ⲛⲛⲉⲧⲥⲟⲟⲩⲛ ⲙⲙⲟⲩ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲙⲏⲡⲣⲟⲑⲏⲧⲏⲥ ⲩⲏⲡ ⲛⲉⲧⲥⲟⲟⲩⲛ ⲣⲉⲣⲁⲡⲉⲩⲉ ⲛⲛⲉⲧⲥⲟⲟⲩⲛ ⲙⲙⲟⲩ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲙⲏⲡⲣⲟⲑⲏⲧⲏⲥ	ⲩⲏⲡ	ⲛⲉⲧⲥⲟⲟⲩⲛ	ⲙⲙⲟⲩ
Jesus said	no prophet is	accepted	[punctuation]	in his village
			a physician does not	heal
ⲛⲛⲉⲧⲥⲟⲟⲩⲛ	ⲙⲙⲟⲩ			
those who know	him			

CLOSE ENGLISH

Jesus said, “No prophet is accepted in his village. A physician does not heal those who know him.”

FLUENT ENGLISH

Jesus said, “No prophet is welcomed in his own village, and no physician heals people who know him.”

NOTES

Village contrasts with Greek homeland. Does not heal is not explicitly cannot. Greek r 9–14 preserves both sayings.

CANONICAL COMPARISON**Comparing the passages (SR-0061)**

Proverb comparisons: Matt. 13:57, Mark 6:4, Luke 4:23-24, John 4:44; comparison no. 61.

John supplies only the prophet comparison.

Matt. 13:57

They took offense at him. Jesus told them, "A prophet receives honor everywhere except in his hometown and his own household."

Mark 6:4

Jesus told them, 'A prophet receives honor everywhere except in his hometown, among his relatives and in his own household.'

Luke 4:23

He said to them, "You will surely quote this proverb to me: 'Doctor, heal yourself.' You will say, 'Do here in your hometown all the things we heard happened in Capernaum.'"

Luke 4:24

He continued, "I tell you the truth: no prophet is welcome in his hometown."

John 4:44

Jesus himself had testified that a prophet receives no honor in his own homeland.

TH-032 / Thomas 32

A city on a high mountain

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲁⲃⲟⲩⲡⲟⲗⲓⲥ ⲉⲕⲱⲧ ⲙⲙⲟⲥ ⲉⲓⲁⲛⲟⲩⲧⲟⲟⲩ ⲉⲓⲁⲃⲉ ⲉⲥⲧⲁⲭⲣⲏⲩ ⲙⲛⲟⲙ ⲛⲉⲉ ⲟⲩⲁⲉ ⲥⲛⲁⲩⲱⲣⲱⲡⲓ ⲁⲛ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲁⲃⲟⲩⲡⲟⲗⲓⲥ ⲉⲕⲱⲧ ⲙⲙⲟⲥ ⲉⲓⲁⲛⲟⲩⲧⲟⲟⲩ ⲉⲓⲁⲃⲉ ⲉⲥⲧⲁⲭⲣⲏⲩ ⲙⲛⲟⲙ ⲛⲉⲉ ⲟⲩⲁⲉ ⲥⲛⲁⲩⲱⲣⲱⲡⲓ ⲟⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲁⲃⲟⲩⲡⲟⲗⲓⲥ	ⲉⲕⲱⲧ	ⲙⲙⲟⲥ	ⲉⲓⲁⲛⲟⲩⲧⲟⲟⲩ	ⲉⲓⲁⲃⲉ	ⲉⲥⲧⲁⲭⲣⲏⲩ
Jesus said	saying a city	built	it	upon a mountain	that is high	being made firm
ⲙⲛⲟⲙ	ⲛⲉⲉ	ⲟⲩⲁⲉ	ⲥⲛⲁⲩⲱⲣⲱⲡⲓ	ⲟⲛ		
it is impossible	for it to fall	nor	can it be hidden	either		

CLOSE ENGLISH

Jesus said, "A city built on a high mountain and made firm cannot fall, nor can it be hidden."

FLUENT ENGLISH

Jesus said, "A city firmly built on a high mountain can neither fall nor be hidden."

NOTES

The city's firmness and its inability to fall remain alongside its visibility. No particular city is named.

P.Oxy. I 1, r 15–20 also includes firmness and inability to fall, and explicitly says the summit of a high mountain. Summit is not added to the Coptic.

CANONICAL COMPARISON

Comparing the passages (SR-0008). Close comparison: Matt. 5:14; comparison no. 8. Matthew's city on a hill cannot be hidden. Thomas adds the high mountain, firmness and inability to fall; those features also occur in the Greek Thomas witness.

Matt. 5:14

You are the light of the world. A city on a hill cannot be hidden.

TH-033 / Thomas 33

From ears and rooftops to a lamp

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲥ ⲡⲉⲧⲕⲛⲁⲥⲱⲧⲙ ⲉⲣⲟⲩ ⲉⲙⲡⲉⲕⲙⲁⲁⲭⲉ ⲉⲙⲡⲉⲕⲙⲁⲁⲭⲉ ⲧⲁⲩⲉⲟⲩⲉⲱⲩ ⲙⲙⲟⲩ ⲉⲗⲁⲛⲛⲉⲧⲛⲭⲉⲛⲉⲡⲱⲣ
 ⲙⲉⲣⲉⲗⲁⲁⲩ ⲉⲧⲁⲣ ⲭⲉⲣⲉⲑⲛⲃⲥ ⲛⲩⲕⲁⲁⲩ ⲉⲗⲁⲙⲁⲁⲭⲉ ⲟⲩⲁⲉ ⲙⲁⲩⲕⲁⲁⲩ ⲉⲗⲙⲙⲁ ⲉⲩⲑⲛⲡ ⲉⲗⲁⲗⲁ ⲉⲩⲁⲣⲉⲩⲕⲁⲁⲩ
 ⲉⲗⲁⲛⲧⲗⲭⲛⲛⲓⲁ ⲭⲉⲕⲁⲁⲥ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲃⲛⲕ ⲉⲑⲟⲩⲛ ⲁⲩⲱ ⲉⲧⲛⲛⲛⲩ ⲉⲃⲟⲗ ⲉⲕⲛⲁⲛⲁⲩ ⲁⲡⲉⲩⲟⲩⲟⲩⲉⲛ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ ⲡⲉⲧⲕⲛⲁⲥⲱⲧⲙ ⲉⲣⲟⲩ ⲉⲙⲡⲉⲕⲙⲁⲁⲭⲉ ⲉⲙⲡⲉⲕⲙⲁⲁⲭⲉ ⲧⲁⲩⲉⲟⲩⲉⲱⲩ ⲙⲙⲟⲩ ⲉⲗⲁⲛⲛⲉⲧⲛⲭⲉⲛⲉⲡⲱⲣ
 ⲙⲉⲣⲉⲗⲁⲁⲩ ⲉⲧⲁⲣ ⲭⲉⲣⲉⲑⲛⲃⲥ ⲛⲩⲕⲁⲁⲩ ⲉⲗⲁⲙⲁⲁⲭⲉ ⲟⲩⲁⲉ ⲙⲉⲩⲕⲁⲁⲩ ⲉⲗⲙⲙⲁ ⲉⲩⲑⲛⲡ ⲉⲗⲁⲗⲁ ⲉⲩⲁⲣⲉⲩⲕⲁⲁⲩ
 ⲉⲗⲁⲛⲧⲗⲭⲛⲛⲓⲁ ⲭⲉⲕⲁⲁⲥ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲃⲛⲕ ⲉⲑⲟⲩⲛ ⲁⲩⲱ ⲉⲧⲛⲛⲩ ⲉⲃⲟⲗ ⲉⲕⲛⲁⲛⲁⲩ ⲉⲡⲉⲩⲟⲩⲟⲩⲉⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ	ⲡⲉⲧⲕⲛⲁⲥⲱⲧⲙ	ⲉⲣⲟⲩ	ⲉⲙⲡⲉⲕⲙⲁⲁⲭⲉ	ⲉⲙⲡⲉⲕⲙⲁⲁⲭⲉ	ⲧⲁⲩⲉⲟⲩⲉⲱⲩ	ⲙⲙⲟⲩ
Jesus said	what you will hear	it	in your ear	in the other ear	proclaim	it
·	ⲉⲗⲁⲛⲛⲉⲧⲛⲭⲉⲛⲉⲡⲱⲣ	ⲙⲉⲣⲉⲗⲁⲁⲩ	·	ⲉⲧⲁⲣ	ⲭⲉⲣⲉⲑⲛⲃⲥ	ⲛⲩⲕⲁⲁⲩ
[punctuation]	upon your [plural] rooftops	no one	[punctuation]	for	lights a lamp	and puts it
·	ⲉⲗⲁⲙⲁⲁⲭⲉ	ⲟⲩⲁⲉ	ⲙⲉⲩⲕⲁⲁⲩ	·	ⲉⲗⲙⲙⲁ	ⲉⲩⲑⲛⲡ
[punctuation]	under a grain measure	nor	does he put it	[punctuation]	in a place	hidden
·	ⲉⲗⲁⲗⲁ	ⲉⲩⲁⲣⲉⲩⲕⲁⲁⲩ	ⲉⲗⲁⲛⲧⲗⲭⲛⲛⲓⲁ	ⲭⲉⲕⲁⲁⲥ	ⲟⲩⲟⲛ	ⲛⲓⲙ
[punctuation]	but	he puts it	upon the lampstand	so that	everyone	whoever
ⲉⲑⲟⲩⲛ	ⲁⲩⲱ	ⲉⲧⲛⲛⲩ	ⲉⲃⲟⲗ	ⲉⲕⲛⲁⲛⲁⲩ	ⲉⲡⲉⲩⲟⲩⲟⲩⲉⲛ	
in	and	coming	out	will see	its light	

CLOSE ENGLISH

Jesus said, "What you will hear in your ear, in the other ear, proclaim it from your rooftops. For no one lights a lamp and puts it under a grain measure, nor puts it in a hidden place, but sets it on the lampstand so that everyone going in and coming out will see its light."

FLUENT ENGLISH

Jesus said, "Proclaim from your rooftops what you hear in one ear and in the other. No one lights a lamp and puts it under a basket or hides it away. They put it on a lampstand so that everyone coming and going can see its light."

NOTES

The two ear phrases stand together without and. Close keeps both; fluent supplies and, joining them to hear. Taking the second with proclaim is another possible construction. The Greek opening is too damaged to settle the wording.

The address changes from singular to plural at your rooftops. Both entering and leaving remain in the lamp image.

The Coptic word for ear also has a distinct sense, a measure of produce, in the lamp clause. Grain measure and basket render that container; a specific modern capacity is not assigned.

CANONICAL COMPARISON

Comparing the passages (SR-0008, SR-0023, SR-0051, SR-0173)

Comparison of separate motifs: Matt. 5:15, Matt. 10:27, Mark 4:21, Luke 8:16, Luke 11:33, Luke 12:3; comparison no. 8, comparison no. 23, comparison no. 51 and comparison no. 173.

Thomas joins rooftop proclamation and the visible lamp.

The related passages differ in setting, containers and audience; their established translations remain separate.

Matt. 5:15

People do not light a lamp and put it under a measuring basket. They put it on a lampstand, where it gives light to everyone in the house.

Matt. 10:27

Speak in the light what I tell you in the dark, and proclaim from the rooftops what is whispered in your ear.

Mark 4:21

He said to them, 'Is a lamp brought in to be put under a measuring basket or under a bed? Isn't it brought in to be put on a lampstand?

Luke 8:16

"No one lights a lamp and covers it with a container or puts it under a bed. Instead, they put it on a lampstand, so that those who come in can see the light."

Luke 11:33

"No one lights a lamp and puts it in a hidden place or under a measuring basket. They put it on the lampstand so that those who come in can see the light."

Luke 12:3

"So whatever you have said in the dark will be heard in the light, and what you have whispered in private rooms will be proclaimed from the rooftops."

P.Oxy. I 1 · side r, lines 9–21

Fragmentary Greek witness

The excerpt covers logia 31–32 and the damaged opening associated with logion 33.

Square brackets mark supplied lost text; {x?} marks uncertain letters or readings, and [...] an unrecoverable gap. Abbreviations are expanded, and selected regularizations and corrections are printed without separate signs. These are the adopted display conventions; the retained DCLP XML preserves fuller editorial distinctions.

Γ

9 ἐκεῖ εἰμι λέγει Ἰησοῦς· οὐ

10 κ' ἔστιν δεκτὸς προ

11 φήτης ἐν τῇ πατρίδι αὐ

12 τ[ο]ῦ οὐδὲ ἱατρὸς ποιεῖ

13 θεραπείας εἰς τοὺς

14 γινώσκοντας αὐτόν

15 λέγει Ἰησοῦς· πόλις ὠκοδο

16 μημένα ἐπ' ἄκρον

17 [ῥ]ους ὑψηλοῦ καὶ ἐς

18 τηριγμένα οὔτε πε

19 [σ]εῖν δύναται οὔτε κρυ

20 [β]ῆναι λέγει Ἰησοῦς· ἀκούεις

21 [...] {ι?} {τ?} δὲ {ε?} [...] {τ?} ἰόν σου {το?}

21 [...]

Line 9 begins with the end of the stone-and-wood saying at Coptic 77b. Full lines are retained, so the excerpt overlaps the previous section. The end of Coptic logion 33 is not preserved here; the repeated line number 21 follows the adopted edition.

<https://papyri.info/dclp/62838>

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 31–33.

DCLP 62838 / P.Oxy. I 1

<https://papyri.info/dclp/62838>

On r 9–21, including overlapping boundary text and the incomplete opening of logion 33. Digital Corpus of Literary Papyri and LDAB (Trismegistos), CC BY 3.0.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C4290 (village), C2328 (ear), C2330 (measure of produce) and C7249 (roof). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-035 / Thomas 35

Binding the strong person's hands

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲙⲏⲃⲟⲙ ⲛⲧⲉⲟⲩⲁ ⲃⲱⲕ ⲉⲅⲟⲩⲛ ⲉⲡⲏⲉⲓ ⲙⲡⲭⲱⲡⲣⲉ ⲛⲓⲕⲭⲓⲧⲓⲓ ⲛⲭⲛⲁⲅ ⲉⲓⲙⲏⲧⲓ ⲛⲓⲕⲙⲟⲩⲡ ⲛⲏⲉⲓⲕⲓⲭ ⲧⲟⲧⲉ
ⲕⲏⲁⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲕⲏⲉⲓ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲏⲥⲟⲩⲥ ⲙⲏⲃⲟⲙ ⲛⲧⲉⲟⲩⲁ ⲃⲱⲕ ⲉⲅⲟⲩⲛ ⲉⲡⲏⲉⲓ ⲙⲡⲭⲱⲡⲣⲉ ⲛⲓⲕⲭⲓⲧⲓⲓ ⲛⲭⲛⲁⲅ ⲉⲓⲙⲏⲧⲓ ⲛⲓⲕⲙⲟⲩⲡ ⲛⲏⲉⲓⲕⲓⲭ ⲧⲟⲧⲉ
ⲕⲏⲁⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲕⲏⲉⲓ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲏⲥⲟⲩⲥ	ⲙⲏⲃⲟⲙ	ⲛⲧⲉⲟⲩⲁ	ⲃⲱⲕ	ⲉⲅⲟⲩⲛ	ⲉⲡⲏⲉⲓ	ⲙⲡⲭⲱⲡⲣⲉ			
Jesus said	it is impossible	for someone	to go	in	into the house	of the strong person			
ⲛⲓⲕⲭⲓⲧⲓⲓ	ⲛⲭⲛⲁⲅ	ⲉⲓⲙⲏⲧⲓ	ⲛⲓⲕⲙⲟⲩⲡ	ⲛⲏⲉⲓⲕⲓⲭ	ⲧⲟⲧⲉ	ⲕⲏⲁⲡⲱⲱⲛⲉ	ⲉⲃⲟⲗ	ⲙⲡⲉⲓⲕⲏⲉⲓ	
and seize it	by force	unless	he binds	his hands	then	he will clear	out	his house	

CLOSE ENGLISH

Jesus said, "No one can enter the strong person's house and seize it by force unless he binds his hands. Then he will clear out his house."

FLUENT ENGLISH

Jesus said, "No one can force their way into a strong person's house and take it without tying the owner's hands. Then they will plunder the house."

NOTES

The pronoun in seize it is read as referring to the house; it could also refer to its owner. Fluent English makes the owner the person whose hands are tied.

Clear out and plunder interpret the final expression of moving or removing out in this setting. Thomas specifies hands and does not separately name the possessions.

CANONICAL COMPARISON

Comparing the passages (SR-0030, SR-0259). Close comparison: Matt. 12:29, Mark 3:27, Luke 11:21-22; comparison no. 30 and comparison no. 259. Matthew and Mark require binding the strong man before plundering; Luke depicts a stronger attacker overcoming an armed defender. Thomas's explicit hands are retained.

Matt. 12:29

Or how can anyone enter a strong man's house and steal his possessions without first tying him up? Only then can he plunder the house.

Mark 3:27

But no one can enter a strong man's house and steal his possessions without first tying him up. Only then will he plunder the house.

Luke 11:21

“When a strong man, fully armed, guards his own home, his possessions are safe.”

Luke 11:22

“But when someone stronger attacks and defeats him, he takes away all the armor the man relied on and distributes the spoils.”

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

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Coptic text and grammatical annotation for logia 34–35.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C6888 (pit), C7341 (strong), C7271 (force) and C2837 (change, move, transfer). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-036 / Thomas 36

Clothing from morning to evening

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲥ ⲙⲏⲓⲣⲱⲟⲩⲱ ⲛⲓ(ⲛ)ⲉⲧⲱⲟⲩⲉ ⲱⲁⲣⲱⲉ ⲁⲓⲱ ⲛⲓⲛⲉⲣⲱⲉ ⲱⲁⲉⲧⲱⲟⲩⲉ ⲕⲉⲟⲩ ⲡⲉⲧⲉⲧⲛⲛⲁⲧⲁⲁⲓ
ⲉⲓⲱⲧⲧⲙⲉⲧⲛ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲥⲟⲩⲥ ⲙⲡⲓⲣⲱⲟⲩⲱ ⲛⲓⲛⲉⲧⲱⲟⲩⲉ ⲱⲁⲣⲱⲉ ⲁⲓⲱ ⲛⲓⲛⲉⲣⲱⲉ ⲱⲁⲉⲧⲱⲟⲩⲉ ⲕⲉⲟⲩ ⲡⲉⲧⲉⲧⲛⲛⲁⲧⲁⲁⲓ
ⲉⲓⲱⲧⲧⲙⲉⲧⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲥⲟⲩⲥ	ⲙⲡⲓⲣⲱⲟⲩⲱ	ⲛⲓⲛⲉⲧⲱⲟⲩⲉ	ⲱⲁⲣⲱⲉ	ⲁⲓⲱ	ⲛⲓⲛⲉⲣⲱⲉ	ⲱⲁⲉⲧⲱⲟⲩⲉ
Jesus said	do not worry	from morning	until evening	and	from evening	until morning
ⲕⲉⲟⲩ	ⲡⲉⲧⲉⲧⲛⲛⲁⲧⲁⲁⲓ	ⲉⲓⲱⲧⲧⲙⲉⲧⲛ				
about what	it is that you will put	upon yourselves				

CLOSE ENGLISH

Jesus said, “Do not worry from morning until evening and from evening until morning about what you will put on.”

FLUENT ENGLISH

Jesus said, “Do not spend morning to evening and evening to morning worrying about what you will wear.”

NOTES

Both halves of the daily cycle are explicit. The Coptic saying concerns clothing; food, lilies and other details from the longer Greek form or canonical comparisons are not inserted.

P.Oxy. IV 655, column i, lines 1–17, presents a longer form in the adopted edition. Much of its wording is restored. Its question about adding to one’s *hēlikia* can concern stature or age/lifespan; this ambiguity does not affect the shorter Coptic wording.

CANONICAL COMPARISON**Comparing the passages (SR-0024)**

Close comparison: Matt. 6:25–33, Luke 12:22–31; comparison no. 24.

The canonical passages place clothing within a longer teaching about food, anxiety and seeking the kingdom. The resemblance does not establish which written or oral form preceded the others.

Matt. 6:25

That is why I tell you: do not worry about your life, what you will eat, or about your body, what you will wear. Isn't life more than food, and the body more than clothes?

Matt. 6:26

Look at the birds in the sky. They do not sow, reap, or gather food into barns, yet your heavenly Father feeds them. Aren't you worth more than they are?

Matt. 6:27

Can any of you, by worrying, lengthen his life even a little?

Matt. 6:28

And why worry about clothes? Look closely at how the lilies of the field grow. They do not labor or spin thread.

Matt. 6:29

Yet I tell you, not even Solomon in all his splendor was dressed like one of these flowers.

Matt. 6:30

If God clothes the grass of the field like this, though it is here today and thrown into an oven tomorrow, how much more will he clothe you! You have so little faith.

Matt. 6:31

So do not worry and ask, "What will we eat?" or "What will we drink?" or "What will we wear?"

Matt. 6:32

The nations pursue all these things, and your heavenly Father knows that you need every one of them.

Matt. 6:33

But put the kingdom and his righteousness first, and all these things will be provided for you as well.

Luke 12:22

He said to his disciples, "That is why I tell you: do not worry about your life, what to eat, or about your body, what to wear."

Luke 12:23

"Life is more than food, and the body more than clothes."

Luke 12:24

“Consider the ravens: they do not sow or harvest, and they have no storeroom or barn. Yet God feeds them. How much more valuable you are than the birds!”

Luke 12:25

“Can any of you, by worrying, lengthen his life even a little?”

Luke 12:26

“If you cannot do even so small a thing, why worry about the rest?”

Luke 12:27

“Consider how the lilies grow. They do not labor or spin thread. Yet I tell you, not even Solomon in all his splendor was dressed like one of these flowers.”

Luke 12:28

“If God clothes the grass in a field like this, though it is here today and thrown into an oven tomorrow, how much more will he clothe you! You have so little faith.”

Luke 12:29

“As for you, do not be preoccupied with what to eat or drink, and do not be anxious.”

Luke 12:30

“The nations of the world pursue all these things, but your Father knows that you need them.”

Luke 12:31

“Instead, seek his kingdom, and these things will be provided for you as well.”

TH-037 / Thomas 37

Garments under the feet

DIPLOMATIC COPTIC

ΠΕΧΕΝΕΦΜΑΘΗΤΗΣ ΧΕΛΩ ΝΖΟΥ ΕΚΝΑΟΥΩΝΖ ΕΒΟΛ ΝΑΝ ΔΥΩ ΔΩ ΝΖΟΥ ΕΝΑΝΑΥ ΕΡΟΚ' ΠΕΧΕΙΣ ΧΕΖΟΤΑΝ
 ΕΤΕΤΝΩΔΑΚΕΚΤΗΥΤΝ ΕΖΗΥ ΜΠΕΤΝΩΠΕ ΔΥΩ ΝΤΕΤΝΙ ΜΝΕΤΝΩΤΗΝ ΝΤΕΤΝΚΑΔΥ ΖΑΠΕCΗΤ' ·
 ΜΝΕΤΝΟΥΕΡΗΤΕ ΝΘΕ ΜΝΙΚΟΥΕΙ ΝΩΗΡΕ ΩΗΜ' ΝΤΕΤΝΧΟΠΧΠ · ΜΜΟΥ ΤΟΤ[Ε] [ΤΕΤΝ]ΑΝΑΥ ΕΠΩΗΡΕ
 ΜΠΕΤΟΝΖ ΔΥΩ ΤΕΤΝΑΡΖΟΤΕ ΔΝ

NORMALIZED COPTIC

ΠΕΧΕΝΕΦΜΑΘΗΤΗΣ ΧΕΑΩ ΝΡΟΟΥ ΕΚΝΑΟΥΩΝΖ ΕΒΟΛ ΝΑΝ ΑΥΩ ΑΩ ΝΡΟΟΥ ΕΝΝΑΝΑΥ ΕΡΟΚ ΠΕΧΕΙΝΣΟΥΣ
ΧΕΖΟΤΑΝ ΕΤΕΤΝΩΑΝΚΕΚΤΗΥΤΗ ΔΖΗΥ ΜΠΕΤΝΩΠΕ ΑΥΩ ΝΤΕΤΝΦΙ ΝΝΕΤΝΩΤΗΝ ΝΤΕΤΝΚΑΑΥ ΖΑΠΕCΗΤ ·
ΝΝΕΤΝΟΥΕΡΗΤΕ ΝΤΖΕ ΝΝΙΚΟΥΙ ΝΩΗΡΕ ΩΗΜ ΝΤΕΤΝΖΧΟΠΧΠ · ΜΜΟΟΥ ΤΟΤΕ ΤΕΤΝΝΑΝΑΥ ΕΠΩΗΡΕ
ΜΠΕΤΟΝΖ ΑΥΩ ΤΕΤΝΝΑΡΖΟΤΕ ΔΝ

WORD-ORDER INTERLINEAR

ΠΕΧΕΝΕΦΜΑΘΗΤΗC	ΧΕΑΩ	ΝΖΟΟΥ	ΕΚΝΑΟΥΩΝΖ	ΕΒΟΛ	ΝΑΝ	ΑΥΩ	ΑΩ	ΝΖΟΟΥ
his disciples said	saying what	day	will you appear	openly	to us	and	what	day
ΕΝΝΑΝΑΥ	ΕΡΟΚ	ΠΕΧΕΙΗCΟΥC	ΧΕΖΟΤΑΝ	ΕΤΕΤΝΩΔΑΝΚΕΚΤΗΥΤΝ	ΑΖΗΥ	ΜΠΕΤΝΩΠΕ		
will we see	you	Jesus said	saying when	you strip yourselves	naked	without being ashamed		
ΑΥΩ	ΝΤΕΤΝΦΙ	ΝΝΕΤΝΩΥΤΗΝ	ΝΤΕΤΝΚΑΔΥ	ΖΑΠΕCΗΤ	·	ΝΝΕΤΝΟΥΕΡΗΤΕ	ΝΤΖΕ	
and	you take	your garments	you put them	beneath	[punctuation]	your feet	like	
ΝΝΙΚΟΥΙ	ΝΩΗΡΕ	ΩΗΜ	ΝΤΕΤΝΖΧΟΠΧΠ	·	ΜΜΟΥ	ΤΟΤΕ	ΤΕΤΝΝΑΝΑΥ	
the little ones	children	small	you tread	[punctuation]	on them	then	you will see	
ΕΠΩΗΡΕ	ΜΠΕΤΟΝΖ	ΑΥΩ	ΤΕΤΝΝΑΡΖΟΤΕ	ΑΝ				
the Son	of the Living One	and	you will fear	not				

CLOSE ENGLISH

His disciples said, "On what day will you appear to us, and on what day will we see you?" Jesus said, "When you strip yourselves naked without being ashamed, take your garments and put them beneath your feet like little children, and tread on them, then [you will see] the Son of the Living One, and you will not be afraid."

FLUENT ENGLISH

His disciples asked, "When will you reveal yourself to us, and when will we see you?" Jesus said, "When you undress without shame, take your clothes and place them under your feet like little children, and trample on them, then [you will see] the Son of the Living One, and you will have no fear."

NOTES

The repeated question is literally on what day. The reply describes stripping, putting garments underfoot and treading on them; no particular ritual or allegorical explanation is supplied.

Son of the Living One is retained as written. The brackets around you will see signal a partly restored Coptic phrase, not the loss of every letter of the English expression. The final letter of then is also supplied in the diplomatic line.

Greek column i, lines 17–23, preserves the disciples’ question and the opening reply about undressing without shame. It does not preserve the full Coptic continuation about garments underfoot, the Son of the Living One and the absence of fear.

CANONICAL COMPARISON**Comparing the passages**

No direct counterpart in the four canonical Gospels is assigned in the adopted comparison index.

TH-038 / Thomas 38

Seeking the one who speaks

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲥ ⲁⲉⲗⲁⲗ ⲛⲥⲟⲡ ⲛ̅ ⲁⲧⲉⲧⲛ̅ⲣⲉⲡⲓⲑⲙⲉⲓ ⲉⲥⲱⲧⲙ̅ ⲁⲛⲉⲓⲱⲁⲕⲉ ⲛⲁⲉⲓ ⲛ̅ ⲉⲧⲁⲱ ⲙ̅ⲙⲟⲟⲩ ⲛⲙⲧⲛ̅ ⲁⲗⲱ ⲙ̅ⲛⲧⲙⲧⲛ̅
ⲕⲉⲟⲩⲁ ⲉⲥⲟⲧⲙⲟⲩ ⲛ̅ⲧⲟⲟⲧⲓ ⲟⲩⲛⲉⲛⲁⲗⲟⲟⲩ ⲛⲁⲱⲱⲡⲉ ⲛ̅ⲧⲉⲧⲛⲱⲛⲉ ⲛ̅ⲥⲱⲉⲓ ⲧⲉⲧⲛⲁⲗⲉ ⲁⲛ̅ ⲉⲣⲟⲉⲓ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ ⲁⲉⲗⲁⲗ ⲛⲥⲟⲡ ⲛ̅ ⲁⲧⲉⲧⲛⲣⲉⲡⲓⲑⲙⲉⲓ ⲉⲥⲱⲧⲙ̅ ⲁⲛⲉⲓⲱⲁⲕⲉ ⲛⲁⲓ ⲛ̅ ⲉⲧⲁⲱ ⲙ̅ⲙⲟⲟⲩ ⲛⲙⲧⲛ̅ ⲁⲗⲱ ⲙ̅ⲛⲧⲙⲧⲛ̅
ⲕⲉⲟⲩⲁ ⲉⲥⲟⲧⲙⲟⲩ ⲛ̅ⲧⲟⲟⲧⲓ ⲟⲩⲛⲉⲛⲁⲗⲟⲟⲩ ⲛⲁⲱⲱⲡⲉ ⲛ̅ⲧⲉⲧⲛⲱⲛⲉ ⲛ̅ⲥⲱⲉⲓ ⲧⲉⲧⲛⲛⲁⲗⲉ ⲁⲛ̅ ⲉⲣⲟⲓ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ	ⲁⲉⲗⲁⲗ	ⲛⲥⲟⲡ	·	ⲁⲧⲉⲧⲛⲣⲉⲡⲓⲑⲙⲉⲓ	ⲉⲥⲱⲧⲙ̅	ⲁⲛⲉⲓⲱⲁⲕⲉ	ⲛⲁⲓ
Jesus said	saying many	times	[punctuation]	you desired	to hear	these sayings	these
·	ⲉⲧⲁⲱ	ⲙ̅ⲙⲟⲟⲩ	ⲛⲙⲧⲛ̅	ⲁⲗⲱ	ⲙ̅ⲛⲧⲙⲧⲛ̅	ⲕⲉⲟⲩⲁ	ⲉⲥⲟⲧⲙⲟⲩ
[punctuation]	which I speak	them	to you	and	you do not have	another one	to hear them
ⲛ̅ⲧⲟⲟⲧⲓ	ⲟⲩⲛⲉⲛⲁⲗⲟⲟⲩ	ⲛⲁⲱⲱⲡⲉ	ⲛ̅ⲧⲉⲧⲛⲱⲛⲉ	ⲛ̅ⲥⲱⲉⲓ	ⲧⲉⲧⲛⲛⲁⲗⲉ	ⲁⲛ̅	ⲉⲣⲟⲓ
from him	there are days	that will come	and you will seek	after me	you will find	not	me

CLOSE ENGLISH

Jesus said, “Many times you desired to hear these sayings that I speak to you, and you have no one else from whom to hear them. Days will come when you will seek me and will not find me.”

FLUENT ENGLISH

Jesus said, “You have often longed to hear these words I am speaking to you, and you have no one else to hear them from. Days will come when you look for me and cannot find me.”

NOTES

The object them refers back to these sayings. The statement is about hearing these words from someone else, not a general prohibition on listening to other people.

The ending predicts failure to find the speaker. The fluent cannot find expresses that unsuccessful search, not a separate statement about physical ability.

Greek column ii, lines 2–11, is extensively restored, with alternative reconstructions recorded in the DCLP edition. It cannot independently establish every word of the complete Coptic saying.

CANONICAL COMPARISON

Comparing the passages (SR-0305, SR-0396, SR-0397, SR-0459)

Thematic and verbal comparison: Luke 17:22, John 7:33–34, John 7:33–36, John 13:33; comparison no. 305, comparison no. 396, comparison no. 397 and comparison no. 459.

Luke concerns longing to see a day of the Son of Man; John concerns seeking Jesus without finding him.

John 7:35–36 supplies the listeners’ response.

These settings are not added to Thomas.

Luke 17:22

He said to the disciples, "Days are coming when you will long to see even one of the days of the Son of Man, but you will not see it."

John 7:33

Jesus said, "I will be with you a little longer, and then I am going to the one who sent me."

John 7:34

You will look for me and not find me, and you cannot come where I am."

John 7:35

The Jews said to one another, "Where is he going that we will not find him? Surely he is not going to our people scattered among the Greeks and teaching the Greeks?"

John 7:36

"What does he mean by saying, 'You will look for me and not find me, and you cannot come where I am'?"

John 13:33

My children, I will be with you only a little longer. You will look for me, and I now tell you what I told the Jews: 'You cannot come where I am going.'

TH-039 / Thomas 39

Hidden keys, snakes and doves

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲥ ⲕⲉⲙⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲙⲏⲏⲓⲓⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲁⲅⲁⲓ ⲛⲱⲁⲱⲧⲉ ⲛⲧⲧⲏⲱⲥⲓⲥ ⲁⲅⲟⲡⲟⲩ ⲟⲩⲧⲉ ⲙⲡⲟⲩⲃⲱⲕⲉ ⲉⲅⲟⲩⲛ
 ⲁⲅⲱ ⲛⲉⲧⲟⲩⲱⲱ ⲉⲃⲱⲕⲉ ⲉⲅⲟⲩⲛ ⲙⲡⲟⲩⲕⲁⲁⲅ ⲛⲧⲱⲧⲏ ⲁⲉ ⲱⲱⲡⲉ ⲙⲫⲣⲟⲛⲓⲙⲟⲥ ⲛⲉⲉ ⲛⲏⲅⲟⲩⲱⲩⲱ ⲁⲅⲱ ⲛⲁⲕⲉⲣⲁⲓⲟⲥ ⲛⲉⲉ
 ⲛⲏⲅⲣⲟⲙⲡⲉ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲏⲥⲟⲩⲥ ⲕⲉⲙⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲙⲏⲏⲓⲓⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲁⲅⲁⲓ ⲛⲱⲁⲱⲧⲉ ⲛⲧⲧⲏⲱⲥⲓⲥ ⲁⲅⲟⲡⲟⲩ ⲟⲩⲧⲉ ⲙⲡⲟⲩⲃⲱⲕⲉ ⲉⲅⲟⲩⲛ
 ⲁⲅⲱ ⲛⲉⲧⲟⲩⲱⲱ ⲉⲃⲱⲕⲉ ⲉⲅⲟⲩⲛ ⲙⲡⲟⲩⲕⲁⲁⲅ ⲛⲧⲱⲧⲏ ⲁⲉ ⲱⲱⲡⲉ ⲙⲫⲣⲟⲛⲓⲙⲟⲥ ⲛⲧⲅⲉ ⲛⲏⲅⲟⲩⲱⲩⲱ ⲁⲅⲱ ⲛⲁⲕⲉⲣⲁⲓⲟⲥ
 ⲛⲧⲅⲉ ⲛⲏⲅⲣⲟⲙⲡⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲏⲥⲟⲩⲥ	ⲕⲉⲙⲫⲁⲣⲓⲥⲁⲓⲟⲥ	ⲙⲏⲏⲓⲓⲣⲁⲙⲙⲁⲧⲉⲩⲥ	ⲁⲅⲁⲓ	ⲛⲱⲁⲱⲧⲉ	·	ⲛⲧⲧⲏⲱⲥⲓⲥ		
Jesus said	saying the Pharisees	and the scribes	took	the keys	[punctuation]	of knowledge		
ⲁⲅⲟⲡⲟⲩ	ⲟⲩⲧⲉ	ⲙⲡⲟⲩⲃⲱⲕⲉ	ⲉⲅⲟⲩⲛ	ⲁⲅⲱ	ⲛⲉⲧⲟⲩⲱⲱ	ⲉⲃⲱⲕⲉ	ⲉⲅⲟⲩⲛ	
they hid them	neither	did they go	in	and	those who wish	to go	in	
ⲙⲡⲟⲩⲕⲁⲁⲅ	ⲛⲧⲱⲧⲏ	ⲁⲉ	ⲱⲱⲡⲉ	ⲙⲫⲣⲟⲛⲓⲙⲟⲥ	ⲛⲧⲅⲉ	ⲛⲏⲅⲟⲩⲱⲩⲱ	ⲁⲅⲱ	
they did not allow them	you	however	be	prudent	like	the snakes	and	
ⲛⲁⲕⲉⲣⲁⲓⲟⲥ	ⲛⲧⲅⲉ	ⲛⲏⲅⲣⲟⲙⲡⲉ						
innocent	like	the doves						

CLOSE ENGLISH

Jesus said, “The Pharisees and the scribes took the keys of knowledge and hid them. They did not enter, and they did not allow those who wish to enter. You, however, be prudent like snakes and innocent like doves.”

FLUENT ENGLISH

Jesus said, “The Pharisees and the scribes took the keys to knowledge and hid them. They did not go in themselves, and they would not let in those who wanted to enter. But you must be wise as snakes and innocent as doves.”

NOTES

Keys is plural. The place to be entered is not named; the kingdom is not supplied from Matthew’s wording.

Prudent or wise describes discernment, while innocent can also carry the sense pure or unmixed. The two animal comparisons qualify how the hearers should act.

In Greek column ii, lines 11–23, many identifying words are restored, including Pharisees, scribes, keys and knowledge. Even the number of keys is part of an editorial choice: the selected Greek restoration is plural, while another recorded restoration is singular. The secure plural here comes from the Coptic.

CANONICAL COMPARISON

Comparing the passages (SR-0051, SR-0128, SR-0263). Comparison of separate motifs: Matt. 10:16, Matt. 23:13, Luke 11:52; comparison no. 51, comparison no. 128 and comparison no. 263. Thomas combines restricted entry and hidden keys with the snakes-and-doves instruction. Luke has a singular key of knowledge. The combination is compatible with editorial arrangement but does not prove a particular written source.

Matt. 10:16

Look, I am sending you out like sheep among wolves. So be shrewd as snakes and innocent as doves.

Matt. 23:13

“But woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of heaven in people’s faces. You do not enter yourselves, and you do not let those who are entering go in.

Luke 11:52

“Woe to you experts in the law! You have taken away the key to knowledge. You did not enter yourselves, and you stopped those who were trying to enter.”

P.Oxy. IV 655 · columns i-ii

Fragmentary Greek witness

The adopted Greek edition associates these fragments with logia 36–39. Many words, especially in column ii, are editorial restorations rather than surviving complete readings.

Square brackets mark editorially supplied text, usually lost text but also omitted letters at column i, line 13. {x?} marks uncertain letters or readings, and [...] a gap. Abbreviations are expanded; selected regularizations and corrections are printed without separate signs. The retained DCLP XML preserves alternatives and fuller editorial distinctions.

Column i

- 1 [λέγει ἰησοῦς· μὴ μεριμνᾷ]
- 1 [τε ἀπ]{ὸ?} πρωὶ [ἕως ὀψέ,]
- 2 [μήτ]ε ἀ[φ'] ἐσπ[έρας]
- 3 [ἕως π]{ρ?}ωλ, μήτε [τῇ]
- 4 [τροφῇ ὑμῶν] {τ?}ί φά
- 5 [γητε, μήτε] τῇ στ[ο]
- 6 [λῇ ὑμῶν] {τ?}ί {έ?}νδύ
- 7 [ση]{σθε?}. [πολ]λῶ κρ[ει{σ?}]
- 8 [σον]{ές?} ἐ[στε] {τ?}ῶν [κρί]
- 9 {νων?} {ἄτι?}[να] [ο]ύ ξ{α?}[ί]
- 10 νει {οὐδὲ?} {ν?}[ήθ]{ει?}. {μ?}[ηδ]
- 11 ἐν {ἔχοντ?}[α] [ἔ]{νδ?}[υ]
- 12 μα. {τί?} {έ?}ν[δεῖτε] {κ?}αὶ
- 13 {ύ?}μεῖς; τίς ἂν {προσ?}θ[εῖ]η
- 14 ἐπὶ τὴν ἡλικί{α?}ν
- 15 ὑμῶν; αὐτὸ[ς δ]ώ{σε?}ι
- 16 ὑμῖν τὸ ἔνδυμα {ύ?}
- 17 μῶν. λέγουσιν αὐ
- 18 τῷ οἱ μαθηταὶ αὐτοῦ·
- 19 πότε ἡμῖν ἐμφα
- 20 νῆς ἔσει, καὶ πότε
- 21 σε ὀψόμεθα; λέγει·
- 22 ὅταν ἐκδύσησθε {καί?}
- 23 μ{ή?} αἰσχυνοῦσθε.
- 24 [...]

Column ii

- 1 θ[...]
- 2 λέ[γει Ἰησοῦς· πολλάκις]
- 3 ο[ὗν ἐπεθυμεῖτε]
- 4 τ[ούτους τοὺς] [λό]
- 5 γ[ους] [μου ἀκοῦσαι]
- 6 κ{α?}[ὶ ἔχετε] [οὐδε]
- 7 ν[ὸς] [ἄλλου ἀκοῦσαι]
- 8 κ{α?}[ὶ ἐλεύσονται]
- 9 ἡ{μ?}[ἐραι ὅτε ζητή]
- 10 σ{ε?}[τέ με καὶ οὐ μὴ]
- 11 [εὐρήσετέ με. λέγει]
- 12 [Ἰησοῦς· οἱ Φαρισαῖοι]
- 13 [καὶ οἱ γραμματεῖς]
- 14 ἔλ[αβον] [τὰς κλεῖδας]
- 15 τῆς [γνώσεως] [καὶ ἔ]
- 16 κρυψ[αν] [αὐτάς· ὅυτε]
- 17 εἰσῆ[λθον ὅυτε τοὺς]
- 18 εἰσερ[χομένους ἀφ᾽]
- 19 καν [εἰσελθεῖν. ὑμεῖς]
- 20 δὲ γίν[εσθε] [φρόνι]
- 21 μοι ὡ[ς] [ὄφεις] [καὶ ἄ]
- 22 κέραι[οι ὡς] [περιστε]
- 23 {ρα?}[ί[...]]

Column i covers a longer form associated with 36 and the opening of 37. Column ii begins with an isolated damaged remnant, followed by the extensively restored text associated with 38–39. The catalogue also lists 24 (?) as uncertain; no secure wording of logion 24 is supplied here. Full lines, including repeated line number 1, follow the adopted display.

<https://papyri.info/dclp/62839>

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 36–39.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C3211 (care), C1122 and C1125 (strip, make naked), C7035 (tread), C10892 (prudent, wise) and C8150 (innocent, pure). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

DCLP 62839: P.Oxy. IV 655

<https://papyri.info/dclp/62839>

Compared the adopted display with the retained primary XML, including restorations, uncertain letters and selected readings. Digital Corpus of Literary Papyri and LDAB (Trismegistos), CC BY 3.0.

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TH-040 / Thomas 40

A vine outside the Father

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲟⲩⲃⲁⲛⲉⲗⲟⲟⲗⲉ ⲁⲅⲧⲟⲥ ⲙⲡⲥⲁ ⲛⲃⲟⲗ ⲙⲡⲉⲓⲱⲧⲁ ⲁⲅⲱ ⲉⲥⲧⲁⲭⲣⲏⲅ ⲁⲛ ⲥⲉⲛⲁⲡⲟⲣⲕⲥ ⲉⲁⲧⲉⲥⲛⲟⲩⲛⲉ ⲛⲥⲧⲁⲕⲟ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲟⲩⲃⲁⲛⲉⲗⲟⲟⲗⲉ ⲁⲅⲧⲟⲥ ⲙⲡⲥⲁ ⲛⲃⲟⲗ ⲙⲡⲉⲓⲱⲧⲁ ⲁⲅⲱ ⲉⲥⲧⲁⲭⲣⲏⲅ ⲁⲛ ⲥⲉⲛⲁⲡⲟⲣⲕⲥ ⲉⲁⲧⲉⲥⲛⲟⲩⲛⲉ
ⲛⲥⲧⲁⲕⲟ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲟⲩⲃⲁⲛⲉⲗⲟⲟⲗⲉ	ⲁⲅⲧⲟⲥ	ⲙⲡⲥⲁ	ⲛⲃⲟⲗ	ⲙⲡⲉⲓⲱⲧⲁ	ⲁⲅⲱ
Jesus said	a vine	they planted it	on the side	outside	of the Father	and
ⲉⲥⲧⲁⲭⲣⲏⲅ	ⲁⲛ	ⲥⲉⲛⲁⲡⲟⲣⲕⲥ	ⲉⲁⲧⲉⲥⲛⲟⲩⲛⲉ	ⲛⲥⲧⲁⲕⲟ		
it being firmly established	not	they will uproot it	by its root	and it will perish		

CLOSE ENGLISH

Jesus said, “A vine was planted outside the Father, and, since it is not firmly established, it will be pulled up by its root and perish.”

FLUENT ENGLISH

Jesus said, “A vine has been planted outside the Father. Because it has not taken firm hold, it will be uprooted and die.”

NOTES

Outside the Father is the Coptic formulation. It is not replaced by Matthew’s description of a plant that the Father did not plant.

Firmly established describes the vine’s lack of stability; root is explicit in the following clause. The unnamed plural agents of planting and uprooting are expressed with English passives.

CANONICAL COMPARISON

Comparing the passages (SR-0025). Close comparison: Matt. 15:13; comparison no. 25. Both sayings concern uprooting a plant in relation to the Father. Thomas specifies a vine and adds its lack of firm establishment and destruction.

Matt. 15:13

He answered, “Every plant my heavenly Father has not planted will be pulled up by the roots.

TH-041 / Thomas 41

What is held in the hand

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲁⲉⲡⲉⲧⲉϥⲛⲧⲁⲓ ⲛⲧⲉⲓⲥⲁⲛⲁⲧⲛⲁⲓ ⲁϥⲱ ⲡⲉⲧⲉⲙⲛⲧⲁⲓ ⲡⲕⲉⲱⲛⲙ ⲉⲧⲉϥⲛⲧⲁⲓ ⲥⲉⲛⲁⲓⲧⲓⲧⲓ
ⲛⲧⲱⲟⲟⲧⲓ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲥⲟϥ ⲁⲉⲡⲉⲧⲉϥⲛⲧⲁⲓ ⲛⲧⲉⲓⲥⲁⲛⲁⲧⲛⲁⲓ ⲁϥⲱ ⲡⲉⲧⲉⲙⲛⲧⲁⲓ ⲡⲕⲉⲱⲛⲙ ⲉⲧⲉϥⲛⲧⲁⲓ ⲥⲉⲛⲁⲓⲧⲓⲧⲓ
ⲛⲧⲱⲟⲟⲧⲓ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲥⲟϥ	ⲁⲉⲡⲉⲧⲉϥⲛⲧⲁⲓ	·	ⲛⲧⲉⲓⲥⲁⲛⲁⲧⲛⲁⲓ	ⲥⲉⲛⲁⲧⲛⲁⲓ	ⲛⲁⲓ	ⲁϥⲱ
Jesus said	saying the one who has	[punctuation]	in his hand	they will give	to him	and
ⲡⲉⲧⲉⲙⲛⲧⲁⲓ	ⲡⲕⲉⲱⲛⲙ	ⲉⲧⲉϥⲛⲧⲁⲓ	ⲥⲉⲛⲁⲓⲧⲓⲧⲓ	ⲛⲧⲱⲟⲟⲧⲓ		
the one who does not have	even the little	that he has	they will take it	from him		

CLOSE ENGLISH

Jesus said, "To the one who has in his hand, something will be given; and from the one who does not have, even the little that he has will be taken."

FLUENT ENGLISH

Jesus said, "Whoever has something in hand will receive something; whoever has nothing will lose even the little they have."

NOTES

The object held or given is not named. Something supplies the ordinary English object; no money, knowledge or reward is specified.

Thomas says in his hand and even the little he has. The apparent tension between not having and still having a little is retained; Luke's seems to have is not substituted.

CANONICAL COMPARISON

Comparing the passages (SR-0059, SR-0138)

Close comparison: Matt. 13:12, Matt. 25:29, Mark 4:25, Luke 8:18, Luke 19:26; comparison no. 59 and comparison no. 138.

The canonical versions place the saying in different settings, while Thomas presents it on its own.

Matt. 13:12

Anyone who has will receive more and have plenty. Anyone who does not have will lose even what they have.

Matt. 25:29

Everyone who has will receive more and have plenty. Anyone who does not have will lose even what they have.

Mark 4:25

For anyone who has will receive more. Anyone who does not have will lose even what they have.'

Luke 8:18

"So pay attention to how you listen. Whoever has will be given more; whoever does not have will lose even what they think they have."

Luke 19:26

'I tell you, everyone who has will be given more. But anyone who has nothing will lose even what they have.'

TH-042 / Thomas 42

Passersby

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χεω̅ωπε̅ ε̅τε̅τ̅ν̅ρ̅πα̅ρα̅γε̅

NORMALIZED COPTIC

πεχ̅ει̅ς̅ο̅υ̅ς̅ χεω̅ωπε̅ ε̅τε̅τ̅ν̅ρ̅πα̅ρα̅γε̅

WORD-ORDER INTERLINEAR

πεχ̅ει̅ς̅ο̅υ̅ς̅	χεω̅ωπε̅	ε̅τε̅τ̅ν̅ρ̅πα̅ρα̅γε̅
Jesus said	saying be	as you pass by

CLOSE ENGLISH

Jesus said, "Be people who pass by."

FLUENT ENGLISH

Jesus said, "Be passersby."

NOTES

The brief command combines be with passing by or moving along. It does not name a destination or explicitly say to renounce possessions, travel constantly or leave the world. Its image is left open.

CANONICAL COMPARISON

Comparing the passages

No direct counterpart in the four canonical Gospels is assigned in the adopted comparison index.

TH-043 / Thomas 43

Recognizing the speaker, tree and fruit

DIPLOMATIC COPTIC

ⲡⲉⲕⲁⲩ ⲛⲁⲓ ⲛⲟⲓⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲕⲉⲛⲧⲁⲕⲛⲓⲙ ⲉⲕⲕⲱ ⲛⲛⲁⲓ ⲛⲁⲛ ⲉⲛⲛⲉⲧⲕⲱ ⲙⲙⲟⲟⲩ ⲛⲏⲧⲛ ⲛⲧⲉⲧⲛⲉⲓⲙⲉ ⲁⲛ
ⲕⲉⲁⲛⲟⲕⲛⲓⲙ ⲁⲗⲗⲁ ⲛⲧⲱⲧⲛ ⲁⲧⲉⲧⲛⲱⲡⲉ ⲛⲑⲉ ⲛⲛⲓⲟⲩⲁⲓⲟⲥ ⲕⲉⲥⲉⲙⲉ ⲙⲡⲱⲛⲛ ⲥⲉⲙⲟⲥⲧⲉ ⲙⲡⲉⲓⲕⲁⲣⲡⲟⲥ ⲁⲩⲱ
ⲥⲉⲙⲉ ⲙⲡⲕⲁⲣⲡⲟⲥ ⲥⲉⲙⲟⲥⲧⲉ ⲙⲡⲱⲛⲛ

NORMALIZED COPTIC

ⲡⲉⲕⲁⲩ ⲛⲁⲓ ⲛⲟⲓⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲕⲉⲛⲧⲁⲕⲛⲓⲙ ⲉⲕⲕⲱ ⲛⲛⲁⲓ ⲛⲁⲛ ⲉⲛⲛⲉⲧⲕⲱ ⲙⲙⲟⲟⲩ ⲛⲏⲧⲛ ⲛⲧⲉⲧⲛⲉⲓⲙⲉ ⲁⲛ
ⲕⲉⲁⲛⲟⲕⲛⲓⲙ ⲁⲗⲗⲁ ⲛⲧⲱⲧⲛ ⲁⲧⲉⲧⲛⲱⲡⲉ ⲛⲧⲉ ⲛⲛⲓⲟⲩⲁⲓⲟⲥ ⲕⲉⲥⲉⲙⲉ ⲙⲡⲱⲛⲛ ⲥⲉⲙⲟⲥⲧⲉ ⲙⲡⲉⲓⲕⲁⲣⲡⲟⲥ ⲁⲩⲱ
ⲥⲉⲙⲉ ⲙⲡⲕⲁⲣⲡⲟⲥ ⲥⲉⲙⲟⲥⲧⲉ ⲙⲡⲱⲛⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲁⲩ	ⲛⲁⲓ	ⲛⲟⲓⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ	ⲕⲉⲛⲧⲁⲕⲛⲓⲙ	ⲉⲕⲕⲱ	ⲛⲛⲁⲓ	ⲛⲁⲛ	ⲉⲛⲛⲉⲧⲕⲱ	
they said	to him	his disciples	saying who are you	speaking	these things	to us	from what I say	
ⲙⲙⲟⲟⲩ	ⲛⲏⲧⲛ	ⲛⲧⲉⲧⲛⲉⲓⲙⲉ	ⲁⲛ	ⲕⲉⲁⲛⲟⲕⲛⲓⲙ	ⲁⲗⲗⲁ	ⲛⲧⲱⲧⲛ	ⲁⲧⲉⲧⲛⲱⲡⲉ	ⲛⲧⲉ
them	to you	you understand	not	who I am	but	you	have become	like
ⲛⲛⲓⲟⲩⲁⲓⲟⲥ	ⲕⲉⲥⲉⲙⲉ	ⲙⲡⲱⲛⲛ	ⲥⲉⲙⲟⲥⲧⲉ	ⲙⲡⲉⲓⲕⲁⲣⲡⲟⲥ	ⲁⲩⲱ	ⲥⲉⲙⲉ	ⲙⲡⲕⲁⲣⲡⲟⲥ	
those Jews	for they love	the tree	they hate	its fruit	and	they love	the fruit	
ⲥⲉⲙⲟⲥⲧⲉ	ⲙⲡⲱⲛⲛ							
they hate	the tree							

CLOSE ENGLISH

His disciples said to him, “Who are you, saying these things to us?” “From what I say to you, you do not understand who I am. But you have become like those Jews: they love the tree and hate its fruit, and they love the fruit and hate the tree.”

FLUENT ENGLISH

His disciples asked him, “Who are you to say these things to us?” “You do not recognize who I am from what I tell you. You have become like those Jews: they love the tree but hate its fruit, and they love the fruit but hate the tree.”

NOTES

The answer follows without a new Jesus said formula. It is printed as a statement of failure to understand; the wording can also be punctuated as a rhetorical question.

Those Jews preserves the demonstrative comparison in the saying’s polemic, which rebukes the disciples. The two reversed tree-and-fruit clauses are joined by and in the adopted Coptic, rather than an explicit or.

Tree and fruit are not assigned separate allegorical identities. The paradoxical reversal is retained rather than reduced to the canonical test of a tree by its fruit.

CANONICAL COMPARISON

Comparing the passages (SR-0030, SR-0406). Comparison of separate motifs: Matt. 7:16–20, Luke 6:43–45, John 8:25; comparison no. 30 and comparison no. 406. Matthew and Luke use tree and fruit to discuss recognition and conduct; John includes the question Who are you? The elements do not establish a single direct literary source.

Matt. 7:16

You will recognize them by their fruit. People do not pick grapes from thornbushes or figs from thistles, do they?

Matt. 7:17

Every healthy tree bears good fruit, but a bad tree bears bad fruit.

Matt. 7:18

A healthy tree cannot bear bad fruit, and a bad tree cannot bear good fruit.

Matt. 7:19

Every tree that does not bear good fruit is cut down and thrown into the fire.

Matt. 7:20

So you will recognize them by their fruit.

Luke 6:43

“No healthy tree bears bad fruit, and no bad tree bears good fruit.”

Luke 6:44

“Each tree is recognized by its own fruit. People do not pick figs from thorn plants or gather grapes from a bramble.”

Luke 6:45

“A good person brings out good from the good stored in their heart, and an evil person brings out evil from the evil stored within. What fills the heart flows out through the mouth.”

John 8:25

They asked him, “Who are you?” Jesus replied, “Why do I speak to you at all?”

TH-044 / Thomas 44

Blasphemy and forgiveness

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲡⲉⲧⲁⲭⲉⲟⲩⲁ ⲁⲡⲉⲱⲧ ⲥⲉⲛⲁⲕⲱ ⲉⲃⲟⲗ ⲛⲁⲩ ⲁⲩⲱ ⲡⲉⲧⲁⲭⲉⲟⲩⲁ ⲉⲡⲱⲛⲣⲉ ⲥⲉⲛⲁⲕⲱ ⲉⲃⲟⲗ ⲛⲁⲩ
ⲡⲉⲧⲁⲭⲉⲟⲩⲁ ⲁⲉ ⲁⲡⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲥⲉⲛⲁⲕⲱ ⲁⲛ ⲉⲃⲟⲗ ⲛⲁⲩ ⲟⲩⲧⲉ ⲓⲙⲡⲕⲁⲛ ⲟⲩⲧⲉ ⲓⲛⲧⲡⲉ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲡⲉⲧⲛⲁⲭⲱⲩⲟⲩⲁ ⲁⲡⲉⲱⲧ ⲥⲉⲛⲁⲕⲱ ⲉⲃⲟⲗ ⲛⲁⲩ ⲁⲩⲱ ⲡⲉⲧⲛⲁⲭⲱⲩⲟⲩⲁ ⲉⲡⲱⲛⲣⲉ ⲥⲉⲛⲁⲕⲱ ⲉⲃⲟⲗ ⲛⲁⲩ
ⲡⲉⲧⲛⲁⲭⲱⲩⲟⲩⲁ ⲁⲉ ⲉⲡⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲥⲉⲛⲁⲕⲱ ⲁⲛ ⲉⲃⲟⲗ ⲛⲁⲩ ⲟⲩⲧⲉ ⲓⲙⲡⲕⲁⲛ ⲟⲩⲧⲉ ⲓⲛⲧⲡⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲡⲉⲧⲛⲁⲭⲱⲩⲟⲩⲁ	ⲁⲡⲉⲱⲧ	ⲥⲉⲛⲁⲕⲱ	ⲉⲃⲟⲗ		
Jesus said	saying the one who will blaspheme	against the Father	they will forgive	[out: completes forgive]		
ⲛⲁⲩ	ⲁⲩⲱ	ⲡⲉⲧⲛⲁⲭⲱⲩⲟⲩⲁ	ⲉⲡⲱⲛⲣⲉ	ⲥⲉⲛⲁⲕⲱ	ⲉⲃⲟⲗ	ⲛⲁⲩ
him	and	the one who will blaspheme	against the Son	they will forgive	[out: completes forgive]	him
ⲡⲉⲧⲛⲁⲭⲱⲩⲟⲩⲁ	ⲁⲉ	ⲉⲡⲡⲛⲉⲩⲙⲁ	ⲉⲧⲟⲩⲁⲁⲃ	ⲥⲉⲛⲁⲕⲱ	ⲁⲛ	
the one who will blaspheme	however	against the Spirit	that is holy	they will forgive	not	
ⲉⲃⲟⲗ	ⲛⲁⲩ	ⲟⲩⲧⲉ	ⲓⲙⲡⲕⲁⲛ	ⲟⲩⲧⲉ	ⲓⲛⲧⲡⲉ	
[out: completes forgive]	him	neither	on earth	nor	in heaven	

CLOSE ENGLISH

Jesus said, “Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the Son will be forgiven. But whoever blasphemes against the Holy Spirit will not be forgiven, neither on earth nor in heaven.”

FLUENT ENGLISH

Jesus said, “Anyone who speaks blasphemy against the Father will be forgiven, and anyone who speaks blasphemy against the Son will be forgiven. But anyone who blasphemes against the Holy Spirit will receive no forgiveness, either on earth or in heaven.”

NOTES

The Father, the Son and the Holy Spirit are all named. The Coptic says the Son, not the Son of Man.

Earth and heaven form the final pair. They are not replaced by Matthew’s this age and the coming age. The unnamed plural agent of forgiveness is rendered passively; the saying itself does not identify the agent or define the offense further.

CANONICAL COMPARISON

Comparing the passages (SR-0030)

Close comparison: Matt. 12:31–32, Mark 3:28–29, Luke 12:10; comparison no. 30.

All distinguish blasphemy against the Holy Spirit from other offenses.

Thomas’s explicit Father and spatial ending remain distinct.

Matt. 12:31

That is why I tell you: people will be forgiven every sin and every blasphemy, but blasphemy against the Spirit will not be forgiven.

Matt. 12:32

Anyone who speaks against the Son of Man will be forgiven. But anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

Mark 3:28

Truly I tell you, people will be forgiven every sin and all the blasphemies they utter.

Mark 3:29

But whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.'

Luke 12:10

"Anyone who speaks against the Son of Man will be forgiven. But anyone who blasphemes against the Holy Spirit will not be forgiven."

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 40–44.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C4842 (make firm), C2880 (uproot), C10035 (pass by, move along) and C4885 (speak blasphemy). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-045 / Thomas 45

Fruit and the store within

DIPLOMATIC COPTIC

πεχέει̅ μαγχελεελοολε εβολ ρ̅νω̅ντε ογτε μαγκωτq̅κ̅ντε εβολ ρ̅ς̅ρ̅β̅α̅μο̅γ̅λ̅ μαγ†καρπος γαρ
[ογα]γαθος ρ̅ρω̅με ψαφεινε̅ ρ̅ω̅γα̅γα̅θ̅ον εβολ ρ̅μ̅πε̅φ̅ε̅ρο̅ ογκα[κο]ς ρ̅ρω̅με ψαφεινε̅ ρ̅ζ̅η̅π̅ο̅ν̅η̅ρ̅ο̅ν
εβολ ρ̅μ̅πε̅φ̅ε̅ρο̅ θ̅ο̅ο̅υ̅ ε̅τ̅ρ̅η̅π̅ε̅φ̅η̅τ̅ αγω̅ ρ̅q̅χ̅ω̅ ρ̅ζ̅η̅π̅ο̅ν̅η̅ρ̅ο̅ν εβολ γαρ ρ̅μ̅φ̅ο̅γ̅ο̅ μ̅φ̅η̅τ̅ ψαφ̅̅ει̅νε̅ εβολ
ρ̅ζ̅η̅π̅ο̅ν̅η̅ρ̅ο̅ν

NORMALIZED COPTIC

ΠΕΧΕΙΝΣΟΥΣ ΜΕΓΑΛΕΕΛΟΟΛΕ ΕΒΟΛ ΖΗΩΝΤΕ ΟΥΤΕ ΜΕΓΚΕΤΥΚΝΤΕ ΕΒΟΛ ΖΗΣΕΡΘΑΜΟΥΛ ΜΕΥΤΚΑΡΠΟΣ ΓΑΡ
ΟΥΑΓΑΘΟΣ ΝΡΩΜΕ ΨΑΦΕΙΝΕ ΝΟΥΑΓΑΘΟΝ ΕΒΟΛ ΖΗΠΕΦΑΖΟ ΟΥΚΑΚΟΣ ΝΡΩΜΕ ΨΑΦΕΙΝΕ ΝΖΕΝΠΟΝΗΡΟΝ ΕΒΟΛ
ΖΗΠΕΦΑΖΟ ΕΤΖΟΟΥ ΕΤΖΗΠΕΦΖΗΤ ΔΥΩ ΝΟΥΔΩ ΝΖΕΝΠΟΝΗΡΟΝ ΕΒΟΛ ΓΑΡ ΖΗΠΖΟΥΟ ΜΠΖΗΤ ΨΑΦΕΙΝΕ ΕΒΟΛ
ΝΖΕΝΠΟΝΗΡΟΝ

WORD-ORDER INTERLINEAR

ΠΕΣΕΙΝΟΥΣ	ΜΕΥΧΕΛΕΕΛΟΟΛΕ	ΕΒΟΛ	ΖΗΘΩΝΤΕ	ΟΥΤΕ	ΜΕΥΚΕΤΥΚΗΝΤΕ	ΕΒΟΛ	
Jesus said	they do not gather grapes	out	from thorns	nor	do they pick figs	out	
ΖΗΣΕΡΣΑΜΟΥΛ	ΜΕΥΤΚΑΡΠΟΣ	ΓΑΡ	ΟΥΑΓΑΘΟΣ	ΝΡΩΜΕ	ΦΑΦΕΙΝΕ	ΝΟΥΑΓΑΘΟΝ	ΕΒΟΛ
from thorny plants	they do not bear fruit	for	a good	person	brings	a good thing	out
ΖΗΠΕΦΑΔΟ	ΟΥΚΑΚΟΣ	ΝΡΩΜΕ	ΦΑΦΕΙΝΕ	ΝΖΕΝΠΟΝΗΡΟΝ	ΕΒΟΛ	ΖΗΠΕΦΑΔΟ	
from his storehouse	a bad	person	brings	evil things	out	from his storehouse	
ΕΤΖΟΟΥ	ΕΤΖΗΠΕΦΖΗΤ	ΑΥΩ	ΝΦΧΩ	ΝΖΕΝΠΟΝΗΡΟΝ	ΕΒΟΛ	ΓΑΡ	ΖΗΠΖΟΥΟ
that is evil	that is in his heart	and	he speaks	evil things	out	for	from the abundance
ΜΠΖΗΤ	ΦΑΦ'ΕΙΝΕ	ΕΒΟΛ	ΝΖΕΝΠΟΝΗΡΟΝ				
of the heart	he brings	out	evil things				

CLOSE ENGLISH

Jesus said, "They do not gather grapes from thorns or pick figs from thorny plants, for these do not bear fruit. A [good] person brings a good thing out of his storehouse. A [bad] person brings evil things out of his evil storehouse, which is in his heart, and speaks evil things. For out of the abundance of the heart he brings out evil things."

FLUENT ENGLISH

Jesus said, “Grapes are not gathered from thorns, nor figs from thorny plants; they do not bear fruit. A [good] person draws good from what they have stored. A [bad] person draws evil from the evil store within their heart and speaks evil. Out of their heart’s overflow, they bring out evil.”

NOTES

The second thorn plant is traditionally rendered thistle or camel thorn; the translation avoids claiming a precise modern species.

English brackets mark partially restored Coptic qualifiers good and bad, not the loss of every letter of those words.

Thomas repeats evil things at the end and says brings out. The final mouth of the canonical comparisons is not inserted. Only the bad person's storehouse is explicitly located in the heart in the preceding contrast.

CANONICAL COMPARISON

Comparing the passages (SR-0030). Close comparison: Matt. 7:16–20, Matt. 12:34–35, Luke 6:43–45; comparison no. 30. Thomas joins the fruit imagery to the contrast between good and evil stores, then repeats the evil person's output.

Matt. 7:16

You will recognize them by their fruit. People do not pick grapes from thornbushes or figs from thistles, do they?

Matt. 7:17

Every healthy tree bears good fruit, but a bad tree bears bad fruit.

Matt. 7:18

A healthy tree cannot bear bad fruit, and a bad tree cannot bear good fruit.

Matt. 7:19

Every tree that does not bear good fruit is cut down and thrown into the fire.

Matt. 7:20

So you will recognize them by their fruit.

Matt. 12:34

You brood of vipers! How can you say anything good when you are evil? What fills the heart spills out in speech.

Matt. 12:35

A good person draws good things from the good stored within, and an evil person draws evil things from the evil stored within.

Luke 6:43

"No healthy tree bears bad fruit, and no bad tree bears good fruit."

Luke 6:44

"Each tree is recognized by its own fruit. People do not pick figs from thorn plants or gather grapes from a bramble."

Luke 6:45

"A good person brings out good from the good stored in their heart, and an evil person brings out evil from the evil stored within. What fills the heart flows out through the mouth."

TH-046 / Thomas 46

John and the one who becomes small

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲭⲓⲛⲁⲗⲁⲙ ⲓⲃⲁⲓⲱⲗⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲉⲛⲛⲭⲡⲟ ⲛⲛⲉⲓⲱⲙⲉ ⲙⲛⲡⲉⲧⲭⲟⲥⲉ ⲁⲓⲱⲗⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ
 ⲱⲓⲛⲁ ⲭⲉⲛⲟⲩⲱⲉⲡⲓ ⋅ ⲛⲟⲓⲛⲉⲓⲃⲁⲗ ⲁⲓⲭⲟⲟⲥ ⲗⲉ ⲭⲉⲡⲉⲧⲛⲁⲱⲡⲉ ⲉⲛⲧⲏⲥⲧⲏⲥ ⲉⲓⲱ ⲛⲕⲟⲩⲉⲓ ⲕⲛⲁⲥⲟⲩⲱⲛⲧⲙⲏⲧⲉⲣⲟ
 ⲁⲩⲱ ⲕⲛⲁⲭⲓⲥⲉ ⲁⲓⲱⲗⲁⲛⲛⲏⲥ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲥⲟⲩⲥ ⲭⲉⲭⲓⲛⲁⲗⲁⲙ ⲓⲃⲁⲓⲱⲗⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲉⲛⲛⲭⲡⲟ ⲛⲛⲉⲓⲱⲙⲉ ⲙⲛⲡⲉⲧⲭⲟⲥⲉ ⲉⲓⲱⲗⲁⲛⲛⲏⲥ
 ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲉⲓⲛⲁ ⲭⲉⲛⲛⲉⲩⲟⲩⲱⲉⲡⲓ ⋅ ⲛⲟⲓⲛⲉⲓⲃⲁⲗ ⲁⲓⲭⲟⲟⲥ ⲗⲉ ⲭⲉⲡⲉⲧⲛⲁⲱⲡⲉ ⲉⲛⲧⲏⲥⲧⲏⲥ ⲉⲓⲱ ⲛⲕⲟⲩⲉⲓ
 ⲕⲛⲁⲥⲟⲩⲱⲛⲧⲙⲏⲧⲣⲣⲟ ⲁⲩⲱ ⲕⲛⲁⲭⲓⲥⲉ ⲉⲓⲱⲗⲁⲛⲛⲏⲥ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲥⲟⲩⲥ	ⲭⲉⲭⲓⲛⲁⲗⲁⲙ	ⲓⲃⲁⲓⲱⲗⲁⲛⲛⲏⲥ	ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ	ⲉⲛⲛⲭⲡⲟ	ⲛⲛⲉⲓⲱⲙⲉ
Jesus said	saying from Adam	until John	the Baptist	among the offspring	of women
ⲙⲛⲡⲉⲧⲭⲟⲥⲉ	ⲉⲓⲱⲗⲁⲛⲛⲏⲥ	ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ	ⲉⲓⲛⲁ	ⲭⲉⲛⲛⲉⲩⲟⲩⲱⲉⲡⲓ	⋅
there is no one higher	than John	the Baptist	so that	they should not be broken	[punctuation]
ⲛⲟⲓⲛⲉⲓⲃⲁⲗ	ⲁⲓⲭⲟⲟⲥ	ⲗⲉ	ⲭⲉⲡⲉⲧⲛⲁⲱⲡⲉ	ⲉⲛⲧⲏⲥⲧⲏⲥ	ⲉⲓⲱ ⲛⲕⲟⲩⲉⲓ
his eyes	I said it	however	saying whoever will become	among you	being small
ⲕⲛⲁⲥⲟⲩⲱⲛⲧⲙⲏⲧⲣⲣⲟ	ⲁⲩⲱ	ⲕⲛⲁⲭⲓⲥⲉ	ⲉⲓⲱⲗⲁⲛⲛⲏⲥ		
he will know the kingdom	and	he will be higher	than John		

CLOSE ENGLISH

Jesus said, "From Adam to John the Baptist, among those born of women there is no one higher than John the Baptist, so that his eyes should not be broken. But I said: whoever among you becomes small will know the kingdom and will be higher than John."

FLUENT ENGLISH

Jesus said, "From Adam to John the Baptist, no one born of women is greater than John the Baptist, so John need not lower his eyes. But I have said that anyone among you who becomes little will know the kingdom and become greater than John."

NOTES

The difficult eye clause literally uses break. The close layer follows the negative construction of the adopted normalized text. Fluent English interprets this as a lowered gaze and takes his to refer to John; the image and pronoun reference remain uncertain.

Small or little does not explicitly name a child and is not the superlative least. Thomas adds knowing the kingdom. I said preserves the past form rather than replacing it with I say.

CANONICAL COMPARISON

Comparing the passages (SR-0052). Close comparison: Matt. 11:11, Luke 7:28; comparison no. 52. The canonical sayings compare John with the least in the kingdom. Thomas begins with Adam, adds the difficult eye clause and describes becoming small and knowing the kingdom.

Matt. 11:11

I tell you the truth: among those born of women, no one greater than John the Baptist has appeared. Yet the least in the kingdom of heaven is greater than John.

Luke 7:28

“I tell you, among those born of women no one is greater than John. Yet the least in the kingdom of God is greater than John.”

TH-047 / Thomas 47

Two masters, wine and a patch

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χ̅ε̅μ̅ν̅β̅ο̅μ̅ ν̅τ̅ε̅ο̅γ̅ρ̅ω̅μ̅ε̅ τ̅ε̅λ̅ο̅ ε̅ρ̅τ̅ο̅ σ̅ν̅α̅γ̅ ν̅q̅χ̅ω̅λ̅κ̅ ᾠ̅π̅ι̅τ̅ε̅ σ̅ν̅τ̅ε̅ α̅γ̅ω̅ μ̅ν̅β̅ο̅μ̅ ᾠ̅τ̅ε̅ο̅γ̅ρ̅μ̅ζ̅α̅λ̅
 ω̅μ̅ω̅ε̅χ̅ο̅ε̅ι̅ς̅ σ̅ν̅α̅γ̅ η̅ q̅n̅a̅r̅t̅i̅m̅a̅ ᾠ̅π̅ο̅γ̅α̅ ⋅ α̅γ̅ω̅ π̅κ̅ε̅ο̅γ̅α̅ q̅n̅a̅r̅z̅y̅b̅r̅i̅z̅ε̅ ᾠ̅μ̅ο̅q̅ μ̅α̅ρ̅ε̅ρ̅ω̅μ̅ε̅ σ̅ε̅ρ̅π̅ α̅ς̅ α̅γ̅ω̅
 ᾠ̅τ̅ε̅γ̅ν̅ο̅γ̅ ᾠ̅q̅ᾠ̅π̅ι̅θ̅γ̅μ̅ε̅ι̅ α̅ς̅ω̅η̅ρ̅π̅ ᾠ̅β̅β̅ρ̅ρ̅ε̅ α̅γ̅ω̅ μ̅α̅γ̅ν̅ο̅γ̅χ̅ᾠ̅ρ̅π̅ ᾠ̅ν̅β̅ρ̅ρ̅ε̅ ε̅α̅ς̅κ̅ο̅ς̅ ᾠ̅n̅α̅ς̅ χ̅ε̅κ̅α̅α̅ς̅ ᾠ̅ν̅ν̅ο̅γ̅π̅ω̅ρ̅ α̅γ̅ω̅
 μ̅α̅γ̅ν̅ε̅χ̅ᾠ̅ρ̅π̅ ᾠ̅n̅α̅ς̅ ε̅α̅ς̅κ̅ο̅ς̅ ᾠ̅ν̅β̅ρ̅ρ̅ε̅ ρ̅ι̅n̅a̅ χ̅ε̅ν̅ε̅q̅τ̅ε̅κ̅α̅q̅ μ̅α̅γ̅χ̅λ̅σ̅τ̅ο̅ε̅ι̅ς̅ ᾠ̅n̅α̅ς̅ α̅ω̅τ̅η̅(n̅) ᾠ̅q̅α̅ε̅ι̅
 ε̅π̅ε̅ι̅ο̅γ̅ν̅ο̅γ̅π̅ω̅ρ̅ n̅a̅ω̅ω̅π̅ε̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅n̅c̅ο̅γ̅ς̅ χ̅ε̅μ̅n̅β̅ο̅μ̅ ν̅τ̅ε̅ο̅γ̅ρ̅ω̅μ̅ε̅ τ̅ε̅λ̅ο̅ ε̅ρ̅τ̅ο̅ σ̅ν̅α̅γ̅ ν̅q̅χ̅ω̅λ̅κ̅ ᾠ̅π̅ι̅τ̅ε̅ σ̅n̅τ̅ε̅ α̅γ̅ω̅ μ̅n̅β̅ο̅μ̅ ᾠ̅τ̅ε̅ο̅γ̅ρ̅μ̅ζ̅α̅λ̅
 ω̅μ̅ω̅ε̅χ̅ο̅ε̅ι̅ς̅ σ̅n̅α̅γ̅ η̅ q̅n̅a̅r̅t̅i̅m̅a̅ ᾠ̅π̅ο̅γ̅α̅ ⋅ α̅γ̅ω̅ π̅κ̅ε̅ο̅γ̅α̅ q̅n̅a̅r̅z̅y̅b̅r̅i̅z̅ε̅ ᾠ̅μ̅ο̅q̅ μ̅ε̅ρ̅ε̅ρ̅ω̅μ̅ε̅ σ̅ε̅η̅ρ̅π̅ α̅ς̅ α̅γ̅ω̅
 ᾠ̅τ̅ε̅γ̅ν̅ο̅γ̅ ν̅q̅ε̅π̅ι̅θ̅γ̅μ̅ε̅ι̅ ε̅ς̅ε̅η̅ρ̅π̅ β̅β̅ρ̅ρ̅ε̅ α̅γ̅ω̅ μ̅ε̅γ̅ν̅ο̅γ̅χ̅ᾠ̅ρ̅π̅ ν̅β̅ρ̅ρ̅ε̅ ε̅α̅ς̅κ̅ο̅ς̅ n̅α̅ς̅ χ̅ε̅κ̅α̅α̅ς̅ ᾠ̅n̅n̅ε̅γ̅π̅ω̅ρ̅ α̅γ̅ω̅
 μ̅ε̅γ̅ν̅ε̅χ̅ᾠ̅ρ̅π̅ n̅α̅ς̅ ε̅α̅ς̅κ̅ο̅ς̅ ν̅β̅ρ̅ρ̅ε̅ ρ̅i̅n̅a̅ χ̅ε̅ν̅ε̅q̅τ̅α̅κ̅ο̅q̅ μ̅ε̅γ̅χ̅λ̅σ̅τ̅ο̅ε̅ι̅ς̅ n̅α̅ς̅ ε̅ω̅τ̅η̅n̅ n̅q̅α̅i̅ ε̅π̅ε̅ι̅ο̅γ̅ν̅ο̅γ̅π̅ω̅ρ̅
 n̅a̅ω̅ω̅π̅ε̅

WORD-ORDER INTERLINEAR

πεχ̅ει̅n̅c̅ο̅γ̅ς̅	χ̅ε̅μ̅n̅β̅ο̅μ̅	ν̅τ̅ε̅ο̅γ̅ρ̅ω̅μ̅ε̅	τ̅ε̅λ̅ο̅	ε̅ρ̅τ̅ο̅	σ̅ν̅α̅γ̅	ν̅q̅χ̅ω̅λ̅κ̅	ᾠ̅π̅ι̅τ̅ε̅		
Jesus said	saying it is impossible	for a person	to mount	horses	two	and draw	bows		
σ̅n̅τ̅ε̅	α̅γ̅ω̅	μ̅n̅β̅ο̅μ̅	ᾠ̅τ̅ε̅ο̅γ̅ρ̅μ̅ζ̅α̅λ̅	ω̅μ̅ω̅ε̅χ̅ο̅ε̅ι̅ς̅	σ̅n̅α̅γ̅	η̅	q̅n̅a̅r̅t̅i̅m̅a̅		
two	and	it is impossible	for a slave	to serve masters	two	otherwise	he will honor		
ᾠ̅π̅ο̅γ̅α̅	⋅	α̅γ̅ω̅	π̅κ̅ε̅ο̅γ̅α̅	q̅n̅a̅r̅z̅y̅b̅r̅i̅z̅ε̅	ᾠ̅μ̅ο̅q̅	μ̅ε̅ρ̅ε̅ρ̅ω̅μ̅ε̅	σ̅ε̅η̅ρ̅π̅	α̅ς̅	
the one	[punctuation]	and	the other one	he will insult	him	no person	drinks wine	old	
α̅γ̅ω̅	ᾠ̅τ̅ε̅γ̅ν̅ο̅γ̅	ν̅q̅ε̅π̅ι̅θ̅γ̅μ̅ε̅ι̅	ε̅ς̅ε̅η̅ρ̅π̅	β̅β̅ρ̅ρ̅ε̅	α̅γ̅ω̅	μ̅ε̅γ̅ν̅ο̅γ̅χ̅ᾠ̅ρ̅π̅	ν̅β̅ρ̅ρ̅ε̅		
and	immediately	desires	to drink wine	new	and	they do not put wine	new		
ε̅α̅ς̅κ̅ο̅ς̅	n̅α̅ς̅	χ̅ε̅κ̅α̅α̅ς̅	ᾠ̅n̅n̅ε̅γ̅π̅ω̅ρ̅	α̅γ̅ω̅	μ̅ε̅γ̅ν̅ε̅χ̅ᾠ̅ρ̅π̅	n̅α̅ς̅	ε̅α̅ς̅κ̅ο̅ς̅		
into wineskins	old	so that	they do not burst	and	they do not put wine	old	into a wineskin		
ν̅β̅ρ̅ρ̅ε̅	ρ̅i̅n̅a̅	χ̅ε̅ν̅ε̅q̅τ̅α̅κ̅ο̅q̅	μ̅ε̅γ̅χ̅λ̅σ̅τ̅ο̅ε̅ι̅ς̅	n̅α̅ς̅	ε̅ω̅τ̅η̅n̅	n̅q̅α̅i̅			
new	so that	it does not spoil it	they do not sew a patch	old	onto a garment	new			
ε̅π̅ε̅ι̅ο̅γ̅ν̅ο̅γ̅π̅ω̅ρ̅	n̅a̅ω̅ω̅π̅ε̅								
because a tear	will occur								

CLOSE ENGLISH

Jesus said, "It is impossible for a person to mount two horses and draw two bows, and it is impossible for a slave to serve two masters; otherwise he will honor one and insult the other. No person drinks old wine and immediately desires to drink new wine. They do not put new wine into old wineskins, so that they do not burst; nor do they put old wine into a new wineskin, so that it does not spoil it. They do not sew an old patch onto a new garment, because a tear will occur."

FLUENT ENGLISH

Jesus said, "No one can ride two horses at once or draw two bows. A slave cannot serve two masters: they will honor one and insult the other. No one drinks aged wine and immediately wants new wine. New wine is not poured into old wineskins, for fear they will burst. Old wine is not poured into a new wineskin either, because of the risk of spoilage. An old patch is not stitched onto a new garment, because it would tear."

NOTES

The opening uses a conjunction linking the two impossible double tasks. Fluent English makes their simultaneous character explicit. Thomas names a slave and two masters, without adding the canonical application to God and wealth.

After old wine and a new wineskin, the Coptic has two masculine singular pronouns: it does not spoil it. Which item spoils the other is not made explicit. The close wording retains the pronouns; fluent English leaves the direction of damage open.

The final contrast is an old patch and a new garment: old qualifies the patch, and new qualifies the garment. This is the reverse of the canonical direction; the English retains the order of the adopted Coptic words.

CANONICAL COMPARISON

Comparing the passages (SR-0024, SR-0046, SR-0292). Comparison of separate motifs: Matt. 6:24, Matt. 9:16–17, Mark 2:21–22, Luke 5:36–39, Luke 16:13; comparison no. 24, comparison no. 46 and comparison no. 292. Thomas combines divided service, preference for old wine, both wine-and-skin contrasts and an old patch on a new garment. Their arrangement and details are kept distinct.

Matt. 6:24

No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and wealth.

Matt. 9:16

No one patches an old garment with unshrunk cloth. The patch pulls away from the garment and makes the tear worse.

Matt. 9:17

Nor do people put new wine into old wineskins. If they do, the skins burst, the wine spills, and the skins are ruined. They put new wine into fresh skins, and both are preserved.”

Mark 2:21

‘No one sews unshrunk cloth onto an old garment. If they do, the new patch pulls away some of the old cloth and makes the tear worse.

Mark 2:22

No one puts new wine into old wineskins. If they do, the wine will burst the skins, and both the wine and the skins will be ruined. New wine belongs in fresh wineskins.’

Luke 5:36

He also told them a parable: “No one tears a patch from a new garment to put on an old one. If they do, they tear the new garment, and the patch from it will not match the old one.”

Luke 5:37

“No one puts new wine into old wineskins. If they do, the new wine will burst the skins. The wine will spill out, and the skins will be ruined.”

Luke 5:38

“New wine must go into fresh wineskins.”

Luke 5:39

“No one who has drunk old wine wants new wine. They say, ‘The old is good.’”

Luke 16:13

“No household servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and wealth.”

TH-048 / Thomas 48

Peace in one house

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲥ ⲕⲉⲣⲱⲁⲥⲛⲁⲩ ⲣⲉⲓⲣⲏⲛⲏ ⲙⲏⲛⲟⲩⲉⲣⲏⲩ ⲉⲙⲡⲉⲓⲏⲉⲓ ⲟⲩⲱⲧ ⲥⲉⲛⲁⲕⲟⲟⲥ ⲙⲡⲧⲁⲩ ⲕⲉⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ ⲁⲩⲱ
ⲩⲛⲁⲡⲱⲱⲛⲉ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲏⲥⲟⲩⲥ ⲕⲉⲣⲱⲁⲛⲥⲛⲁⲩ ⲣⲉⲓⲣⲏⲛⲏ ⲙⲏⲛⲟⲩⲉⲣⲏⲩ ⲉⲙⲡⲉⲓⲏⲉⲓ ⲟⲩⲱⲧ ⲥⲉⲛⲁⲕⲟⲟⲥ ⲙⲡⲧⲟⲟⲩ ⲕⲉⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ
ⲁⲩⲱ ⲩⲛⲁⲡⲱⲱⲛⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲏⲥⲟⲩⲥ	ⲕⲉⲣⲱⲁⲛⲥⲛⲁⲩ	ⲣⲉⲓⲣⲏⲛⲏ	ⲙⲏⲛⲟⲩⲉⲣⲏⲩ	ⲉⲙⲡⲉⲓⲏⲉⲓ	ⲟⲩⲱⲧ	ⲥⲉⲛⲁⲕⲟⲟⲥ
Jesus said	saying if two	make peace	with one another	in this house	one	they will say it
ⲙⲡⲧⲟⲟⲩ	ⲕⲉⲡⲱⲱⲛⲉ	ⲉⲃⲟⲗ	ⲁⲩⲱ	ⲩⲛⲁⲡⲱⲱⲛⲉ		
to the mountain	saying move	away	and	it will move		

CLOSE ENGLISH

Jesus said, "If two make peace with one another in this one house, they will say to the mountain, 'Move away,' and it will move."

FLUENT ENGLISH

Jesus said, "If two people make peace with each other in this one house, they will tell the mountain to move away, and it will move."

NOTES

This one house retains both the demonstrative and one. The saying does not identify the house as a body, church or world.

Making peace is the stated condition. Faith, prayer and being gathered in Jesus' name are not supplied from the canonical comparisons.

CANONICAL COMPARISON

Comparing the passages (SR-0086, SR-0095, SR-0117). Comparison of separate motifs: Matt. 17:20, Matt. 18:19, Matt. 21:21, Mark 11:23; comparison no. 86, comparison no. 95 and comparison no. 117. Thomas links the agreement of two people with moving a mountain, using the distinct condition of making peace in one house.

Matt. 17:20

He answered, "Because you have so little faith. I tell you the truth: if you have faith like a mustard seed, you can tell this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you."

Matt. 18:19

Again I tell you the truth: if two of you on earth agree about anything they ask for, my Father in heaven will do it for them.

Matt. 21:21

Jesus answered, "I tell you the truth: if you have faith and do not doubt, you can do what was done to the fig tree. You can even tell this mountain, 'Be lifted up and thrown into the sea,' and it will happen.

Mark 11:23

Truly I tell you, if anyone says to this mountain, "Be lifted up and thrown into the sea," and does not doubt in their heart but believes that what they say will happen, it will be done for them.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 45–48.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C3692 (thorn plant), C5359 (break), C207 (old), C5696 (new), C4172 (cloth, rag) and C8501 (wineskin). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-049 / Thomas 49

The solitary and the chosen

DIPLOMATIC COPTIC

ΠΕΧΕΙΣ ΔΕΞΕΝΜΑΚΑΡΙΟΣ ΝΕ ΝΜΟΝΑΧΟΣ ΑΥΩ ΕΤΣΟΤΠ ΔΕΤΕΤΝΑΖΕ ΑΤΜΝΤΕΡΟ ΔΕΝΤΩΤΝ ΖΝΕΒΟΛ ΝΖΗΤΣ
ΠΑΛΙΝ ΕΤΕΤΝΑΒΩΚ ΕΜΑΥ

NORMALIZED COPTIC

ΠΕΧΕΙΗΣΟΥΣ ΔΕΞΕΝΜΑΚΑΡΙΟΣ ΝΕ ΝΜΟΝΑΧΟΣ ΑΥΩ ΕΤΣΟΤΠ ΔΕΤΕΤΝΝΑΖΕ ΕΤΜΝΤΡΡΟ ΔΕΝΤΩΤΝ ΖΕΝΕΒΟΛ
ΝΖΗΤΣ ΠΑΛΙΝ ΕΤΕΤΝΝΑΒΩΚ ΜΜΑΥ

WORD-ORDER INTERLINEAR

ΠΕΧΕΙΗΣΟΥΣ	ΔΕΞΕΝΜΑΚΑΡΙΟΣ	ΝΕ	ΝΜΟΝΑΧΟΣ	ΑΥΩ	ΕΤΣΟΤΠ	ΔΕΤΕΤΝΝΑΖΕ
Jesus said	saying blessed	are	the solitary ones	and	those chosen	for you will find
ΕΤΜΝΤΡΡΟ	ΔΕΝΤΩΤΝ	ΖΕΝΕΒΟΛ	ΝΖΗΤΣ	ΠΑΛΙΝ	ΕΤΕΤΝΝΑΒΩΚ	ΜΜΑΥ
the kingdom	for you	are from	it	again	you will go	there

CLOSE ENGLISH

Jesus said, "Blessed are the solitary and the chosen, for you will find the kingdom. For you are from it; you will go there again."

FLUENT ENGLISH

Jesus said, "Blessed are those who stand alone and are chosen: you will find the kingdom, because you are from it and will return there."

NOTES

Solitary renders monachos, as in the earlier sayings. It can describe a single or solitary person; a formal monastic office is not assumed here. The coordinated descriptions are read as applying to the same addressees.

The saying shifts from a third-person blessing to you. Origin from the kingdom and return to it are both retained, without supplying an account of how that origin occurred.

CANONICAL COMPARISON

Comparing the passages

No direct counterpart in the four canonical Gospels is assigned in the adopted comparison index.

TH-050 / Thomas 50

From the light: movement and rest

DIPLOMATIC COPTIC

πεχ̅ε̅ι̅ς̅ χ̅ε̅ε̅γ̅ω̅αν̅χ̅ο̅ο̅ς̅ ν̅η̅τ̅ñ̅ χ̅ε̅ñ̅τ̅α̅τ̅ε̅τ̅ñ̅ω̅π̅ε̅ ε̅β̅ολ̅ τ̅ω̅ν̅ χ̅ο̅ο̅ς̅ ν̅α̅γ̅ χ̅ε̅ñ̅τ̅α̅ν̅ε̅ι̅ ε̅β̅ολ̅ ρ̅ḡ̅π̅ο̅γ̅ο̅ε̅ι̅ν̅ π̅μ̅α̅
 ε̅ν̅τ̅α̅π̅ο̅γ̅ο̅ε̅ι̅ν̅ ω̅π̅ε̅ ḡ̅μ̅α̅γ̅ ε̅β̅ολ̅ ρ̅ι̅τ̅ο̅ο̅τ̅γ̅ ὀ̅γ̅α̅α̅τ̅γ̅ ἁ̅φ̅ω̅ρ̅[ε̅ ε̅ρ̅α̅τ̅γ̅] ἁ̅γ̅ω̅ ἁ̅φ̅ο̅γ̅ω̅ν̅ρ̅ ε̅[β̅]ο̅λ̅ ρ̅ñ̅τ̅ο̅γ̅ρ̅ι̅κ̅ω̅ν̅
 ε̅γ̅ω̅α̅χ̅ο̅ο̅ς̅ ν̅η̅τ̅ñ̅ χ̅ε̅ñ̅τ̅ω̅τ̅ñ̅ π̅ε̅ χ̅ο̅ο̅ς̅ χ̅ε̅α̅ν̅ο̅ν̅ ν̅ε̅φ̅ω̅η̅ρ̅ε̅ ἁ̅γ̅ω̅ ἁ̅ν̅ο̅ν̅ ñ̅ç̅ω̅τ̅π̅ ḡ̅π̅ε̅ι̅ω̅τ̅ ε̅τ̅ο̅ν̅ρ̅
 ε̅γ̅ω̅α̅ν̅χ̅ñ̅ε̅τ̅η̅γ̅τ̅ñ̅ χ̅ε̅ο̅γ̅ π̅ε̅ π̅μ̅α̅ε̅ι̅ν̅ ḡ̅π̅ε̅τ̅ñ̅ε̅ι̅ω̅τ̅ ε̅τ̅ρ̅ñ̅τ̅η̅γ̅τ̅ñ̅ χ̅ο̅ο̅ς̅ ε̅ρ̅ο̅ο̅γ̅ χ̅ε̅ο̅γ̅κ̅ι̅μ̅ π̅ε̅ ḡ̅ñ̅ο̅γ̅α̅ν̅α̅π̅α̅γ̅ç̅ι̅ç̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅ñ̅ç̅ο̅γ̅ç̅ χ̅ε̅ε̅γ̅ω̅αν̅χ̅ο̅ο̅ς̅ ν̅η̅τ̅ñ̅ χ̅ε̅ñ̅τ̅α̅τ̅ε̅τ̅ñ̅ω̅π̅ε̅ ε̅β̅ολ̅ τ̅ω̅ν̅ χ̅ο̅ο̅ς̅ ν̅α̅γ̅ χ̅ε̅ñ̅τ̅α̅ν̅ε̅ι̅ ε̅β̅ολ̅ ρ̅ḡ̅π̅ο̅γ̅ο̅ε̅ι̅ν̅
 π̅μ̅α̅ ε̅ν̅τ̅α̅π̅ο̅γ̅ο̅ε̅ι̅ν̅ ω̅π̅ε̅ ḡ̅μ̅α̅γ̅ ε̅β̅ολ̅ ρ̅ι̅τ̅ο̅ο̅τ̅γ̅ ὀ̅γ̅α̅α̅τ̅γ̅ ἁ̅φ̅ω̅ρ̅ε̅ ε̅ρ̅α̅τ̅γ̅ ἁ̅γ̅ω̅ ἁ̅φ̅ο̅γ̅ω̅ν̅ρ̅ ε̅β̅ολ̅ ρ̅ñ̅τ̅ε̅γ̅ρ̅ι̅κ̅ω̅ν̅
 ε̅γ̅ω̅α̅ν̅χ̅ο̅ο̅ς̅ ν̅η̅τ̅ñ̅ χ̅ε̅ñ̅τ̅ω̅τ̅ñ̅ π̅ε̅ χ̅ο̅ο̅ς̅ χ̅ε̅α̅ν̅ο̅ν̅ ν̅ε̅φ̅ω̅η̅ρ̅ε̅ ἁ̅γ̅ω̅ ἁ̅ν̅ο̅ν̅ ñ̅ç̅ω̅τ̅π̅ ḡ̅π̅ε̅ι̅ω̅τ̅ ε̅τ̅ο̅ν̅ρ̅
 ε̅γ̅ω̅α̅ν̅χ̅ñ̅ε̅τ̅η̅γ̅τ̅ñ̅ χ̅ε̅ο̅γ̅ π̅ε̅ π̅μ̅α̅ε̅ι̅ν̅ ḡ̅π̅ε̅τ̅ñ̅ε̅ι̅ω̅τ̅ ε̅τ̅ρ̅ñ̅τ̅η̅γ̅τ̅ñ̅ χ̅ο̅ο̅ς̅ ε̅ρ̅ο̅ο̅γ̅ χ̅ε̅ο̅γ̅κ̅ι̅μ̅ π̅ε̅ ḡ̅ñ̅ο̅γ̅α̅ν̅α̅π̅α̅γ̅ç̅ι̅ç̅

WORD-ORDER INTERLINEAR

πεχ̅ε̅ι̅ñ̅ç̅ο̅γ̅ç̅	χ̅ε̅ε̅γ̅ω̅αν̅χ̅ο̅ο̅ς̅	ν̅η̅τ̅ñ̅	χ̅ε̅ñ̅τ̅α̅τ̅ε̅τ̅ñ̅ω̅π̅ε̅	ε̅β̅ολ̅	τ̅ω̅ν̅	χ̅ο̅ο̅ς̅	ν̅α̅γ̅	
Jesus said	saying if they say it	to you	saying you came into being	from	where	say it	to them	
χ̅ε̅ñ̅τ̅α̅ν̅ε̅ι̅	ε̅β̅ολ̅	ρ̅ḡ̅π̅ο̅γ̅ο̅ε̅ι̅ν̅	π̅μ̅α̅	ε̅ν̅τ̅α̅π̅ο̅γ̅ο̅ε̅ι̅ν̅	ω̅π̅ε̅	ḡ̅μ̅α̅γ̅	ε̅β̅ολ̅	
saying we came	out	from the light	the place	where the light	came into being	there	from	
ρ̅ι̅τ̅ο̅ο̅τ̅γ̅	ὀ̅γ̅α̅α̅τ̅γ̅	ἁ̅φ̅ω̅ρ̅ε̅	ε̅ρ̅α̅τ̅γ̅	ἁ̅γ̅ω̅	ἁ̅φ̅ο̅γ̅ω̅ν̅ρ̅	ε̅β̅ολ̅	ρ̅ñ̅τ̅ε̅γ̅ρ̅ι̅κ̅ω̅ν̅	ε̅γ̅ω̅α̅ν̅χ̅ο̅ο̅ς̅
itself	alone	it stood	on its feet	and	it appeared	openly	in their image	if they say it
ν̅η̅τ̅ñ̅	χ̅ε̅ñ̅τ̅ω̅τ̅ñ̅	π̅ε̅	χ̅ο̅ο̅ς̅	χ̅ε̅α̅ν̅ο̅ν̅	ν̅ε̅φ̅ω̅η̅ρ̅ε̅	ἁ̅γ̅ω̅	ἁ̅ν̅ο̅ν̅	ñ̅ç̅ω̅τ̅π̅
to you	saying you	are it	say it	saying we	are its children	and	we	are the chosen
ḡ̅π̅ε̅ι̅ω̅τ̅	ε̅τ̅ο̅ν̅ρ̅	ε̅γ̅ω̅α̅ν̅χ̅ñ̅ε̅τ̅η̅γ̅τ̅ñ̅	χ̅ε̅ο̅γ̅	π̅ε̅	π̅μ̅α̅ε̅ι̅ν̅	ḡ̅π̅ε̅τ̅ñ̅ε̅ι̅ω̅τ̅		
of the Father	who is living	if they ask you	saying what	is	the sign	of your Father		
ε̅τ̅ρ̅ñ̅τ̅η̅γ̅τ̅ñ̅	χ̅ο̅ο̅ς̅	ε̅ρ̅ο̅ο̅γ̅	χ̅ε̅ο̅γ̅κ̅ι̅μ̅	π̅ε̅	ḡ̅ñ̅ο̅γ̅α̅ν̅α̅π̅α̅γ̅ç̅ι̅ç̅			
that is in you	say it	to them	saying movement	it is	and rest			

CLOSE ENGLISH

Jesus said, "If they say to you, 'Where did you come into being?' say to them, 'We came from the light, the place where the light came into being by itself alone, [stood on its feet] and appeared in their image.' If they say to you, 'Is it you?' say, 'We are its children, and we are the chosen of the living Father.' If they ask you, 'What is the sign of your Father in you?' say to them, 'It is movement and rest.'"

FLUENT ENGLISH

Jesus said, "If you are asked, 'Where did you come from?' answer, 'We came from the light, where light came into being on its own, [stood firm] and appeared in their image.' If you are asked, 'Are you the ones?' answer, 'We are its children, the chosen of the living Father.' If you are asked, 'What sign of your Father is within you?' answer, 'Movement and rest.'"

NOTES

The questioners are unnamed. The text does not identify them as earthly officials or supernatural powers.

The phrase stood on its feet is partly restored in the diplomatic text; brackets mark the affected English phrase. Stood firm is an idiomatic rendering. One letter in the following word completing appeared is also supplied.

Their image preserves a plural possessive without a clear antecedent. It is not silently changed to our image or its image. The abbreviated second question does not explicitly repeat the word light.

Its children takes the masculine Coptic possessive as referring to the light; his children, with a personal referent, is also possible. Movement and rest are left as the paired answer, without an added philosophical explanation.

CANONICAL COMPARISON**Comparing the passages**

No direct counterpart in the four canonical Gospels is assigned in the adopted comparison index.

TH-051 / Thomas 51

The rest that has come

DIPLOMATIC COPTIC

πεχαλ να'ϥ ν̄σινεφμαθητης χεαϣ ν̄ροοϥ εταναπαγςις ν̄νετμοοϥτ' ναϣωπε αγω αϣ ν̄ροοϥ
επκοσμοϥ β̄βρρε νηϥ πεχαϣ ναϥ χετη ετετ̄ν̄σωϣτ' εβολ ρητ̄ς ᾱσει αλλα ν̄τωτ̄ν̄ τετ̄ν̄σοοϥν̄ αν̄
μμοϥ

NORMALIZED COPTIC

πεχαλ να'ϥ ν̄σινεφμαθητης χεαϣ ν̄ροοϥ ερεταναπαγςις ν̄νετμοοϥτ' ναϣωπε αγω αϣ ν̄ροοϥ
ερεπκοσμοϥ β̄βρρε νηϥ πεχαϣ ναϥ χετη ετετ̄ν̄σωϣτ' εβολ ρητ̄ς ᾱσει αλλα ν̄τωτ̄ν̄ τετ̄ν̄σοοϥν̄ αν̄
μμοϥ

WORD-ORDER INTERLINEAR

πεχαλ	να'ϥ	ν̄σινεφμαθητης	χεαϣ	ν̄ροοϥ	ερεταναπαγςις	ν̄νετμοοϥτ'			
they said	to him	his disciples	saying what	day	will the rest	of those who are dead			
ναϣωπε	αγω	αϣ	ν̄ροοϥ	ερεπκοσμοϥ	β̄βρρε	νηϥ	πεχαϣ	ναϥ	χετη
occur	and	what	day	will the world	new	come	he said	to them	saying that which
ετετ̄ν̄σωϣτ'	εβολ	ρητ̄ς	ᾱσει	αλλα	ν̄τωτ̄ν̄	τετ̄ν̄σοοϥν̄	αν̄	μμοϥ	
you wait	expectantly	for it	has come	but	you	know	not	it	

CLOSE ENGLISH

His disciples said to him, “On what day will the rest of the dead come about, and on what day will the new world come?” He said to them, “What you are waiting for has come, but you do not know it.”

FLUENT ENGLISH

His disciples asked him, “When will the dead find rest, and when will the new world come?” He told them, “What you are waiting for has already arrived, but you do not recognize it.”

NOTES

Rest is the same loanword used in the preceding saying. It is not replaced by resurrection. Already in fluent English makes explicit the contrast between expectation and the statement that it has come.

The feminine pronouns in the reply fit rest, a feminine noun, more directly than world, which is masculine. The English what and it retain the reply's compressed reference.

CANONICAL COMPARISON

Comparing the passages (SR-0304)

Possible thematic comparison: Luke 17:20–21; comparison no. 304.

Both passages answer a question about an expected arrival by pointing to a present reality.

Thomas names rest and a new world, while Luke names the kingdom of God; the two are not treated as identical wording.

Luke 17:20

When the Pharisees asked when God's kingdom was coming, he answered, "God's kingdom does not come in a way that can be observed."

Luke 17:21

"Nor will people say, 'Look, here it is!' or 'There it is!' For God's kingdom is among you."

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 49–51.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C9818 (single, solitary), C1216 (movement), C8251 (rest), C11130 (image) and C5640 (stand). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-052 / Thomas 52

The living one before you

DIPLOMATIC COPTIC

πεχαυ ναϥ ν̄βινεϣμαθ̄ητης χεχοϣταϣτε ἡπροφητης αϣωαχε ϣ̄μπισραν̄ηλ αϣω αϣωαχε τηροϣ ϣραι
 ν̄ζητκ̄ πεχαυ ναϣ χεατετ̄νηκω ἡπετον̄ς ἡπετ̄νη̄το εβολ αϣω ατετ̄νωαχε ϣανετμοοϣτ̄

NORMALIZED COPTIC

πεχαυ ναϥ ν̄βινεϣμαθ̄ητης χεχοϣταϣτε ἡπροφητης αϣωαχε ϣ̄μπισραν̄ηλ αϣω αϣωαχε τηροϣ ϣραι
 ν̄ζητκ̄ πεχαυ ναϣ χεατετ̄νηκω ἡπετον̄ς ἡπετ̄νη̄το εβολ αϣω ατετ̄νωαχε ϣανετμοοϣτ̄

WORD-ORDER INTERLINEAR

πεχαυ	ναϥ	ν̄βινεϣμαθ̄ητης	χεχοϣταϣτε	ἡπροφητης	αϣωαχε	ϣ̄μπισραν̄ηλ	αϣω
they said	to him	his disciples	saying twenty-four	prophets	spoke	in Israel	and
αϣωαχε	τηροϣ	ϣραι	ν̄ζητκ̄	πεχαυ	ναϣ	χεατετ̄νηκω	
they spoke	all of them	with reference	to you	he said	to them	saying you have left	
ἡπετον̄ς	ἡπετ̄νη̄το	εβολ	αϣω	ατετ̄νωαχε	ϣανετμοοϣτ̄		
the one who is living	before you	openly	and	you have spoken	about those who are dead		

CLOSE ENGLISH

His disciples said to him, “Twenty-four prophets spoke in Israel, and they all spoke about you.”
 He said to them, “You have left the living one before you and have spoken about the dead.”

FLUENT ENGLISH

His disciples told him, “Twenty-four prophets spoke in Israel, and all of them spoke about you.” He replied, “You have neglected the living one in front of you and spoken about the dead.”

NOTES

The number is twenty-four. The saying does not itself explain the count or identify the prophets with a particular list of scriptural books.

Left can mean leaving someone aside; neglected makes that sense explicit in fluent English. The contrast remains between the living one present before the disciples and those who are dead.

CANONICAL COMPARISON

Comparing the passages (SR-0374). Possible thematic comparison: John 5:39–40; comparison no. 374. John contrasts searching the scriptures that testify about Jesus with refusing to come to him for life. Thomas contrasts speech about the prophets with attention to the living one; neither wording nor setting is identical.

John 5:39

You search the Scriptures because you think you have eternal life in them. Yet those very Scriptures testify about me,

John 5:40

and you refuse to come to me to have life.”

TH-053 / Thomas 53

Circumcision in spirit

DIPLOMATIC COPTIC

πεχαυ ναϥ ν̄σινεϣμαϑητ̄ης χεπ̄σβε ρ̄ωφ̄ελεϣ η (̄ν)μον πεχαυ` ναϥ χ̄ε̄νεϣρ̄ωφ̄ελεϣ νεποϣ̄ειωτ̄
 ναχ̄ποοϣ εβολ ρ̄ν̄τοϣμααϣ εϣ̄σβ̄β̄ηϣ αλλα π̄σβε ̄μ̄ε ρ̄μ̄π̄ν̄α αϣ̄σ̄ν̄ρ̄ηϣ τηρϣ

NORMALIZED COPTIC

πεχαυ ναϥ ν̄σινεϣμαϑητ̄ης χεπ̄σβε ρ̄ωφ̄ελεϣ η μ̄μον πεχαυ ναϥ χ̄ε̄νεϣρ̄ωφ̄ελεϣ νεπεϣ̄ειωτ̄
 ναχ̄ποοϣ εβολ ρ̄ν̄τεϣμααϣ εϣ̄σβ̄β̄ηϣ αλλα π̄σβε μ̄μ̄ε ρ̄μ̄π̄νεϣμα αϣ̄σ̄ν̄ρ̄ηϣ τηρϣ

WORD-ORDER INTERLINEAR

πεχαυ	ναϥ	ν̄σινεϣμαϑητ̄ης	χεπ̄σβε	ρ̄ωφ̄ελεϣ	η	μ̄μον	πεχαυ	ναϥ
they said	to him	his disciples	saying circumcision	is useful	or	not	he said	to them
χ̄ε̄νεϣρ̄ωφ̄ελεϣ	νεπεϣ̄ειωτ̄	ναχ̄ποοϣ	εβολ	ρ̄ν̄τεϣμααϣ	εϣ̄σβ̄β̄ηϣ	αλλα		
saying if it were useful	their father	would beget them	out	from their mother	circumcised	but		
π̄σβε	̄μ̄ε	ρ̄μ̄π̄νεϣμα	αϣ̄σ̄ν̄ρ̄ηϣ	τηρϣ				
circumcision	true	in spirit	has found benefit	wholly				

CLOSE ENGLISH

His disciples said to him, “Is circumcision useful or not?” He said to them, “If it were useful, their father would beget them from their mother circumcised. But true circumcision in spirit has found complete benefit.”

FLUENT ENGLISH

His disciples asked him, “Does circumcision do any good?” He answered, “If it did, their father would bring them into the world from their mother already circumcised. But true circumcision in spirit has proved wholly beneficial.”

NOTES

The reply uses a counterfactual condition. Father and mother are both singular with a plural possessive, their; this compressed wording is retained.

The diplomatic text supplies a letter in the negative answer not. Spirit has no adjective holy here. Has found benefit is rendered has proved beneficial in fluent English.

CANONICAL COMPARISON

Comparing the passages

No direct counterpart in the four canonical Gospels is assigned in the adopted comparison index.

This classification concerns the four Gospels, not every discussion of circumcision elsewhere in early Christian literature.

TH-054 / Thomas 54

Blessed are the poor

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲁⲉⲗⲏⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲉ ⲛⲉⲕⲉ ⲭⲉⲩⲱⲧⲏ ⲧⲉ ⲧⲙⲏⲧⲉⲣⲟ ⲛⲙⲡⲏⲭⲉ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲁⲉⲗⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲉ ⲛⲉⲕⲉ ⲭⲉⲩⲱⲧⲏ ⲧⲉ ⲧⲙⲏⲧⲣⲣⲟ ⲛⲙⲡⲏⲭⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲁⲉⲗⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ	ⲛⲉ	ⲛⲉⲕⲉ	ⲭⲉⲩⲱⲧⲏ	ⲧⲉ	ⲧⲙⲏⲧⲣⲣⲟ	ⲛⲙⲡⲏⲭⲉ
Jesus said	saying blessed	are	the poor	for yours	is	the kingdom	of the heavens

CLOSE ENGLISH

Jesus said, "Blessed are the poor, for yours is the kingdom of the heavens."

FLUENT ENGLISH

Jesus said, "Blessed are the poor: the kingdom of heaven is yours."

NOTES

Poor stands without the qualification in spirit. The saying moves from the poor in the third person to yours in direct address.

Heavens is grammatically plural in Coptic. The fluent layer uses the conventional English expression kingdom of heaven.

CANONICAL COMPARISON

Comparing the passages (SR-0007)

Close parallels in wording or image: Matthew 5:3, Luke 6:20; comparison no. 7.

The unqualified poor and direct yours resemble Luke; kingdom of the heavens resembles Matthew.

This comparison describes the wording without establishing a direction of literary dependence.

Matt. 5:3

Blessed are the poor in spirit, for the kingdom of heaven is theirs.

Luke 6:20

He looked up at his disciples and said, "Blessed are you who are poor, for God's kingdom is yours."

CANONICAL COMPARISON

Comparing the passages (SR-0051, SR-0287). Close parallels in wording or image: Matthew 10:37–38, Luke 14:26–27; comparison no. 51, comparison no. 287. Matthew has loving family more than Jesus and being unworthy; Luke has hating family and inability to be a disciple. Thomas combines discipleship and worthiness while retaining its own family list and like me.

Matt. 10:37

Whoever loves father or mother more than me is not worthy of me. Whoever loves son or daughter more than me is not worthy of me.

Matt. 10:38

Whoever does not take up his cross and follow me is not worthy of me.

Luke 14:26

“Anyone who comes to me without hating their father and mother, wife and children, brothers and sisters, and even their own life, cannot be my disciple.”

Luke 14:27

“Anyone who does not carry their own cross and follow me cannot be my disciple.”

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 52–55.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C3351 (circumcise), C3352 (circumcision), C6964 (gain, find profit), C2057 (hate) and C8322 (worthy). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-056 / Thomas 56

Knowing the world and finding a corpse

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲡⲉⲧⲁⲛⲥⲟⲩⲱⲛⲡⲕⲟⲥⲙⲟⲥ ⲁⲓⲛⲉ ⲉⲩⲡⲧⲱⲙⲁ ⲁⲩⲱ ⲡⲉⲛⲧⲁⲛⲉⲉ ⲁⲡⲧⲱⲙⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲱⲁ ⲙⲙⲟⲩ ⲁⲛ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲡⲉⲧⲁⲛⲥⲟⲩⲱⲛⲡⲕⲟⲥⲙⲟⲥ ⲁⲓⲛⲉ ⲉⲩⲡⲧⲱⲙⲁ ⲁⲩⲱ ⲡⲉⲛⲧⲁⲛⲉⲉ ⲉⲡⲧⲱⲙⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲱⲁ ⲙⲙⲟⲩ ⲁⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲡⲉⲧⲁⲛⲥⲟⲩⲱⲛⲡⲕⲟⲥⲙⲟⲥ	ⲁⲓⲛⲉ	ⲉⲩⲡⲧⲱⲙⲁ	ⲁⲩⲱ	ⲡⲉⲛⲧⲁⲛⲉⲉ
Jesus said	saying the one who has known the world	has found	a corpse	and	the one who has found
ⲉⲡⲧⲱⲙⲁ	ⲡⲕⲟⲥⲙⲟⲥ	ⲙⲡⲱⲁ	ⲙⲙⲟⲩ	ⲁⲛ	
the corpse	the world	is worthy	of him	not	

CLOSE ENGLISH

Jesus said, "Whoever has known the world has found a corpse; and the world is not worthy of the one who has found the corpse."

FLUENT ENGLISH

Jesus said, "Anyone who has come to know the world has found a corpse. The world is not worthy of the person who has found that corpse."

NOTES

Corpse renders ptoma. The image is not softened to a merely lifeless thing. The text moves from a corpse to the corpse.

The final negative judgment is about the world's worthiness in relation to the finder, not the finder's worthiness in relation to the world.

CANONICAL COMPARISON

Comparing the passages

No direct counterpart in the four canonical Gospels is assigned in the adopted comparison index.

TH-057 / Thomas 57

The good seed and the weeds

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χετμη̅ν̅τερο̅ μ̅πειωτ̅ εστ̅(̅ν̅)τω(̅ν̅) α̅γρω̅με̅ ε̅γ̅ν̅τα̅ μ̅μα̅γ̅ ἡ̅νο̅γ̅ρο̅ς̅ ἐ̅ν̅[̅α̅νο̅]γ̅γ̅ ἀ̅πε̅φ̅χα̅ξε̅ ε̅ι
 ἡ̅το̅γ̅ω̅η̅ ἀ̅φ̅σι̅τε̅ ἡ̅ο̅γ̅ζ̅ι̅ζ̅α̅ν̅ι̅[̅ο̅]̅ ἡ̅ἐ̅χ̅ν̅π̅ε̅ρ̅ο̅ς̅[̅ς̅ ε̅]τ̅να̅νο̅γ̅γ̅ ἡ̅π̅ε̅π̅ρω̅με̅ κ̅ο̅ο̅γ̅ ἐ̅ρ̅ω̅λε̅ ἡ̅π̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅ πε̅χα̅φ̅
 να̅γ̅ χ̅ε̅μ̅η̅π̅ω̅ς̅ ἡ̅τ̅ε̅τ̅ν̅β̅ω̅κ̅ χ̅ε̅ε̅να̅ρ̅ω̅λε̅ ἡ̅π̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅ ἡ̅τ̅ε̅τ̅ν̅ρ̅ω̅λε̅ ἡ̅π̅ς̅ο̅γ̅ο̅ ἡ̅μ̅μα̅ḡ ῥ̅μ̅φ̅ο̅ο̅γ̅ γ̅αρ̅ ἡ̅π̅ω̅ρ̅ς̅
 ἡ̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅ ἡ̅α̅ο̅γ̅ω̅ν̅ρ̅ ἐ̅β̅ο̅λ̅ ἡ̅ς̅ε̅ρ̅ο̅λ̅ο̅γ̅ ἡ̅ς̅ε̅ρ̅ο̅κ̅ρ̅ο̅γ̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅ς̅ο̅γ̅ς̅ χετμη̅ν̅τ̅ρ̅ο̅ μ̅πειωτ̅ ε̅στ̅ν̅τ̅ω̅ν̅ ε̅γ̅ρω̅με̅ ε̅γ̅ν̅τα̅ μ̅μα̅γ̅ νο̅γ̅ρο̅ς̅ ε̅να̅νο̅γ̅γ̅ ἀ̅πε̅φ̅χα̅ξε̅ ε̅ι
 ἡ̅το̅γ̅ω̅η̅ ἀ̅φ̅σι̅τε̅ νο̅γ̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅ ἐ̅χ̅ν̅π̅ε̅ρ̅ο̅ς̅ ε̅τ̅να̅νο̅γ̅γ̅ μ̅π̅ε̅π̅ρω̅με̅ κα̅α̅γ̅ ἐ̅ρ̅ω̅λε̅ ἡ̅π̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅ πε̅χα̅φ̅
 να̅γ̅ χ̅ε̅μ̅η̅π̅ω̅ς̅ ἡ̅τ̅ε̅τ̅ν̅β̅ω̅κ̅ χ̅ε̅ε̅ν̅να̅ρ̅ω̅λε̅ ἡ̅π̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅ ἡ̅τ̅ε̅τ̅ν̅ρ̅ω̅λε̅ ἡ̅π̅ς̅ο̅γ̅ο̅ ἡ̅μ̅μα̅ḡ ῥ̅μ̅π̅ρ̅ο̅ο̅γ̅ γ̅αρ̅
 ἡ̅π̅ω̅ρ̅ς̅ ἡ̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅ ἡ̅α̅ο̅γ̅ω̅ν̅ρ̅ ἐ̅β̅ο̅λ̅ ἡ̅ς̅ε̅ρ̅ο̅λ̅ο̅γ̅ ἡ̅ς̅ε̅ρ̅ο̅κ̅ρ̅ο̅γ̅

WORD-ORDER INTERLINEAR

πεχ̅ε̅ι̅ς̅ο̅γ̅ς̅	χετμη̅ν̅τ̅ρ̅ο̅	μ̅πειωτ̅	ε̅στ̅ν̅τ̅ω̅ν̅	ε̅γ̅ρω̅με̅	ε̅γ̅ν̅τα̅	μ̅μα̅γ̅	
Jesus said	saying the kingdom	of the Father	is like	a person	who has	in his possession	
νο̅γ̅ρο̅ς̅	ε̅να̅νο̅γ̅γ̅	ἀ̅πε̅φ̅χα̅ξε̅	ε̅ι	ἡ̅το̅γ̅ω̅η̅	ἀ̅φ̅σι̅τε̅	νο̅γ̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅	ἐ̅χ̅ν̅π̅ε̅ρ̅ο̅ς̅
a seed	that is good	his enemy	came	at night	he sowed	weeds	over the seed
ε̅τ̅να̅νο̅γ̅γ̅	μ̅π̅ε̅π̅ρω̅με̅	κα̅α̅γ̅	ἐ̅ρ̅ω̅λε̅	ἡ̅π̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅	πε̅χα̅φ̅	να̅γ̅	χ̅ε̅μ̅η̅π̅ω̅ς̅
that is good	the person did not	allow them	to pull up	the weeds	he said	to them	saying lest
ἡ̅τ̅ε̅τ̅ν̅β̅ω̅κ̅	χ̅ε̅ε̅ν̅να̅ρ̅ω̅λε̅	ἡ̅π̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅	ἡ̅τ̅ε̅τ̅ν̅ρ̅ω̅λε̅	ἡ̅π̅ς̅ο̅γ̅ο̅	ἡ̅μ̅μα̅ḡ	ῥ̅μ̅π̅ρ̅ο̅ο̅γ̅	
you go	saying we will pull up	the weeds	and you pull up	the wheat	with it	on the day	
γ̅αρ̅	ἡ̅π̅ω̅ρ̅ς̅	ἡ̅ζ̅ι̅ζ̅α̅ν̅ι̅ο̅ν̅	ἡ̅α̅ο̅γ̅ω̅ν̅ρ̅	ἐ̅β̅ο̅λ̅	ἡ̅ς̅ε̅ρ̅ο̅λ̅ο̅γ̅	ἡ̅ς̅ε̅ρ̅ο̅κ̅ρ̅ο̅γ̅	
for	of the harvest	the weeds	will appear	openly	they pull them up	and burn them	

CLOSE ENGLISH

Jesus said, "The Father's kingdom is like a person who had [good] seed. His enemy came at night and sowed [weeds] over the [seed] that was good. The person did not allow them to pull up the weeds. He said to them, 'You might go, saying, "We will pull up the weeds," and pull up the wheat with them. For on the day of harvest the weeds will become apparent; they are pulled up and burned.'"

FLUENT ENGLISH

Jesus said, "The Father's kingdom is like someone who had [good] seed. An enemy came at night and sowed [weeds] among the good [seed]. The owner would not let people pull up the weeds. He told them, 'In going to pull up the weeds, you might pull up the wheat as well. At harvest the weeds will be recognizable, and they will be pulled up and burned.'"

NOTES

Good, the first occurrence of weeds and the following seed are partly restored in the diplomatic text; the English brackets mark the affected words. The opening likeness formula contains an editorially supplied letter and a parenthesized letter. A letter of the relative marker after seed is also restored.

Weeds renders the Greek loanword *zizanion* without imposing a modern botanical identification. The first sowing is described as over the seed; among is the contextual fluent rendering.

The people addressed by the owner are not introduced as servants in Thomas. The final unspecified plural agents become an English passive; no angels are added.

Thomas ends with removal and burning of the weeds. Matthew's separate explanation is printed for comparison, without importing its identifications or conclusion into Thomas.

Thomas 57 — quotation and purpose

Close English retains an embedded first-person quotation; fluent English expresses the intended action. The pronoun is uncertain, and a purpose construction is also possible. Both readings remain provisional.

CANONICAL COMPARISON

Comparing the passages (SR-0059, SR-0060). A close parallel in wording or image: Matt. 13:24–30; related interpretation: Matt. 13:36–43; comparison no. 59, comparison no. 60. The sowing, enemy, deferred removal and harvest are closely related. Thomas lacks Matthew's dialogue about the origin of the weeds, storage of the wheat and separate allegorical explanation.

Matt. 13:24

He offered them another parable: "The kingdom of heaven is like a man who sowed good seed in his field.

Matt. 13:25

While people slept, his enemy came, scattered weed seeds among the wheat, and left.

Matt. 13:26

When the crop grew and formed grain, the weeds became visible too.

Matt. 13:27

The owner's slaves came to him. 'Master,' they asked, 'didn't you sow good seed in your field? Where have the weeds come from?'

Matt. 13:28

'An enemy did this,' he replied. The slaves asked, 'Then do you want us to go and pull them up?'

Matt. 13:29

'No,' he replied. 'As you pull up the weeds, you might uproot the wheat as well.

Matt. 13:30

Let both grow together until harvest. Then I will tell the harvesters, "First gather the weeds and tie them in bundles to be burned. Bring the wheat into my barn.""

Matt. 13:36

Then he dismissed the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field."

Matt. 13:37

He answered, "The sower of the good seed is the Son of Man.

Matt. 13:38

The field is the world. The good seed represents the children of the kingdom; the weeds represent the children of the evil one.

Matt. 13:39

The enemy who sowed the weeds is the devil. The harvest is the end of the age, and the harvesters are angels.

Matt. 13:40

As the weeds are gathered and burned, so it will be at the end of the age.

Matt. 13:41

The Son of Man will send his angels to remove from his kingdom everything that causes people to stumble and everyone who does evil.

Matt. 13:42

They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth.

Matt. 13:43

Then the righteous will shine like the sun in their Father's kingdom. Anyone who has ears should listen.

TH-058 / Thomas 58

Hardship and life

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χ̅ε̅ο̅γ̅μα̅κα̅ρι̅ος̅ πε̅ π̅ρ̅ω̅μ̅ε̅ ἡ̅τ̅α̅ρ̅χ̅ι̅ς̅ α̅φ̅ε̅ρ̅ε̅ ἀ̅π̅ω̅ν̅ε̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅ς̅χ̅ο̅γ̅μα̅κα̅ρι̅ος̅ πε̅ π̅ρ̅ω̅μ̅ε̅ ἡ̅τ̅α̅ρ̅χ̅ι̅ς̅ α̅φ̅ε̅ρ̅ε̅ ἐ̅π̅ω̅ν̅ε̅

WORD-ORDER INTERLINEAR

πεχ̅ε̅ι̅ς̅χ̅ο̅γ̅μα̅κα̅ρι̅ος̅	χ̅ε̅ο̅γ̅μα̅κα̅ρι̅ος̅	πε̅	π̅ρ̅ω̅μ̅ε̅	ἡ̅τ̅α̅ρ̅χ̅ι̅ς̅	α̅φ̅ε̅ρ̅ε̅	ἐ̅π̅ω̅ν̅ε̅
Jesus said	saying blessed	is	the person	who has toiled	he has found	life

CLOSE ENGLISH

Jesus said, "Blessed is the person who has toiled; he has found life."

FLUENT ENGLISH

Jesus said, "Blessed is the person who has endured hardship: they have found life."

NOTES

The verb *hise* covers toil, weariness and suffering. The fluent rendering keeps that range in view without identifying a particular kind of hardship.

Has found is a completed form. The saying is not changed into a promise that the person will find life later.

CANONICAL COMPARISON

Comparing the passages

No direct counterpart in the four canonical Gospels is assigned in the adopted comparison index.

TH-059 / Thomas 59

Look for the living one while you live

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲟⲩⲱⲧ ⲛⲉⲁⲡⲉⲧⲟⲛⲉ ⲉⲱⲥ ⲉⲧⲉⲧⲛⲟⲛⲉ ⲉⲓⲛⲁ ⲭⲉⲛⲉⲧⲛⲙⲟⲩ ⲁⲩⲱ ⲛⲧⲉⲧⲛⲱⲛⲉ ⲉⲛⲁⲩ ⲉⲣⲟⲩ ⲁⲩⲱ
ⲧⲉⲧⲛⲁⲩⲱⲛⲉⲟⲩ ⲁⲛ ⲉⲛⲁⲩ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲟⲩⲱⲧ ⲛⲉⲁⲡⲉⲧⲟⲛⲉ ⲉⲱⲥ ⲉⲧⲉⲧⲛⲟⲛⲉ ⲉⲓⲛⲁ ⲭⲉⲛⲛⲉⲧⲛⲙⲟⲩ ⲁⲩⲱ ⲛⲧⲉⲧⲛⲱⲛⲉ ⲉⲛⲁⲩ ⲉⲣⲟⲩ ⲁⲩⲱ
ⲧⲉⲧⲛⲛⲁⲩⲱⲛⲉⲟⲩ ⲁⲛ ⲉⲛⲁⲩ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲟⲩⲱⲧ	ⲛⲉⲁⲡⲉⲧⲟⲛⲉ	ⲉⲱⲥ	ⲉⲧⲉⲧⲛⲟⲛⲉ	ⲉⲓⲛⲁ	ⲭⲉⲛⲛⲉⲧⲛⲙⲟⲩ	ⲁⲩⲱ
Jesus said	saying look	for the one who is living	while	you are alive	so that	you may not die	and
ⲛⲧⲉⲧⲛⲱⲛⲉ	ⲉⲛⲁⲩ	ⲉⲣⲟⲩ	ⲁⲩⲱ	ⲧⲉⲧⲛⲛⲁⲩⲱⲛⲉⲟⲩ	ⲁⲛ	ⲉⲛⲁⲩ	
you seek	to see	him	and	you will be able	not	to see	

CLOSE ENGLISH

Jesus said, "Look for the living one while you are alive, lest you die and seek to see him, and you will not be able to see."

FLUENT ENGLISH

Jesus said, "Look for the living one while you are alive, so that you do not die and then seek to see him when you can no longer do so."

NOTES

Look for renders the verb of looking with the following after/for construction. The later clause uses a different verb, seek.

The living one remains the wording of the source. The translation does not add a name or a description of the state after death.

CANONICAL COMPARISON

Comparing the passages (SR-0396, SR-0403, SR-0459). Possible thematic comparisons: John 7:33–34, John 8:21, John 13:33; comparison no. 396, comparison no. 403, comparison no. 459. These passages concern seeking Jesus and being unable to reach him. Thomas instead emphasizes looking for the living one during the hearers' own lifetime.

John 7:33

Jesus said, "I will be with you a little longer, and then I am going to the one who sent me.

John 7:34

You will look for me and not find me, and you cannot come where I am."

John 8:21

He told them again, "I am going away. You will look for me, and you will die in your sin. You cannot come where I am going."

John 13:33

My children, I will be with you only a little longer. You will look for me, and I now tell you what I told the Jews: 'You cannot come where I am going.'

TH-060 / Thomas 60

The lamb, the corpse and a place of rest

DIPLOMATIC COPTIC

(αγναγ) αγσαμαρειτης εφqi ννογζειβ · εφβηκ̃ ερογν ετιογδαia πεχαq̃ ννεq̃μαοητης xεπη̃ μπκωτε
 μπεζειβ̃ πεχαγ ναq xεκαας εφναμοογτq · νqογomq̃ πεχαq ναγ ρωc εqονρ̃ qναογomq̃ αν̃ αλλα
 εφωανοογτq̃ νqωωπε̃ νoγπτωμα̃ πεχαγ xε̃νκεcμοτ̃ qναωας̃ αν̃ πεχαq ναγ xε̃ντωτ̃ν̃
 ρωτ̃τηγτ̃ν̃ ωinẽ νcαογτοποc̃ νητ̃ν̃ ερογν̃ εγαναπαγcic̃ xεκαας̃ ννετ̃νωωπε̃ μπτωμα̃
 νcεογom̃τηγτ̃ν̃

NORMALIZED COPTIC

αγναγ̃ εγσαμαρειτης̃ εφqĩ νογζειβ̃ · εφβηκ̃ ερογν̃ ετιογδαiã πεχαq̃ ννεq̃μαοητης̃ xεπη̃ μπκωτε̃
 μπεζειβ̃ πεχαγ̃ ναq̃ xεκαας̃ εφναμοογτq̃ · νqογomq̃ πεχαq̃ ναγ̃ ρωc̃ εqονρ̃ qναογomq̃ αν̃ αλλα̃
 εφωανμοογτq̃ νqωωπε̃ νογπτωμα̃ πεχαγ̃ xε̃νκεcμοτ̃ qναωας̃ αν̃ πεχαq̃ ναγ̃ xε̃ντωτ̃ν̃
 ρωτ̃τηγτ̃ν̃ ωinẽ νcαογτοποc̃ νητ̃ν̃ ερογν̃ εγαναπαγcic̃ xεκαας̃ ννετ̃νωωπε̃ μπτωμα̃
 νcεογom̃τηγτ̃ν̃

WORD-ORDER INTERLINEAR

αγναγ	εγσαμαρειτης	εφqi	νογζειβ	·	εφβηκ	ερογν	ετιογδαia	
they saw	a Samaritan	carrying	a lamb	[punctuation]	going	in	to Judea	
πεχαq	ννεq̃μαοητης	xεπη̃	μπκωτε	μπεζειβ̃	πεχαγ	ναq	xεκαας	
he said	to his disciples	saying that one	is concerned	with the lamb	they said	to him	saying so that	
εφναμοογτq	·	νqογomq̃	πεχαq	ναγ	ρωc̃	εqονρ̃	qναογomq̃	αν̃
he will kill it	[punctuation]	and eat it	he said	to them	while	it is alive	he will eat it	not
αλλα̃	εφωανμοογτq̃	νqωωπε̃	νογπτωμα̃	πεχαγ̃	xε̃νκεcμοτ̃	qναωας̃		
but	if he kills it	and it becomes	a corpse	they said	saying otherwise	he will be able to do it		
αν̃	πεχαq̃	ναγ̃	xε̃ντωτ̃ν̃	ρωτ̃τηγτ̃ν̃	ωinẽ	νcαογτοποc̃	νητ̃ν̃	ερογν̃
not	he said	to them	saying you	yourselves too	seek	for a place	for yourselves	into
εγαναπαγcic̃	xεκαας̃	ννετ̃νωωπε̃	μπτωμα̃	νcεογom̃τηγτ̃ν̃				
rest	so that	you may not become	a corpse	and they eat you				

CLOSE ENGLISH

(They saw) a Samaritan carrying a lamb, going into Judea. He said to his disciples, “That one is concerned with 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 if he kills it and it becomes a corpse.” They said, “He cannot do it otherwise.” He said to them, “You yourselves too, seek a place for yourselves in rest, so that you do not become a corpse and they eat you.”

FLUENT ENGLISH

(They saw) a Samaritan carrying a lamb into Judea. He said to his disciples, “That man is occupied with the lamb.” They answered, “He means to kill it and eat it.” He told them, “He will not eat it while it is alive, only after killing it and turning it into a carcass.” They said, “There is no other way he can do it.” He told them, “You too should seek a place of rest for yourselves, so that you do not become dead bodies and get eaten.”

NOTES

They saw is an editorial addition in the adopted diplomatic text, marked by angle brackets rather than brackets for a lost passage. There is no introductory Jesus said formula here; he is retained.

The first speech is compressed: literally, that one about the lamb. Concerned with or occupied with supplies an English predicate. A question about what the man will do is an interpretation, not an explicit interrogative in the preserved wording.

The word rendered corpse is the same as in logion 56. Carcass suits the lamb in fluent English; dead bodies makes the plural address natural at the end.

Rest renders anapausis, also used in logia 50–51. The agents who might eat the addressees are not named, and the translation supplies no allegorical identity for them.

CANONICAL COMPARISON**Comparing the passages**

No direct counterpart in the four canonical Gospels is assigned in the adopted comparison index.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 56–60.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C10379 (corpse), C9112 (weed), C6852–C6853 (toil, suffering), C1431–C1433 (circuit, seeking; about, concerning) and C6422–C6423 (lamb). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-061 / Thomas 61

Salome, the couch and the divided person

DIPLOMATIC COPTIC

πε̅χε̅ι̅ς̅ ο̅γ̅ν̅ς̅να̅γ̅ να̅μ̅τον̅ ἡ̅μα̅γ̅ ρ̅ι̅ο̅γ̅ς̅λο̅ς̅ πο̅γα̅ να̅μο̅γ̅ πο̅γα̅ να̅ων̅ε̅ πε̅χε̅σα̅λω̅μη̅ ν̅τα̅κ̅'ν̅ι̅μ̅ π̅ρω̅μ̅ε̅
 ρ̅ω̅ς̅ ε̅βο̅λ̅ ρ̅η̅ο̅γα̅ α̅κ̅τε̅λο̅ ε̅χ̅μ̅πα̅ς̅λο̅ς̅ α̅γ̅ω̅ α̅κ̅'ο̅γ̅ω̅μ̅ ε̅βο̅λ̅ ρ̅η̅τα̅τρα̅πε̅ζ̅α̅ πε̅χε̅ι̅ς̅̅ να̅ς̅ χ̅ε̅α̅νο̅κ̅'̅ πε̅
 πε̅τω̅ο̅ο̅π̅'̅ ε̅βο̅λ̅ ρ̅η̅πε̅τ̅'ω̅η̅ω̅ α̅γ̅τ̅̅ να̅ει̅ ε̅βο̅λ̅ ρ̅η̅να̅πα̅ει̅ω̅τ̅'̅ α̅νο̅κ̅'̅τε̅κ̅'̅μα̅θη̅της̅ ε̅τ̅βε̅πα̅ει̅ †̅χ̅ω̅ ἡ̅μο̅ς̅
 χ̅ε̅ρο̅ταν̅ ε̅φ̅ω̅α̅νω̅πε̅ ε̅φ̅ω̅η̅ϥ̅̅ ϣ̅να̅μο̅γ̅ρ̅ο̅γ̅ο̅ει̅ν̅ ρ̅ο̅ταν̅ Δ̅ε̅ ε̅φ̅ω̅α̅νω̅πε̅ ε̅φ̅η̅η̅ω̅ ϣ̅να̅μο̅γ̅ρ̅̅ ἡ̅κα̅κε̅

NORMALIZED COPTIC

πε̅χε̅ι̅ς̅ο̅γ̅ς̅ ο̅γ̅ν̅ς̅να̅γ̅ να̅μ̅τον̅ ἡ̅μο̅γ̅ ρ̅ι̅ο̅γ̅ς̅λο̅ς̅ πο̅γα̅ να̅μο̅γ̅ πο̅γα̅ να̅ων̅ε̅ πε̅χε̅σα̅λω̅μη̅ ν̅τ̅κ̅ν̅ι̅μ̅
 π̅ρω̅μ̅ε̅ ρ̅ω̅ς̅ ε̅βο̅λ̅ ρ̅η̅ο̅γα̅ α̅κ̅τε̅λο̅ ε̅χ̅μ̅πα̅ς̅λο̅ς̅ α̅γ̅ω̅ α̅κο̅γ̅ω̅μ̅ ε̅βο̅λ̅ ρ̅η̅τα̅τρα̅πε̅ζ̅α̅ πε̅χε̅ι̅ς̅ο̅γ̅ς̅̅ να̅ς̅
 χ̅ε̅α̅νο̅κ̅'̅ πε̅ πε̅τω̅ο̅ο̅π̅'̅ ε̅βο̅λ̅ ρ̅η̅πε̅τ̅'ω̅η̅ω̅ α̅γ̅τ̅̅ να̅ι̅ ε̅βο̅λ̅ ρ̅η̅να̅πα̅ει̅ω̅τ̅'̅ α̅νο̅κ̅τε̅κ̅μα̅θη̅της̅ ε̅τ̅βε̅πα̅ι̅ †̅χ̅ω̅
 ἡ̅μο̅ς̅ χ̅ε̅ρο̅ταν̅ ε̅φ̅ω̅α̅νω̅πε̅ ε̅φ̅ω̅η̅ϥ̅̅ ϣ̅να̅μο̅γ̅ρ̅ο̅γ̅ο̅ει̅ν̅ ρ̅ο̅ταν̅ Δ̅ε̅ ε̅φ̅ω̅α̅νω̅πε̅ ε̅φ̅η̅η̅ω̅ ϣ̅να̅μο̅γ̅ρ̅̅ ἡ̅κα̅κε̅

WORD-ORDER INTERLINEAR

πε̅χε̅ι̅ς̅ο̅γ̅ς̅	ο̅γ̅ν̅ς̅να̅γ̅	να̅μ̅τον̅	ἡ̅μο̅γ̅	ρ̅ι̅ο̅γ̅ς̅λο̅ς̅	πο̅γα̅	να̅μο̅γ̅	πο̅γα̅	
Jesus said	there are two	who will rest	themselves	on a couch	the one	will die	the one	
να̅ων̅ε̅	πε̅χε̅σα̅λω̅μη̅	ν̅τ̅κ̅ν̅ι̅μ̅	π̅ρω̅μ̅ε̅	ρ̅ω̅ς̅	ε̅βο̅λ̅	ρ̅η̅ο̅γα̅	α̅κ̅τε̅λο̅	
will live	Salome said	you are who	man	as	out	from someone	you have gone up	
ε̅χ̅μ̅πα̅ς̅λο̅ς̅	α̅γ̅ω̅	α̅κο̅γ̅ω̅μ̅	ε̅βο̅λ̅	ρ̅η̅τα̅τρα̅πε̅ζ̅α̅	πε̅χε̅ι̅ς̅ο̅γ̅ς̅̅	να̅ς̅	χ̅ε̅α̅νο̅κ̅'̅	πε̅
onto my couch	and	you have eaten	out	from my table	Jesus said	to her	saying I	am
πε̅τω̅ο̅ο̅π̅'̅	ε̅βο̅λ̅	ρ̅η̅πε̅τ̅'ω̅η̅ω̅	α̅γ̅τ̅̅	να̅ι̅	ε̅βο̅λ̅			
the one who exists	out	from the one who is equal	they have given	to me	out			
ρ̅η̅να̅πα̅ει̅ω̅τ̅'̅		α̅νο̅κ̅τε̅κ̅μα̅θη̅της̅	ε̅τ̅βε̅πα̅ι̅	†̅χ̅ω̅	ἡ̅μο̅ς̅	χ̅ε̅ρο̅ταν̅		
from what belongs to my Father		I am your disciple	for this reason	I say	it	saying whenever		
ε̅φ̅ω̅α̅νω̅πε̅	ε̅φ̅ω̅η̅ϥ̅̅	ρ̅η̅να̅μο̅γ̅ρ̅ο̅γ̅ο̅ει̅ν̅	ρ̅ο̅ταν̅	Δ̅ε̅	ε̅φ̅ω̅α̅νω̅πε̅	ε̅φ̅η̅η̅ω̅		
he comes to be	desolate	he will be filled with light	whenever	but	he comes to be	divided		
ρ̅η̅να̅μο̅γ̅ρ̅̅	ἡ̅κα̅κε̅							
he will be filled	with darkness							

CLOSE ENGLISH

Jesus said, "Two will rest on a couch: one will die, and one will live." Salome said, "Who are you, man? As if from someone, you have gone up onto my couch and eaten from my table." Jesus said to her, "I am the one who exists from the one who is equal. I have been given something from what belongs to my Father." "I am your disciple." "For this reason I say: whenever a person becomes desolate, he will be filled with light; but whenever he becomes divided, he will be filled with darkness."

FLUENT ENGLISH

Jesus said, “Two people will rest on a couch; one will die and the other will live.” Salome asked, “Who are you, man? You have come onto my couch and eaten at my table as though you came from someone.” Jesus told her, “I come from the one who is equal. I have received something of what belongs to my Father.” “I am your disciple.” “That is why I say: when someone is desolate, they will be filled with light; when they are divided, they will be filled with darkness.”

NOTES

Couch renders the same noun in the opening and Salome’s question; it can also mean bed. No relationship between the two people in the opening is specified.

As if from someone preserves a compressed and uncertain phrase. Neither the identity of that someone nor an implied status is supplied.

The one who is equal renders the form shesh. Undivided is a possible interpretive description, but is not substituted for the lexical wording. The plural they have given becomes a passive in close English; the giver is not named in that clause.

The first of the two closing conditions has shef, desolate or laid waste, not shesh, equal. Reading equal or undivided here requires a conjectural correction. Both English layers retain the difficult word; no process of spiritual emptying is inserted.

The final two speeches lack explicit speaker introductions. Reading the disciple declaration as Salome’s and the following explanation as Jesus’ fits the exchange, but those introductions are not added to the translated text.

CANONICAL COMPARISON

Comparing the passages (SR-0307). The adopted index assigns no direct counterpart to this unit as a whole. Supplementary thematic comparison: Luke 17:34; comparison no. 307. Both openings place two people on a bed or couch, but Luke contrasts being taken and left, while Thomas contrasts dying and living. This new limited comparison does not identify the outcomes or extend to the Salome dialogue.

Luke 17:34

“I tell you, that night two people will be on one bed. One will be taken, and the other will be left.”

TH-062 / Thomas 62

Mysteries and the two hands

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲉⲓⲭⲱ ⲛⲛⲁⲙⲩⲥⲩⲩⲣⲓⲟⲛ ⲛⲛⲉ[ⲧⲙⲡⲱⲁ] ⲛ[ⲛⲁ]ⲙⲩⲥⲩⲩⲣⲓⲟⲛ ⲡⲉ[ⲧ]ⲉⲧⲉⲕⲟⲩⲛⲁⲙ ⲛⲁⲁⲁⲥ
ⲙⲛⲧⲣⲉⲧⲉⲕⲗⲃⲟⲩⲡ ⲉⲓⲙⲉ ⲭⲉⲉⲥⲣⲟⲩ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲉⲓⲭⲱ ⲛⲛⲁⲙⲩⲥⲩⲩⲣⲓⲟⲛ ⲛⲛⲉⲧⲙⲡⲱⲁ ⲛⲛⲁⲙⲩⲥⲩⲩⲣⲓⲟⲛ ⲡⲉⲧⲉⲧⲉⲕⲟⲩⲛⲁⲙ ⲛⲁⲁⲁⲥ
ⲙⲛⲧⲣⲉⲧⲉⲕⲗⲃⲟⲩⲡ ⲉⲓⲙⲉ ⲭⲉⲉⲥⲣⲟⲩ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲉⲓⲭⲱ	ⲛⲛⲁⲙⲩⲥⲩⲩⲣⲓⲟⲛ	ⲛⲛⲉⲧⲙⲡⲱⲁ	ⲛⲛⲁⲙⲩⲥⲩⲩⲣⲓⲟⲛ
Jesus said	saying I tell	my mysteries	to those who are worthy	of my mysteries
ⲡⲉⲧⲉⲧⲉⲕⲟⲩⲛⲁⲙ	ⲛⲁⲁⲁⲥ	ⲙⲛⲧⲣⲉⲧⲉⲕⲗⲃⲟⲩⲡ	ⲉⲓⲙⲉ	ⲭⲉⲉⲥⲣⲟⲩ
what your right hand	will do	do not let your left hand	know	what it is doing

CLOSE ENGLISH

Jesus said, "I tell my mysteries to [those who are worthy] of [my] mysteries. What your right hand will do, do not let your left hand know what it is doing."

FLUENT ENGLISH

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

NOTES

The worthiness phrase and the possessive my before the second mysteries are partly supplied in the diplomatic edition. The opening relative word of the hand saying also contains a supplied letter.

Mysteries is repeated. The saying does not specify a rite or list the content of the mysteries.

The close layer retains the right-hand topic followed by the negative command. Thomas does not restrict the hand saying to giving alms, as Matthew's immediate setting does.

CANONICAL COMPARISON

Comparing the passages (SR-0018, SR-0059, SR-0171, SR-0238). Comparison of separate motifs: Matt. 6:3, Matt. 13:11, Mark 4:11, Luke 8:10; comparison no. 18, comparison no. 59, comparison no. 171, comparison no. 238. Thomas joins disclosure to the worthy with the right/left-hand saying. The canonical mystery sayings name the kingdom, while Thomas speaks of my mysteries.

Matt. 6:3

When you give to the poor, do not let your left hand know what your right hand is doing,

Matt. 13:11

He answered, "You have been given knowledge of the secrets of the kingdom of heaven; they have not.

Mark 4:11

He told them, 'You have been given the secret of God's kingdom, but for those outside everything comes through parables,

Luke 8:10

He said, "You have been given knowledge of the secrets of the kingdom of God. To the others I speak in parables, so that they may look without seeing and hear without understanding."

TH-063 / Thomas 63

The rich person's plans and that night

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲕⲉⲛⲉϥⲛⲟϥⲣⲱⲙⲉ ⲙⲡⲟⲩϥⲓⲟⲥ ⲉϥⲛⲧⲁϥ ⲙⲙⲁϥ ⲛⲉⲁⲗ ⲛⲭⲣⲙⲁ ⲡⲉⲭⲁϥ ⲕⲉⲧⲛⲁⲣⲭⲣⲱ ⲛⲛⲁⲭⲣⲙⲁ
 ⲕⲉⲕⲁⲁⲥ ⲉⲉⲓⲛⲁⲭⲟ ⲛⲧⲁⲱ[[ⲗ]]ⲥⲗ ⲛⲧⲁⲱⲟⲉ ⲛⲧⲁⲙⲟϥⲗ ⲛⲛⲁⲉⲗⲱⲣ ⲛⲕⲁⲣⲡⲟⲥ ⲱⲓⲛⲁ ⲕⲉⲛⲓⲣⲟⲣⲱⲗ ⲗⲗⲁⲁϥ ⲛⲁⲉⲓ
 ⲛⲉ ⲛⲉϥⲙⲉⲉϥⲉ ⲉⲣⲟⲟϥ ⲗⲙⲡⲉϥⲗⲛⲧ ⲁϥⲱ ⲗⲛⲧⲟϥⲱⲛ ⲉⲧⲙⲙⲁϥ ⲁϥⲙⲟϥ ⲡⲉⲧⲉϥⲙⲙⲁⲕⲉ ⲙⲙⲟϥ ⲙⲁⲣⲉϥⲥⲱⲧⲙ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲟϥⲥ ⲕⲉⲛⲉϥⲛⲟϥⲣⲱⲙⲉ ⲙⲡⲟⲩϥⲓⲟⲥ ⲉϥⲛⲧⲁϥ ⲙⲙⲁϥ ⲛⲉⲁⲗ ⲛⲭⲣⲙⲁ ⲡⲉⲭⲁϥ ⲕⲉⲧⲛⲁⲣⲭⲣⲱ ⲛⲛⲁⲭⲣⲙⲁ
 ⲕⲉⲕⲁⲁⲥ ⲉⲓⲛⲁⲭⲟ ⲛⲧⲁⲱⲗⲥ ⲛⲧⲁⲱⲟⲉ ⲛⲧⲁⲙⲟϥⲗ ⲛⲛⲁⲉⲗⲱⲣ ⲛⲕⲁⲣⲡⲟⲥ ⲗⲓⲛⲁ ⲕⲉⲛⲛⲁⲣⲟⲣⲱⲗ ⲛⲗⲁⲁϥ ⲛⲁⲓ ⲛⲉ
 ⲛⲉϥⲙⲉⲉϥⲉ ⲉⲣⲟⲟϥ ⲗⲙⲡⲉϥⲗⲛⲧ ⲁϥⲱ ⲗⲛⲧⲟϥⲱⲛ ⲉⲧⲙⲙⲁϥ ⲁϥⲙⲟϥ ⲡⲉⲧⲉϥⲙⲙⲁⲕⲉ ⲙⲙⲟϥ ⲙⲁⲣⲉϥⲥⲱⲧⲙ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲟϥⲥ	ⲕⲉⲛⲉϥⲛⲟϥⲣⲱⲙⲉ	ⲙⲡⲟⲩϥⲓⲟⲥ	ⲉϥⲛⲧⲁϥ	ⲙⲙⲁϥ	ⲛⲉⲁⲗ	ⲛⲭⲣⲙⲁ	
Jesus said	saying there was a person	rich	who had	in his possession	much	wealth	
ⲡⲉⲭⲁϥ	ⲕⲉⲧⲛⲁⲣⲭⲣⲱ	ⲛⲛⲁⲭⲣⲙⲁ	ⲕⲉⲕⲁⲁⲥ	ⲉⲓⲛⲁⲭⲟ	ⲛⲧⲁⲱⲗⲥ	ⲛⲧⲁⲱⲟⲉ	ⲛⲧⲁⲙⲟϥⲗ
he said	saying I will use	my wealth	so that	I will sow	and reap	and plant	and fill
ⲛⲛⲁⲉⲗⲱⲣ	ⲛⲕⲁⲣⲡⲟⲥ	ⲗⲓⲛⲁ	ⲕⲉⲛⲛⲁⲣⲟⲣⲱⲗ	ⲛⲗⲁⲁϥ	ⲛⲁⲓ	ⲛⲉ	ⲛⲉϥⲙⲉⲉϥⲉ
my storehouses	with produce	so that	I may not be in need	of anything	these	were	his thoughts
ⲉⲣⲟⲟϥ	ⲗⲙⲡⲉϥⲗⲛⲧ	ⲁϥⲱ	ⲗⲛⲧⲟϥⲱⲛ	ⲉⲧⲙⲙⲁϥ	ⲁϥⲙⲟϥ	ⲡⲉⲧⲉϥⲙⲙⲁⲕⲉ	
about them	in his heart	and	in the night	that very one	he died	the one who has an ear	
ⲙⲙⲟϥ	ⲙⲁⲣⲉϥⲥⲱⲧⲙ						
in his possession	let him hear						

CLOSE ENGLISH

Jesus said, "There was a rich person who had much wealth. He said, 'I will use my wealth so that I may sow, reap, plant and fill my storehouses with produce, so that I lack nothing.' These were the thoughts he had in his heart, and that very night he died. Whoever has an ear, let him hear."

FLUENT ENGLISH

Jesus said, "A rich person had a great deal of money. They said, 'I will use my money to sow, reap, plant and fill my storehouses with crops, so that I need nothing.' That was what they were thinking—but that very night they died. Anyone with an ear should listen."

NOTES

The farming verbs retain their order: sow, reap, plant. Luke's divine address and concluding lesson are not added. Double brackets mark a surplus letter in the diplomatic spelling of reap. The final hearing formula has a singular ear.

CANONICAL COMPARISON

Comparing the passages (SR-0269). A close parallel in wording or image: Luke 12:16–21; comparison no. 269. Both narratives contrast plans for stored wealth with death that night. Thomas stresses the intended use of existing wealth and closes with a call to hear; Luke has an abundant harvest, larger barns and a divine rebuke.

Luke 12:16

He told them this parable: “A rich man’s land produced an abundant harvest.”

Luke 12:17

“He thought to himself, ‘What am I going to do? I have nowhere to store my crops.’”

Luke 12:18

“Then he said, ‘Here is what I will do: tear down my barns and build bigger ones. I will store all my grain and goods there.’”

Luke 12:19

“‘Then I will tell myself: You have plenty stored away for many years. Relax, eat, drink and enjoy yourself.’”

Luke 12:20

“But God said to him, ‘You fool! This very night your life is being demanded back from you. Who will get what you have prepared?’”

Luke 12:21

“That is how it is with someone who stores up treasure for himself but is not rich toward God.”

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 61–63.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C6173–C6174 (equal, equality), C6189 (lay waste, be desolate) and C7696 (bed, bier). Lexicon data by Dylan M. Burns, Frank Feder, Kátrín John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

Coptic Dictionary Online: shof, C6189

<https://coptic-dictionary.org/entry.cgi?tla=C6189>

On the attested desolate/laid-waste sense against the conjectural equal/undivided reading at Thomas 61.

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TH-064 / Thomas 64

The invited guests and their excuses

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χεογρ̅ω̅με̅ νεγ̅ν̅τα̅ϥ̅ ρ̅ν̅ω̅μ̅μο̅ α̅γ̅ω̅ ν̅τα̅ρε̅ϥ̅σο̅β̅τε̅ μ̅π̅λ̅ι̅π̅νον̅ α̅ϥ̅χο̅ο̅ϥ̅ μ̅πε̅ϥ̅ρ̅μ̅ζ̅α̅λ̅ ω̅ι̅να̅
 ε̅ϥ̅να̅τ̅ω̅ρ̅μ̅ μ̅ν̅ω̅μ̅μο̅ε̅ι̅ α̅ϥ̅β̅ω̅κ̅ μ̅π̅ω̅ρ̅π̅ · πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅πα̅χ̅ο̅ε̅ις̅ τ̅ω̅ρ̅μ̅ μ̅μο̅κ̅ πε̅χα̅ϥ̅ χ̅ε̅ο̅γ̅ν̅τα̅ε̅ι̅
 ρ̅ν̅ζ̅ο̅μ̅τ̅ α̅ρ̅ε̅νε̅μ̅πο̅ρο̅ς̅ σ̅ε̅ν̅ν̅η̅ϥ̅ ω̅α̅ρο̅ε̅ ε̅ρο̅γ̅ρ̅ε̅ †̅να̅β̅ω̅κ̅ ν̅τα̅ο̅γ̅ε̅ρ̅σα̅ρ̅νε̅ να̅γ̅ †̅ρ̅πα̅ραι̅τε̅ι̅ μ̅π̅λ̅ι̅π̅νον̅
 α̅ϥ̅β̅ω̅κ̅ ω̅α̅κε̅ο̅γ̅α̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅α̅πα̅χ̅ο̅ε̅ις̅ τ̅ω̅ρ̅μ̅ μ̅μο̅κ̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅α̅ε̅ι̅τ̅ο̅ο̅γ̅ο̅γ̅η̅ε̅ι̅ α̅γ̅ω̅ σ̅ε̅ρ̅αι̅τε̅ι̅
 μ̅μο̅ε̅ι̅ ν̅ο̅γ̅ρ̅η̅με̅ρα̅ †̅να̅ς̅ρ̅ϥ̅ε̅ α̅(ν̅) α̅ϥ̅ε̅ι̅ ω̅α̅κε̅ο̅γ̅α̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅πα̅χ̅ο̅ε̅ις̅ τ̅ω̅ρ̅μ̅ μ̅μο̅κ̅ πε̅χα̅ϥ̅ να̅ϥ̅
 χ̅ε̅πα̅ω̅β̅η̅ρ̅ ν̅α̅ρ̅ω̅ε̅λ̅ε̅ε̅τ̅ α̅γ̅ω̅ α̅νο̅κ̅ ε̅τ̅να̅ρ̅Δ̅ι̅π̅νον̅ †̅να̅ω̅ι̅ α̅ν̅ †̅ρ̅πα̅ραι̅τε̅ι̅ μ̅π̅λ̅ι̅π̅νον̅ α̅ϥ̅β̅ω̅κ̅ ω̅α̅κε̅ο̅γ̅α̅
 πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅πα̅χ̅ο̅ε̅ις̅ τ̅ω̅ρ̅μ̅ μ̅μο̅κ̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅α̅ε̅ι̅τ̅ο̅ο̅γ̅ ν̅ο̅γ̅κ̅ω̅μ̅η̅ ε̅ε̅ι̅β̅η̅κ̅ α̅χ̅ι̅ν̅ω̅ω̅μ̅ †̅να̅ω̅ι̅ α̅ν̅
 †̅ρ̅πα̅ραι̅τε̅ι̅ α̅ϥ̅ε̅ι̅ ν̅ο̅ι̅π̅ρ̅μ̅ζ̅α̅λ̅ α̅ϥ̅χο̅ο̅ς̅ α̅π̅ε̅ϥ̅χ̅ο̅ε̅ις̅ χ̅ε̅νε̅ν̅τα̅κ̅τ̅α̅ρ̅μο̅γ̅ α̅π̅λ̅ι̅π̅νον̅ α̅γ̅πα̅ραι̅τε̅ι̅
 πε̅χ̅ε̅π̅χ̅ο̅ε̅ις̅ μ̅πε̅ϥ̅ρ̅μ̅ζ̅α̅λ̅ χ̅ε̅β̅ω̅κ̅ ε̅π̅σα̅ ν̅β̅ολ̅ α̅ν̅ζ̅ι̅ο̅ο̅γ̅ε̅ ν̅ε̅τ̅κ̅να̅ρ̅ε̅ ε̅ρο̅ο̅γ̅ ε̅ν̅ι̅ο̅γ̅ χ̅ε̅κα̅α̅ς̅ ε̅γ̅να̅ρ̅Δ̅ι̅π̅ν̅ε̅ι̅
 ν̅ρ̅ε̅ϥ̅τ̅ο̅ο̅γ̅ μ̅ν̅νε̅ω̅τ̅[ε̅ σ̅ε̅να̅β̅]ω̅κ̅ α̅ν̅ ε̅ρ̅ο̅γ̅ν̅ ε̅ν̅το̅πο̅ς̅ μ̅πα̅ι̅ω̅τ̅

NORMALIZED COPTIC

πε̅χ̅ε̅ι̅ς̅̅ χ̅ε̅ο̅γ̅ρ̅ω̅μ̅ε̅ ν̅ε̅ο̅γ̅ν̅τ̅α̅ϥ̅ ρ̅ε̅ν̅ω̅μ̅μ̅ο̅ α̅γ̅ω̅ ν̅τα̅ρε̅ϥ̅σο̅β̅τε̅ μ̅π̅λ̅ε̅ι̅π̅νον̅ α̅ϥ̅χο̅ο̅ϥ̅ μ̅πε̅ϥ̅ρ̅μ̅ζ̅α̅λ̅ ρ̅ι̅να̅
 ε̅ϥ̅να̅τ̅ω̅ρ̅μ̅ ν̅ν̅ω̅μ̅μ̅ο̅ι̅ α̅ϥ̅β̅ω̅κ̅ μ̅π̅ω̅ρ̅π̅ · πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅πα̅χ̅ο̅ε̅ις̅ τ̅ω̅ρ̅μ̅ μ̅μο̅κ̅ πε̅χα̅ϥ̅ χ̅ε̅ο̅γ̅ν̅τ̅αι̅
 ρ̅ε̅ν̅ζ̅ο̅μ̅τ̅ ε̅ρ̅ε̅νε̅μ̅πο̅ρο̅ς̅ σ̅ε̅ν̅ν̅η̅ϥ̅ ω̅α̅ρο̅ι̅ ε̅ρο̅γ̅ρ̅ε̅ †̅να̅β̅ω̅κ̅ ν̅τα̅ο̅γ̅ε̅ρ̅σα̅ρ̅νε̅ να̅γ̅ †̅ρ̅πα̅ραι̅τε̅ι̅ μ̅π̅λ̅ε̅ι̅π̅νον̅
 α̅ϥ̅β̅ω̅κ̅ ω̅α̅κε̅ο̅γ̅α̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅α̅πα̅χ̅ο̅ε̅ις̅ τ̅ω̅ρ̅μ̅ μ̅μο̅κ̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅α̅ε̅ι̅τ̅ο̅ο̅γ̅ο̅γ̅η̅ι̅ α̅γ̅ω̅ σ̅ε̅ρ̅αι̅τε̅ι̅ μ̅μ̅ο̅ι̅
 ν̅ο̅γ̅ρ̅η̅με̅ρα̅ †̅να̅ς̅ρ̅ϥ̅ε̅ α̅ν̅ α̅ϥ̅ε̅ι̅ ω̅α̅κε̅ο̅γ̅α̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅πα̅χ̅ο̅ε̅ις̅ τ̅ω̅ρ̅μ̅ μ̅μο̅κ̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅πα̅ω̅β̅η̅ρ̅
 ν̅α̅ρ̅ω̅ε̅λ̅ε̅ε̅τ̅ α̅γ̅ω̅ α̅νο̅κ̅ ε̅τ̅να̅ρ̅Δ̅ι̅π̅νον̅ †̅να̅ω̅ε̅ι̅ α̅ν̅ †̅ρ̅πα̅ραι̅τε̅ι̅ μ̅π̅λ̅ε̅ι̅π̅νον̅ α̅ϥ̅β̅ω̅κ̅ ω̅α̅κε̅ο̅γ̅α̅ πε̅χα̅ϥ̅ να̅ϥ̅
 χ̅ε̅πα̅χ̅ο̅ε̅ις̅ τ̅ω̅ρ̅μ̅ μ̅μο̅κ̅ πε̅χα̅ϥ̅ να̅ϥ̅ χ̅ε̅α̅ι̅τ̅ο̅ο̅γ̅ ν̅ο̅γ̅κ̅ω̅μ̅η̅ ε̅ι̅β̅η̅κ̅ ε̅χ̅ι̅ν̅ω̅ω̅μ̅ †̅να̅ω̅ε̅ι̅ α̅ν̅ †̅ρ̅πα̅ραι̅τε̅ι̅ α̅ϥ̅ε̅ι̅
 ν̅ο̅ι̅π̅ρ̅μ̅ζ̅α̅λ̅ α̅ϥ̅χο̅ο̅ς̅ ε̅π̅ε̅ϥ̅χ̅ο̅ε̅ις̅ χ̅ε̅νε̅ν̅τα̅κ̅τ̅α̅ρ̅μο̅γ̅ ε̅π̅λ̅ε̅ι̅π̅νον̅ α̅γ̅πα̅ραι̅τε̅ι̅ πε̅χ̅ε̅π̅χ̅ο̅ε̅ις̅ μ̅πε̅ϥ̅ρ̅μ̅ζ̅α̅λ̅
 χ̅ε̅β̅ω̅κ̅ ε̅π̅σα̅ ν̅β̅ολ̅ ε̅ν̅ζ̅ι̅ο̅ο̅γ̅ε̅ ν̅ε̅τ̅κ̅να̅ρ̅ε̅ ε̅ρο̅ο̅γ̅ α̅ν̅ι̅ς̅ο̅γ̅ χ̅ε̅κα̅α̅ς̅ ε̅γ̅να̅ρ̅Δ̅ι̅π̅ν̅ε̅ι̅ ν̅ρ̅ε̅ϥ̅τ̅ο̅ο̅γ̅ μ̅ν̅νε̅ω̅τ̅ε̅
 σ̅ε̅να̅β̅ω̅κ̅ α̅ν̅ ε̅ρ̅ο̅γ̅ν̅ ε̅ν̅το̅πο̅ς̅ μ̅πα̅ε̅ι̅ω̅τ̅

WORD-ORDER INTERLINEAR

ΠΕΧΕΙΗΣΟΥΣ	ΛΕΟΥΡΩΜΕ	ΝΕΟΥΝΤΑΙ	ΖΕΝΘΜΜΟ	ΑΥΩ	ΝΤΑΡΕΦΟΒΤΕ	ΜΠΔΕΙΠΝΟΝ	
Jesus said	saying a person	had	guests	and	when he had prepared	the dinner	
ΑΦΧΟΟΥ	ΜΠΕΦΖΜΖΑΛ	ΖΙΝΑ	ΕΦΝΑΤΩΖΗ	ΝΝΘΜΜΟΙ	ΑΦΒΩΚ	ΜΠΘΟΡΠ	·
he sent	his slave	so that	he would call	the guests	he went	to the first	[punctuation]
ΠΕΧΑΙ	ΝΑΙ	ΛΕΠΑΧΟΕΙΣ	ΤΩΖΗ	ΜΜΟΚ	ΠΕΧΑΙ	ΛΕΟΥΝΤΑΙ	ΖΕΝΖΟΜΤ
he said	to him	saying my master	calls	you	he said	saying I have	money
ΕΖΕΝΕΜΠΟΡΟΣ	ΣΕΝΗΥ	ΘΑΡΟΙ	ΕΡΟΥΖΕ	†ΝΑΒΩΚ	ΝΤΑΟΥΕΖΣΑΖΝΕ	ΝΑΥ	
with merchants	they are coming	to me	in the evening	I will go	and give instructions	to them	
†ΡΠΑΡΑΙΤΕΙ	ΜΠΔΕΙΠΝΟΝ	ΑΦΒΩΚ	ΘΑΚΕΟΥΑ	ΠΕΧΑΙ	ΝΑΙ	ΛΕΑΠΑΧΟΕΙΣ	ΤΩΖΗ
I ask to be excused	from the dinner	he went	to another	he said	to him	saying my master has	called
ΜΜΟΚ	ΠΕΧΑΙ	ΝΑΙ	ΛΕΑΙΤΟΟΥΟΥΗ	ΑΥΩ	ΣΕΡΑΙΤΕΙ	ΜΜΟΙ	ΝΟΥΖΗΜΕΡΑ
you	he said	to him	saying I have bought a house	and	they require	me	for a day
†ΝΑΡΦΕ	ΑΝ	ΑΦΕΙ	ΘΑΚΕΟΥΑ	ΠΕΧΑΙ	ΝΑΙ	ΛΕΠΑΧΟΕΙΣ	ΤΩΖΗ ΜΜΟΚ
I will have leisure	not	he came	to another	he said	to him	saying my master	calls you
ΠΕΧΑΙ	ΝΑΙ	ΛΕΠΑΘΒΗΡ	ΝΑΡΦΕΛΕΕΤ	ΑΥΩ	ΑΝΟΚ	ΕΤΝΑΡΔΙΠΝΟΝ	
he said	to him	saying my friend	will marry	and	I	am the one who will prepare dinner	
†ΝΑΥΕΙ	ΑΝ	†ΡΠΑΡΑΙΤΕΙ	ΜΠΔΕΙΠΝΟΝ	ΑΦΒΩΚ	ΘΑΚΕΟΥΑ	ΠΕΧΑΙ	ΝΑΙ
I will be able to come	not	I ask to be excused	from the dinner	he went	to another	he said	to him
ΛΕΠΑΧΟΕΙΣ	ΤΩΖΗ	ΜΜΟΚ	ΠΕΧΑΙ	ΝΑΙ	ΛΕΑΙΤΟΟΥ	ΝΟΥΚΩΜΗ	ΕΙΒΗΚ
saying my master	calls	you	he said	to him	saying I have bought	a village	I am going
ΕΧΙΝΩΩΜ	†ΝΑΥΕΙ	ΑΝ	†ΡΠΑΡΑΙΤΕΙ	ΑΦΕΙ	ΝΟΠΖΜΖΑΛ	ΑΦΧΟΟΣ	
to collect the revenue	I will be able to come	not	I ask to be excused	he came	the slave	he told it	
ΕΠΕΦΧΟΕΙΣ	ΛΕΝΕΝΤΑΚΤΑΖΜΟΥ	ΕΠΔΕΙΠΝΟΝ	ΑΥΠΑΡΑΙΤΕΙ	ΠΕΧΕΠΧΟΕΙΣ	ΜΠΕΦΖΜΖΑΛ		
to his master	saying those whom you invited	to the dinner	have declined	the master said	to his slave		
ΛΕΒΩΚ	ΕΠΣΑ	ΝΒΟΛ	ΕΝΖΙΟΥΕ	ΝΕΤΚΝΑΖΕ	ΕΡΟΥ	ΑΝΙΣΟΥ	ΛΕΚΑΑΣ
saying go	to the side	outside	to the roads	those whom you will find	them	bring them	so that
ΕΥΝΑΡΔΙΠΝΕΙ	ΝΡΕΦΤΟΥ	ΜΝΝΕΦΟΤΕ	ΣΕΝΑΒΩΚ	ΑΝ	ΕΖΟΥΝ	ΕΝΤΟΠΟΣ	ΜΠΑΕΙΩΤ
they may dine	the buyers	and the merchants	they will go	not	in	to the places	of my Father

CLOSE ENGLISH

Jesus said, "A person had guests. When he had prepared the dinner, he sent his slave to call the guests. He went to the first and said to him, 'My master calls you.' He said, 'I have money with merchants. They are coming to me in the evening; I will go and give them instructions. I ask to be excused from the dinner.' He went to another and said to him, 'My master has called you.' He said to him, 'I have bought a house, and they require me for a day. I will have no leisure.' He came to another and said to him, 'My master calls you.' He said to him, 'My friend is getting married, and I am the one who will prepare the dinner. I cannot come. I ask to be excused from the dinner.' He went to another and said to him, 'My master calls you.' He said to him, 'I have bought a village and am going to collect the revenue. I cannot come. I ask to be excused.' The slave came and told his master, 'Those whom you invited to the dinner have declined.' The master said to his slave, 'Go outside to the roads. Bring those whom you find, so that they may dine.' Buyers and [merchants] [will not enter] the places of my Father."

FLUENT ENGLISH

Jesus said, "Someone had invited guests. After preparing dinner, the host sent a slave to call them. The slave went to the first and said, 'My master invites you.' The guest replied, 'I have money with some merchants. They are coming this evening, and I need to go and give them instructions. Please excuse me from dinner.' The slave went to another and said, 'My master has invited you.' The reply was, 'I have bought a house, and I am needed for a day. I will not have time.' The slave came to another and said, 'My master invites you.' This guest answered, 'My friend is getting married, and I am preparing the dinner. I cannot come. Please excuse me.' The slave went to another and said, 'My master invites you.' The guest replied, 'I have bought a farm and am going to collect its revenue. I cannot come. Please excuse me.' The slave returned and told the master, 'Your dinner guests have declined.' The master said, 'Go out to the roads and bring in anyone you find, so they can eat.' Buyers and [merchants] [will not enter] my Father's places."

NOTES

The opening says that the person had guests; invited is explicit in fluent English from the later summons. Four refusals are retained. Slave renders *hmhal*, rather than silently assuming a free employee.

Money with merchants leaves the exact financial arrangement unspecified. The house buyer says they require me for a day without naming the people or the work. The wedding is a friend's, not the invited guest's own wedding.

Kome can denote a village or farm. The close layer keeps village; the fluent layer uses farm in the context of purchased property and its revenue.

The final merchants and verbal phrase are partly restored. Brackets mark the affected English words or phrase, not a claim that every corresponding Coptic letter is missing. The plural places is retained, without replacing it with kingdom.

Thomas does not add Matthew's king, destruction of a city or wedding-garment scene, nor Luke's specified groups of replacement guests.

CANONICAL COMPARISON**Comparing the passages (SR-0122, SR-0286)**

Close parallels in wording or image: Matt. 22:1-10, Luke 14:16-24; comparison no. 122, comparison no. 286. The prepared meal, refusals and wider invitation are shared.

Thomas gives four distinct excuses and ends with buyers and merchants excluded from the Father's places.

Matt. 22:1

Jesus spoke to them again in parables:

Matt. 22:2

"The kingdom of heaven is like a king who arranged a wedding feast for his son.

Matt. 22:3

He sent his slaves to summon the invited guests, but they refused to come.

Matt. 22:4

He sent more slaves with this message: 'Tell the guests that my banquet is ready. My bulls and fattened livestock have been slaughtered, and everything is prepared. Come to the wedding feast.'

Matt. 22:5

But they paid no attention. One went off to his farm, another to his business.

Matt. 22:6

The others seized his slaves, abused them, and killed them.

Matt. 22:7

The king was furious. He sent his troops, who destroyed the murderers and burned their city.

Matt. 22:8

Then he told his slaves, 'The wedding feast is ready, but the invited guests were not worthy.

Matt. 22:9

Go out to the crossroads and invite everyone you find to the wedding feast.'

Matt. 22:10

The slaves went out along the roads and gathered everyone they found, bad and good alike. The wedding feast was filled with guests.

Luke 14:16

He said to him, "A man prepared a large dinner and invited many people."

Luke 14:17

"When it was time for dinner, he sent his servant to tell the invited guests, 'Come, everything is ready now.'"

Luke 14:18

"They all began making excuses. The first told him, 'I have bought a field and need to go and look at it. Please excuse me.'"

Luke 14:19

"Another said, 'I have bought five pairs of oxen and am going to try them out. Please excuse me.'"

Luke 14:20

"Another said, 'I have married, so I cannot come.'"

Luke 14:21

"The servant came back and reported this to his master. The owner of the house became angry and told his servant, 'Go quickly into the city's streets and alleys. Bring here people who are poor, disabled, blind, or lame.'"

Luke 14:22

"The servant said, 'Sir, I have done what you ordered, and there is still room.'"

Luke 14:23

"The master told his servant, 'Go out along the roads and hedges and urge people to come in, so that my house will be full.'"

Luke 14:24

"I tell you, none of those who were originally invited will taste my dinner.'"

TH-065 / Thomas 65

The vineyard and the owner's son

DIPLOMATIC COPTIC

πεχαϩ ϳεοϣρωμε νχρη[στο]ς νεϣν[ταϩ] ν̄οϣμα ν̄ελοολε αϣτα'αϣ ν̄ρνοϣοειε ϣινα εϣναρ̄ζωβ' εροϣ'
 ν̄ϣϫι ν̄πεϣκαρ'ποс ν̄τοοτοϣ αϣϫοοϣ ν̄πεϣρ̄μ̄ζαλ̄ ϳεκααс ενοϣοειε να† ναϣ' ν̄πκαρποс ν̄πμα
 ν̄ελοολε αϣεμαρ̄τε ν̄πεϣρ̄μ̄ζαλ̄ αϣρ̄ιοϣε εροϣ' νεκεκοϣει πε ν̄σε'μοοϣτϣ' απ̄ρ̄μ̄ζαλ̄ βωκ' αϣϫοοс
 επεϣϫοειс πεϳεπεϣϫοειс ϳεμεϣακ' ν̄πεϣ'соϣωνοϣ αϣϫοοϣ ν̄κερ̄μ̄ζαλ̄ ανοϣοειε ϣιοϣε επκεοϣα
 тоτε απ̄ϫοειс ϫοοϣ ν̄πεϣωнре πεϳαϣ' ϳεμεϣακ' сенаϣиπε ϣηтϣ' ν̄παωнре ан'οϣοειε ет̄ιμαϣ
 επειсесоοϣν ϳεñтоϣ πε πεκληροноμос ν̄πμα ν̄ελοολε αϣ'βοпϣ' αϣμοοϣτϣ' πετεϣ̄ιμααϳε ν̄μοϣ̄
 μαρεϣсωт̄и

NORMALIZED COPTIC

πεχαϩ ϳεοϣρωμε νχρηστοс νεοϣνταϣ νοϣμα νελοολε αϣτααϣ ν̄ρ̄ενοϣοειε ϣινα εϣναρ̄ζωβ' εροϣ'
 νϣϫι ν̄πεϣκαρποс ν̄τοοτοϣ αϣϫοοϣ ν̄πεϣρ̄μ̄ζαλ̄ ϳεκααс ε̄ρενοϣοειε να† ναϣ ν̄πκαρποс ν̄πμα
 νελοολε αϣαμαρ̄τε ν̄πεϣρ̄μ̄ζαλ̄ αϣρ̄ιοϣε εροϣ' νεκεκοϣι πε н̄се̄моοϣτϣ' απ̄ρ̄μ̄ζαλ̄ βωк' αϣϫοοс
 επεϣϫοειс πεϳεπεϣϫοειс ϳεμεϣακ' ν̄πεϣсоϣωноϣ αϣϫοοϣ н̄κερ̄μ̄ζαλ̄ ανοϣοειε ϣιοϣε επκεοϣα тоте
 απ̄ϫοειс ϫοοϣ ν̄πεϣωнре πεϳαϣ ϳεμεϣακ' сенаϣиπε ϣηтϣ' ν̄παωнре ан'οϣοειε ет̄ιμαϣ επειсесоοϣν
 ϳεñтоϣ πε πεκληροноμос ν̄πμα νελοολε αϣ'βοпϣ' αϣμοοϣτϣ' πετεϣ̄ιμααϳε н̄моϣ̄ μαρεϣсωт̄и

WORD-ORDER INTERLINEAR

ΠΕΧΑΔ	ΧΕΟΥΡΩΜΕ	ΝΧΡΗCΤΟC	ΝΕΟΥΝΤΑΔ	ΝΟΥΜΑ	ΝΕΛΟΟΛΕ	ΑΦΤΑΑΔ	ΝΖΕΝΟΥΘΕΙΕ
he said	saying a person	good	had	a place	of grapes	he gave it	to cultivators
ΖΙΝΑ	ΕΥΝΑΡΖΩΒ	ΕΡΟΔ	ΝΦΧΙ	ΜΠΕΦΚΑΡΠΟC	ΝΤΟΟΤΟΥ	ΑΦΧΟΟΥ	ΜΠΕΦΖΜΖΑΛ
so that	they would work	it	and he receive	its produce	from them	he sent	his slave
ΧΕΚΑΑC	ΕΡΕΝΟΥΘΕΙΕ	ΝΑ†	ΝΑΔ	ΜΠΚΑΡΠΟC	ΜΠΜΑ	ΝΕΛΟΟΛΕ	ΑΓΑΜΑΖΤΕ
so that	the cultivators	would give	to him	the produce	of the place	of grapes	they seized
ΜΠΕΦΖΜΖΑΛ	ΑΓΖΙΟΥΕ	ΕΡΟΔ	ΝΕΚΕΚΟΥΙ	ΠΕ	ΝCΕΜΟΟΥΤΔ	ΑΠΖΜΖΑΛ	ΒΩΚ
his slave	they beat	him	it was a little	remaining	until they killed him	the slave	went
ΑΦΧΟΟC	ΕΠΕΦΧΘΕΙC	ΠΕΧΕΠΕΦΧΘΕΙC	ΧΕΜΕΦΑΚ	ΜΠΕΦCΟΥΩΝΟΥ	ΑΦΧΟΟΥ	ΝΚΕΖΜΖΑΛ	
he told it	to his master	his master said	saying perhaps	he did not know them	he sent	another slave	
ΑΝΟΥΘΕΙΕ	ΖΙΟΥΕ	ΕΠΚΕΟΥΑ	ΤΟΤΕ	ΑΠΧΘΕΙC	ΧΟΟΥ	ΜΠΕΦΩΗΡΕ	ΠΕΧΑΔ
the cultivators	beat	the other one	then	the master	sent	his son	he said
ΧΕΜΕΦΑΚ							
the cultivators	beat	the other one	then	the master	sent	his son	he said
CΕΝΑΩΠΕ	ΖΗΤΔ	ΜΠΑΩΗΡΕ	ΑΝΟΥΘΕΙΕ	ΕΤΗΜΑΔ	ΕΠΕΙCΕCΟΟΥΝ	ΧΕΝΤΟΥ	ΠΕ
they will be ashamed	before him	my son	the cultivators	those	since they knew	saying he	is
ΠΕΚΛΗΡΟΝΟΜΟC	ΜΠΜΑ	ΝΕΛΟΟΛΕ	ΑΓΨΟΠΔ	ΑΓΜΟΟΥΤΔ	ΠΕΤΕΥΜΜΑΔΧΕ		
the heir	of the place	of grapes	they seized him	they killed him	the one who has an ear		
ΜΜΟΥ	ΜΑΡΕΦCΩΤΜ						
in his possession	let him hear						

CLOSE ENGLISH

He said, "A [good] person [had] a vineyard. He gave it to cultivators so that they would work it and he would receive its produce from them. He sent his slave so that the cultivators would give him the produce of the vineyard. They seized his slave and beat him; they nearly killed him. The slave went and told his master. His master said, 'Perhaps he did not know them.' He sent another slave, and the cultivators beat that one too. Then the master sent his son. He said, 'Perhaps they will be ashamed before my son.' Since those cultivators knew that he was the heir of the vineyard, they seized him and killed him. Whoever has an ear, let him hear."

FLUENT ENGLISH

He said, "A [good] person [owned] a vineyard and gave it to tenant farmers to work, so that he could receive its produce. He sent a slave to collect the vineyard's produce from them. The farmers seized the slave and beat him almost to death. The slave returned and told his master. The master said, 'Perhaps he did not recognize them.' He sent another slave, whom the farmers also beat. Then the owner sent his son, saying, 'Perhaps they will show my son respect.' Knowing that the son was the vineyard's heir, the farmers seized him and killed him. Anyone with an ear should listen."

NOTES

The opening is he said, without a repeated name. Good follows the adopted restoration *chrestos*; the word and the following possession form are partly supplied. A reading such as moneylender would require a different textual decision, not merely a synonym.

The first master's reply has a singular subject he and a plural object them in the adopted text. The primary edition flags this wording as uncertain and mentions conjectural correction. The translation keeps he did not know them rather than silently reversing the participants.

Be ashamed before is rendered show respect in fluent English. Perhaps is retained in both master's replies.

Two slaves are sent before the son. Thomas ends with the son's killing and the call to hear; the canonical continuation about judgment on the tenants and transfer of the vineyard is not added. The hearing formula has a singular ear.

CANONICAL COMPARISON

Comparing the passages (SR-0121). Close parallels in wording or image: Matt. 21:33–39, Mark 12:1–8, Luke 20:9–15; comparison no. 121. The entrusted vineyard, mistreatment of messengers and killing of the heir are shared. The number and treatment of the messengers, the master’s uncertain replies and the narrative endpoint remain distinct.

Matt. 21:33

“Listen to another parable. A landowner planted a vineyard, fenced it in, dug a winepress, and built a watchtower. He rented it to tenant farmers and went away.

Matt. 21:34

As harvest time approached, he sent his slaves to the tenant farmers to collect his share of the crop.

Matt. 21:35

The tenants seized his slaves. They beat one, killed another, and stoned another.

Matt. 21:36

He sent another group of slaves, larger than the first, but the tenants treated them the same way.

Matt. 21:37

Finally he sent them his son, thinking, ‘They will respect my son.’

Matt. 21:38

When the tenants saw the son, they said to one another, ‘This is the heir. Let’s kill him and take his inheritance.’

Matt. 21:39

They seized him, threw him out of the vineyard, and killed him.

Mark 12:1

He began speaking to them in parables: ‘A man planted a vineyard, fenced it in, dug a pit for the winepress, and built a watchtower. He rented it to tenant farmers and went away.

Mark 12:2

At harvest time he sent a slave to the tenants to collect his share of the vineyard’s crop.

Mark 12:3

They seized him, beat him, and sent him away empty-handed.

Mark 12:4

He sent them another slave. They struck him on the head and treated him shamefully.

Mark 12:5

He sent another, and they killed him. He sent many more; some they beat, and others they killed.

Mark 12:6

He still had one person left to send: his beloved son. He sent him last, thinking, "They will respect my son."

Mark 12:7

The tenants said to one another, "This is the heir. Let's kill him, and the inheritance will be ours."

Mark 12:8

They seized him, killed him, and threw him out of the vineyard.

Luke 20:9

He began telling the people this parable: "A man planted a vineyard, leased it to tenant farmers, and went away for a long time."

Luke 20:10

"When harvest time came, he sent a slave to the tenants to collect some of the vineyard's produce. They beat him and sent him away empty-handed."

Luke 20:11

"He sent another slave. They beat and humiliated him too, sending him away empty-handed."

Luke 20:12

"He sent a third. They wounded this one too and threw him out."

Luke 20:13

"The vineyard's owner said, 'What should I do? I will send my beloved son. Perhaps they will respect him.'"

Luke 20:14

"When the tenants saw him, they discussed it among themselves: 'This is the heir. Let's kill him, so the inheritance will be ours.'"

Luke 20:15

"They threw him out of the vineyard and killed him. What will the vineyard's owner do to them?"

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 64–65.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C3996 (give a command), C9578 (village, farm) and C10991 (benevolent, good). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-066 / Thomas 66

The rejected stone

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲙⲁⲧⲥⲉⲃⲟⲉⲓ ⲉⲡⲱⲛⲉ ⲡⲁⲉⲓ ⲛⲧⲁⲅⲥⲧⲟⲩ ⲉⲃⲟⲗ ⲛⲉⲓⲛⲉⲧⲕⲱⲧ ⲛⲧⲟⲩ ⲡⲉ ⲡⲱⲛⲉ ⲛⲕⲱⲃ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲙⲁⲧⲥⲁⲃⲟⲓ ⲉⲡⲱⲛⲉ ⲡⲁⲓ ⲛⲧⲁⲅⲥⲧⲟⲩ ⲉⲃⲟⲗ ⲛⲉⲓⲛⲉⲧⲕⲱⲧ ⲛⲧⲟⲩ ⲡⲉ ⲡⲱⲛⲉ ⲛⲕⲱⲃ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲙⲁⲧⲥⲁⲃⲟⲓ	ⲉⲡⲱⲛⲉ	ⲡⲁⲓ	ⲛⲧⲁⲅⲥⲧⲟⲩ	ⲉⲃⲟⲗ	ⲛⲉⲓⲛⲉⲧⲕⲱⲧ	ⲛⲧⲟⲩ
Jesus said	saying show me	the stone	this one	which they turned	away	namely the builders	it
ⲡⲉ	ⲡⲱⲛⲉ	ⲛⲕⲱⲃ					
is	the stone	of the corner					

CLOSE ENGLISH

Jesus said, "Show me the stone that the builders rejected. It is the cornerstone."

FLUENT ENGLISH

Jesus said, "Show me the stone the builders rejected. That is the cornerstone."

NOTES

The request is show me, not a question about having read Scripture. The sentence says that the rejected stone is the cornerstone; it does not explicitly say became.

Stone of the corner renders the construction with koh, angle or corner. The translation does not decide between a foundation stone and a stone at an upper corner.

CANONICAL COMPARISON

Comparing the passages (SR-0121)

Close parallels in wording or image: Matt. 21:42, Mark 12:10, Luke 20:17; comparison no. 121.

The rejected builders' stone is shared.

Thomas gives a request to show the stone and does not add the surrounding canonical explanations.

Matt. 21:42

Jesus said to them, "Haven't you read in the Scriptures, 'The stone the builders rejected has become the cornerstone. The Lord has done this, and it is wonderful in our eyes'?"

Mark 12:10

Haven't you even read this passage of Scripture: "The stone the builders rejected has become the cornerstone.

Luke 20:17

He looked directly at them and said, "Then what does this passage of Scripture mean: 'The stone the builders rejected has become the cornerstone'?"

TH-067 / Thomas 67

Knowing everything and lacking oneself

DIPLOMATIC COPTIC

ⲡⲉⲗⲉⲓⲥ ⲁⲉⲡⲉⲧⲥⲟⲟⲩⲛ ⲙⲡⲧⲏⲣⲓ ⲉⲓⲣⲉⲣⲱⲗ ⲟⲩⲁⲁⲓ ⲙⲡⲙⲁ ⲧⲏⲣⲓ

NORMALIZED COPTIC

ⲡⲉⲗⲉⲓⲛⲥⲟⲩⲥ ⲁⲉⲡⲉⲧⲥⲟⲟⲩⲛ ⲙⲡⲧⲏⲣⲓ ⲉⲓⲣⲉⲣⲱⲗ ⲟⲩⲁⲁⲓ ⲓⲣⲉⲣⲱⲗ ⲙⲡⲙⲁ ⲧⲏⲣⲓ

WORD-ORDER INTERLINEAR

ⲡⲉⲗⲉⲓⲛⲥⲟⲩⲥ	ⲁⲉⲡⲉⲧⲥⲟⲟⲩⲛ	ⲙⲡⲧⲏⲣⲓ	ⲉⲓⲣⲉⲣⲱⲗ	ⲟⲩⲁⲁⲓ	ⲓⲣⲉⲣⲱⲗ
Jesus said	saying the one who knows	everything	while being in want	himself	he is in want
ⲙⲡⲙⲁ	ⲧⲏⲣⲓ				
in the place	all of it				

CLOSE ENGLISH

Jesus said, "The one who knows everything while being in want within himself, (he) is in want everywhere."

FLUENT ENGLISH

Jesus said, "Someone who knows everything but is lacking within themselves, (they) are lacking everywhere."

NOTES

The same expression, be in want, occurs twice. Within oneself is a contextual rendering of the reflexive expression; the text does not explicitly say does not know oneself.

The final phrase is literally in the whole place, rendered everywhere. Everything in the opening can also be read as the All; no cosmological system is supplied by the translation.

The second subject marker is an editorial addition in the adopted diplomatic text, shown by angle brackets. The English pronoun is marked accordingly; this is not a restoration of letters in a physical lacuna.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

The contrast between comprehensive knowledge and lack within oneself remains a distinct saying.

TH-068 / Thomas 68

Hatred, persecution, and a place

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲛⲉⲛⲧⲱⲧⲛ ⲕⲉⲙⲙⲁⲕⲁⲣⲓⲟⲥ ⲕⲟⲧⲁⲛ ⲉⲃⲱⲁⲛⲙⲉⲥⲧⲉⲧⲱⲧⲛ ⲛⲉⲣⲁⲓⲱⲕⲉ ⲙⲙⲱⲧⲛ ⲁⲃⲱ ⲥⲉⲛⲁⲕⲉ ⲁⲛ ⲉⲧⲟⲡⲟⲥ
ⲕⲉⲙⲙⲁ ⲉⲛⲧⲁⲃⲱⲕⲉ ⲙⲙⲱⲧⲛ ⲕⲣⲁⲓ ⲛⲕⲉⲧⲱ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲥⲟⲩⲥ ⲛⲉⲛⲧⲱⲧⲛ ⲕⲉⲙⲙⲁⲕⲁⲣⲓⲟⲥ ⲕⲟⲧⲁ(ⲛ) ⲉⲃⲱⲁⲛⲙⲉⲥⲧⲉⲧⲱⲧⲛ ⲛⲉⲣⲁⲓⲱⲕⲉ ⲙⲙⲱⲧⲛ ⲁⲃⲱ ⲥⲉⲛⲁⲕⲉ ⲁⲛ
ⲉⲧⲟⲡⲟⲥ ⲕⲉⲙⲙⲁ ⲉⲛⲧⲁⲃⲱⲕⲉ ⲙⲙⲱⲧⲛ ⲕⲣⲁⲓ ⲛⲕⲉⲧⲱ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲥⲟⲩⲥ	ⲛⲉⲛⲧⲱⲧⲛ	ⲕⲉⲙⲙⲁⲕⲁⲣⲓⲟⲥ	ⲕⲟⲧⲁ(ⲛ)	ⲉⲃⲱⲁⲛⲙⲉⲥⲧⲉⲧⲱⲧⲛ	ⲛⲉⲣⲁⲓⲱⲕⲉ			
Jesus said	saying you	are blessed	when	they hate you	and persecute			
ⲙⲙⲱⲧⲛ	ⲁⲃⲱ	ⲥⲉⲛⲁⲕⲉ	ⲁⲛ	ⲉⲧⲟⲡⲟⲥ	ⲕⲉⲙⲙⲁ	ⲉⲛⲧⲁⲃⲱⲕⲉ	ⲙⲙⲱⲧⲛ	ⲕⲣⲁⲓ
you	and	they will find	not	a place	in the place	where they persecuted	you	there
ⲛⲕⲉⲧⲱ								
in it								

CLOSE ENGLISH

Jesus said, "You are blessed when they hate you and persecute you. And they will not find a place in the place where they persecuted you."

FLUENT ENGLISH

Jesus said, "Blessed are you when people hate and persecute you. They will find no place where they persecuted you."

NOTES

The final subject is they, not you. Its reference is not made explicit beyond the preceding persecutors. The translation preserves the difficulty rather than making a promise that the disciples will find a place.

Topos and ma both mean place here. The close layer preserves the repetition, while fluent English compresses it. The nature or disappearance of this place is not explained.

The saying does not specify persecution for my sake or a heavenly reward. Those details belong to the canonical comparisons below.

CANONICAL COMPARISON

Comparing the passages (SR-0007). Close parallels in wording or image: Matt. 5:11-12, Luke 6:22-23; comparison no. 7. The blessing amid hatred and persecution is shared; Thomas's final statement about a place has no corresponding wording in these verses.

Matt. 5:11

Blessed are you when people insult you, persecute you, and falsely say all kinds of evil things about you because of me.

Matt. 5:12

Rejoice and be glad: your reward in heaven is great. That is how they persecuted the prophets who came before you.

Luke 6:22

“Blessed are you when people hate you, exclude you, insult you and reject your name as evil because of the Son of Man.”

Luke 6:23

“Rejoice on that day and leap for joy! Your reward in heaven is great. That is how their ancestors treated the prophets.”

CANONICAL COMPARISON

Comparing the passages (SR-0007). Comparison of separate motifs: Matt. 5:6, 5:8, Luke 6:21; comparison no. 7. Hunger and satisfaction provide the closest verbal parallel. Matthew's purity of heart and seeing God are a broader comparison, not the same wording as persecution in the heart and knowing the Father.

Matt. 5:6

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Matt. 5:8

Blessed are the pure in heart, for they will see God.

Luke 6:21

"Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh."

TH-070 / Thomas 70

What is within you

DIPLOMATIC COPTIC

ⲡⲉⲗⲉⲓⲥ ⲉⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲟⲗⲁⲛⲭⲡⲉⲡⲓ ⲉⲛⲧⲏⲛⲧⲛ ⲡⲁⲓ ⲉⲧⲉⲃⲛⲧⲏⲧⲛⲓⲛⲓ ⲕⲛⲁⲧⲟⲩⲁⲉⲧⲏⲛⲓ ⲉⲟⲩⲡⲉ ⲙⲛⲧⲏⲧⲛ ⲡⲓ
 ⲉⲛⲧ[ⲏ]ⲛⲧⲛ ⲡⲁⲓ ⲉⲧⲉⲙⲛⲧⲏⲧⲛⲓⲛⲓ ⲉⲛⲧⲏⲛⲉ ⲕ[ⲛⲁⲙ]ⲟⲩⲧⲓⲧⲏⲛⲉ

NORMALIZED COPTIC

ⲡⲉⲗⲉⲓⲥⲟⲩⲥ ⲉⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲟⲗⲁⲛⲭⲡⲉⲡⲓ ⲉⲛⲧⲏⲛⲧⲛ ⲡⲁⲓ ⲉⲧⲉⲃⲛⲧⲏⲧⲛⲓⲛⲓ ⲕⲛⲁⲧⲟⲩⲁⲉⲧⲏⲛⲓ ⲉⲟⲩⲡⲉ ⲙⲛⲧⲏⲧⲛ
 ⲡⲓ ⲉⲛⲧⲏⲛⲧⲛ ⲡⲁⲓ ⲉⲧⲉⲙⲛⲧⲏⲧⲛⲓⲛⲓ ⲉⲛⲧⲏⲛⲉ ⲕⲛⲁⲙⲉⲩⲧⲧⲏⲛⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲗⲉⲓⲥⲟⲩⲥ	ⲉⲟⲧⲁⲛ	ⲉⲧⲉⲧⲛⲟⲗⲁⲛⲭⲡⲉⲡⲓ	ⲉⲛⲧⲏⲛⲧⲛ	ⲡⲁⲓ	ⲉⲧⲉⲃⲛⲧⲏⲧⲛⲓⲛⲓ	ⲕⲛⲁⲧⲟⲩⲁⲉⲧⲏⲛⲓ
Jesus said	when	you bring forth that	within you	this	which you have	will save you

ⲉⲟⲩⲡⲉ	ⲙⲛⲧⲏⲧⲛ	ⲡⲓ	ⲉⲛⲧⲏⲛⲧⲛ	ⲡⲁⲓ	ⲉⲧⲉⲙⲛⲧⲏⲧⲛⲓⲛⲓ	ⲉⲛⲧⲏⲛⲉ	ⲕⲛⲁⲙⲉⲩⲧⲧⲏⲛⲉ
if	you do not have	that	within you	this	which you do not have	within you	will kill you

CLOSE ENGLISH

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

FLUENT ENGLISH

Jesus said, "When you bring forth what is within you, what you have will save you. If you do not have it within [you], what you lack within you [will kill] you."

NOTES

The opening verb can mean beget or bring forth; bring forth preserves its productive sense. The translation does not replace it with express your feelings or identify the inner content as a named spiritual entity.

The negative condition is not having something within you, not merely failing to bring it out. The paradoxical what you do not have is retained as the subject of the final threat.

The second occurrence of you and the final verbal form are partly restored in the diplomatic text. English brackets identify the affected words or phrase without implying that every corresponding Coptic letter is absent. Save and kill remain distinct opposed verbs.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

This statement is not silently equated with a canonical saying about the kingdom or the heart.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

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Coptic text and grammatical annotation for logia 66–70.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C1504/C1505 (angle, corner), C7886 (be in want), C4567 (make satisfied) and C7299 (beget, bring forth; acquire). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-071 / Thomas 71

The house that cannot be rebuilt

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲁⲉⲧⲛⲁⲩⲟⲣⲱⲣ ⲙⲡⲉⲉⲓⲛⲉⲓ ⲁⲅⲱ ⲙⲛⲗⲁⲁⲅ ⲛⲁⲩⲟⲕⲟⲧⲥ . [.....]

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲅⲥ ⲁⲉⲧⲛⲁⲩⲟⲣⲱⲣ ⲙⲡⲉⲓⲛⲓ ⲁⲅⲱ ⲙⲛⲗⲁⲁⲅ ⲛⲁⲩⲟⲕⲟⲧⲥ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲅⲥ	ⲁⲉⲧⲛⲁⲩⲟⲣⲱⲣ	ⲙⲡⲉⲓⲛⲓ	ⲁⲅⲱ	ⲙⲛⲗⲁⲁⲅ	ⲛⲁⲩⲟⲕⲟⲧⲥ	.
Jesus said	saying I will destroy	this house	and	no one	will be able to build it	[punctuation]

.....

[unrestored gap]

CLOSE ENGLISH

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

FLUENT ENGLISH

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

NOTES

Destroy and this house cross a partially restored stretch. The final gap is left open; no missing conclusion is invented. The adopted typographic dots and the primary edition's full stops describe the same displayed gap.

The noun is house. Temple is not substituted, and the saying does not promise rebuilding in three days. Rebuild in fluent English makes the sequence of destruction and building explicit.

Mark 14:58 is a report attributed to witnesses in the trial narrative, not an unqualified direct speech record. John 2:19 has a different distribution of speakers and actions.

CANONICAL COMPARISON

Comparing the passages (SR-0349)

Possible link through a shared theme: John 2:19; comparison no. 349.

Mark 14:58 is also included in the comparison as trial testimony.

Thomas's I will destroy and no one can build remain distinct from both canonical formulations.

John 2:19

Jesus replied, "Destroy this temple, and I will raise it in three days."

TH-072 / Thomas 72

Who made me a divider?

DIPLOMATIC COPTIC

[πε]χ̅ϣ̅ⲓⲣ[ωⲙ]ⲉ ⲛⲁϥ χ̅ϣ̅ⲟⲟⲥ ⲛⲛⲁⲥⲛⲏϥ ϣⲓⲛⲁ ⲉϥⲛⲁⲡⲱⲉ ⲛ̅ⲛ̅ⲉⲛⲁⲁϥ ⲙ̅ⲡⲁⲉⲱⲧ̅ ⲛ̅ⲙⲁⲉⲓ ⲡⲉⲭⲁϥ ⲛⲁϥ
 χ̅ϣ̅ⲱ ⲡⲣⲱⲙⲉ ⲛⲓⲙ ⲡⲉ ⲛ̅ⲧⲁⲣⲁⲁⲧ̅ ⲛ̅ⲣⲉϥⲡⲱⲉ ⲁϥⲕⲟⲧ̅ϣ̅ ⲁ̅ⲛⲉϥⲙⲁⲙⲉⲛⲧⲏⲥ ⲡⲉⲭⲁϥ ⲛⲁϥ χ̅ϣ̅ⲙⲏ ⲉⲉⲓϣⲟⲟⲡ̅
 ⲛ̅ⲣⲉϥⲡⲱⲉ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲟⲩⲣⲱⲙⲉ ⲛⲁϥ χ̅ϣ̅ⲟⲟⲥ ⲛⲛⲁⲥⲛⲏϥ ϣⲓⲛⲁ ⲉϥⲛⲁⲡⲱⲉ ⲛⲛ̅ⲉⲛⲁⲁϥ ⲙ̅ⲡⲁⲉⲱⲧ̅ ⲛⲙⲁⲓ ⲡⲉⲭⲁϥ ⲛⲁϥ χ̅ϣ̅ⲱ
 ⲡⲣⲱⲙⲉ ⲛⲓⲙ ⲡⲉ ⲛ̅ⲧⲁⲣⲁⲁⲧ̅ ⲛ̅ⲣⲉϥⲡⲱⲉ ⲁϥⲕⲟⲧ̅ϣ̅ ⲉⲛⲉϥⲙⲁⲙⲉⲛⲧⲏⲥ ⲡⲉⲭⲁϥ ⲛⲁϥ χ̅ϣ̅ⲙⲏ ⲉⲉⲓϣⲟⲟⲡ̅ ⲛ̅ⲣⲉϥⲡⲱⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲟⲩⲣⲱⲙⲉ	ⲛⲁϥ	χ̅ϣ̅ⲟⲟⲥ	ⲛⲛⲁⲥⲛⲏϥ	ϣⲓⲛⲁ	ⲉϥⲛⲁⲡⲱⲉ	ⲛⲛ̅ⲉⲛⲁⲁϥ				
a person said	to him	saying tell it	to my brothers	so that	they will divide	the possessions				
ⲙ̅ⲡⲁⲉⲱⲧ̅	ⲛⲙⲁⲓ	ⲡⲉⲭⲁϥ	ⲛⲁϥ	χ̅ϣ̅ⲱ	ⲡⲣⲱⲙⲉ	ⲛⲓⲙ	ⲡⲉ	ⲛ̅ⲧⲁⲣⲁⲁⲧ̅	ⲛ̅ⲣⲉϥⲡⲱⲉ	
of my father	with me	he said	to him	saying O	man	who	is it	who made me	a divider	
ⲁϥⲕⲟⲧ̅ϣ̅	ⲉⲛⲉϥⲙⲁⲙⲉⲛⲧⲏⲥ	ⲡⲉⲭⲁϥ	ⲛⲁϥ	χ̅ϣ̅ⲙⲏ	ⲉⲉⲓϣⲟⲟⲡ̅	ⲛ̅ⲣⲉϥⲡⲱⲉ				
he turned	to his disciples	he said	to them	saying is it that	I am	a divider				

CLOSE ENGLISH

A [person] [said] to him, “Tell my brothers to divide my father’s possessions with me.” He said to him, “Man, who made me a divider?” He turned to his disciples and said to them, “Am I a divider?”

FLUENT ENGLISH

[Someone] [said] to him, “Tell my brothers to share my father’s possessions with me.” He answered, “Man, who appointed me to divide property?” Then he turned to his disciples and asked, “Am I a divider?”

NOTES

The opening speech verb and person are partly restored, with further uncertain letters shown in the diplomatic line. The opening does not repeat Jesus’ name.

Brothers is plural, and my father explicitly identifies whose possessions are at issue. Thomas does not use Luke’s singular my brother or add the title judge.

Divider is repeated in the response and the question to the disciples. The fluent layer supplies property once from the request’s immediate context; it does not turn the question into a general statement against all forms of distinction.

CANONICAL COMPARISON

Comparing the passages (SR-0267, SR-0268). A close comparison in wording or image: Luke 12:13-14, with Luke 12:15 as the following warning; comparison no. 267, comparison no. 268. The inheritance dispute and refusal to act as divider are shared. Thomas adds the question to the disciples; Luke's warning about greed is quoted as comparison, not inserted into Thomas.

Luke 12:13

Someone in the crowd said to him, "Teacher, tell my brother to share the inheritance with me."

Luke 12:14

He replied, "Man, who appointed me to judge between you or divide your property?"

Luke 12:15

He said to them, "Watch out and guard yourselves against every kind of greed. Even when someone has more than enough, life does not depend on possessions."

TH-073 / Thomas 73

The harvest and the workers

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲁⲉⲡⲱⲥ ⲙⲉⲛ ⲛⲁⲩⲱⲩ ⲛⲉⲣⲉⲁⲩⲥ ⲁⲉ ⲥⲟⲃⲕ ⲥⲟⲡⲥ ⲁⲉ ⲙⲡⲭⲟⲉⲓⲥ ⲛⲓⲛⲁ ⲉⲣⲛⲁⲛⲉⲭⲉⲣⲉⲁⲩⲥ ⲉⲃⲟⲗ
ⲉⲡⲱⲥ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲁⲉⲡⲱⲥ ⲙⲉⲛ ⲛⲁⲩⲱⲩ ⲛⲉⲣⲉⲁⲩⲥ ⲁⲉ ⲥⲟⲃⲕ ⲥⲟⲡⲥ ⲁⲉ ⲙⲡⲭⲟⲉⲓⲥ ⲛⲓⲛⲁ ⲉⲣⲛⲁⲛⲉⲭⲉⲣⲉⲁⲩⲥ ⲉⲃⲟⲗ
ⲉⲡⲱⲥ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲁⲉⲡⲱⲥ	ⲙⲉⲛ	ⲛⲁⲩⲱⲩ	ⲛⲉⲣⲉⲁⲩⲥ	ⲁⲉ	ⲥⲟⲃⲕ	ⲥⲟⲡⲥ	ⲁⲉ
Jesus said	saying the harvest	indeed	is plentiful	the workers	but	are few	entreat	then

ⲙⲡⲭⲟⲉⲓⲥ	ⲛⲓⲛⲁ	ⲉⲣⲛⲁⲛⲉⲭⲉⲣⲉⲁⲩⲥ	ⲉⲃⲟⲗ	ⲉⲡⲱⲥ
the master	so that	he will send workers	out	to the harvest

CLOSE ENGLISH

Jesus said, "The harvest is plentiful, but the workers are few. Entreat the master, then, to send workers out to the harvest."

FLUENT ENGLISH

Jesus said, "The harvest is plentiful, but the workers are few. Ask the master to send workers out into the harvest."

NOTES

The request is an appeal or entreaty. The title is simply the master or the Lord; of the harvest is not attached to the title in the adopted Coptic.

Send out renders the verb and directional expression together. The field of work is the harvest, with no explanation added about the identities of the workers.

CANONICAL COMPARISON**Comparing the passages (SR-0050)**

Close parallels in wording or image: Matt. 9:37–38, Luke 10:2; comparison no. 50. The plentiful harvest, few workers and appeal to send workers are closely shared. The canonical title Lord of the harvest is not imported into Thomas's shorter title.

Matt. 9:37

Then he told his disciples, "There is a plentiful harvest, but few workers.

Matt. 9:38

So ask the Lord of the harvest to send workers out into his harvest."

Luke 10:2

He told them, "There is a plentiful harvest, but few workers. So ask the Lord of the harvest to send workers out into his harvest."

TH-074 / Thomas 74

Many around the well?

DIPLOMATIC COPTIC

πεχαυ δεπχοεic ογ̃ηζαζ μ̃πκωτε ν̃τχωτε μ̃λλαυ δε ρ̃ντωωνε :

NORMALIZED COPTIC

ΠΕΧΑΦ ΔΕΠΔΟΕΙC ΟΥΝΖΑΖ ΜΠΚΩΤΕ ΝΤΧΩΤΕ ΜΗΛΑΔΥ ΔΕ ΖΝΤΩΩΝΕ :

WORD-ORDER INTERLINEAR

ΠΕΧΔΙ	ΛΕΠΧΟΕΙC	ΟΥΝΖΔΖ	ΜΠΚΩΤΕ	ΝΤΧΩΤΕ	ΜΗΛΔΔΥ	ΔΕ
he said	saying Lord	there are many	around	the jote [well?]	there is nothing	but
ΖΝΤΦΩΝΕ	.					
in the shone [well?]	[punctuation]					

CLOSE ENGLISH

He said, "Lord, there are many around the well(?), but there is nothing in the well(?)." 10

FLUENT ENGLISH

He said, "Lord, many people are around the well(?), yet it is empty."

NOTES

The opening is he said, followed by an address to Lord. The immediate speaker is not named, and no new speaker identification is supplied.

Both nouns are uncertain: the adopted forms are *jote* and *shone*. The primary edition proposes *shote*, well or *cistern*, at both places. The question marks identify a conjectural sense, not physical lacunae. The interlinear preserves the distinct forms and the source lines are not emended.

The negative expression can refer to nothing or no one. Nothing is chosen with the conjectural well image; water is not supplied as an explicit noun. The saying's image should remain provisional.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index. The uncertain image is not completed from a canonical water saying.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 71–74.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C6069 (overturn), C3677 (pray, entreat), C7410/C7411 (jote), C5936/C5937 (shone) and C6101 (shote, well/cistern). The primary Thomas edition's proposed shote at logion 74 is treated as conjectural. Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-075 / Thomas 75

At the door of the bridal chamber

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ οὐν̅α̅ρ̅ α̅ρε̅ρα̅τοϋ̅ ρ̅ιρ̅η̅πρ̅ο̅ α̅λλα̅ ἡ̅μον̅α̅χο̅ς̅ νε̅τ̅να̅β̅ω̅κ̅ ἐ̅ροϋ̅ν̅ ἐ̅π̅ι̅μα̅ ἡ̅ϣ̅ε̅λε̅ε̅τ̅

NORMALIZED COPTIC

πεχ̅ει̅ς̅οϥ̅ οὐ̅ν̅α̅ρ̅ α̅ρε̅ρα̅τοϥ̅ ρ̅ιρ̅η̅πρ̅ο̅ α̅λλα̅ ἡ̅μον̅α̅χο̅ς̅ νε̅τ̅να̅β̅ω̅κ̅ ἐ̅ροϋ̅ν̅ ἐ̅π̅ι̅μα̅ ἡ̅ϣ̅ε̅λε̅ε̅τ̅

WORD-ORDER INTERLINEAR

πε̅χ̅ει̅ς̅οϥ̅	οὐ̅ν̅α̅ρ̅	α̅ρε̅ρα̅τοϥ̅	ρ̅ιρ̅η̅πρ̅ο̅	α̅λλα̅	ἡ̅μον̅α̅χο̅ς̅	νε̅τ̅να̅β̅ω̅κ̅
Jesus said	there are many	standing	at the door	but	the solitary ones	are those who will go

ἐ̅ροϋ̅ν̅	ἐ̅π̅ι̅μα̅	ἡ̅ϣ̅ε̅λε̅ε̅τ̅
in	to the place	of marriage

CLOSE ENGLISH

Jesus said, "Many stand at the door, but the solitary ones are those who will enter the bridal chamber."

FLUENT ENGLISH

Jesus said, "Many stand at the door, but it is the solitary who will enter the bridal chamber."

NOTES

Monachos denotes a single or solitary person. Monk would impose a more specific institutional setting than the saying provides.

Place of marriage is rendered bridal chamber. The text names neither a bridegroom nor a ritual, and it does not say that the door has already been shut.

CANONICAL COMPARISON

Comparing the passages (SR-0029, SR-0122, SR-0137, SR-0279). Possible/thematic comparisons: Matt. 7:13-14, Matt. 22:14, Matt. 25:10-12, Luke 13:24-25; comparison no. 29, comparison no. 122, comparison no. 137, comparison no. 279. Door, entry, many and few, and a wedding supply points of comparison. None of these verses identifies the entrants with Thomas's solitary ones.

Matt. 7:13

Enter through the narrow gate. For the gate is wide and the road to destruction is broad, and many go in through it.

Matt. 7:14

For the gate is narrow, and so is the road that leads to life, and few find it.

Matt. 22:14

Many are invited, but few are chosen."

Matt. 25:10

While they were away buying oil, the bridegroom arrived. Those who were ready went in with him to the wedding feast, and the door was shut.

Matt. 25:11

Later the other young women came too. 'Sir, sir, open the door for us!' they said.

Matt. 25:12

He answered, 'I tell you the truth: I do not know you.'

Luke 13:24

"Make every effort to enter through the narrow door. I tell you, many will try to enter but will be unable to."

Luke 13:25

"Once the owner of the house gets up and shuts the door, you will stand outside knocking and saying, 'Sir, let us in!' He will answer, 'I don't know you or where you come from.'"

TH-076 / Thomas 76

The pearl and the enduring treasure

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χετμ̅ν̅τερο̅ μ̅πειωτ̅ ε̅στ̅ν̅των̅ α̅γρω̅με̅ νε̅ωωτ̅ ε̅γν̅ταϥ̅ μ̅μαγ̅ νο̅υφορ̅τιον̅ ε̅αϥ̅ζε̅
 α̅γμα̅ργα̅ρι̅της̅ πε̅ωωτ̅ ε̅τ̅μ̅μαγ̅ ο̅γ̅σα̅βε̅ πε̅ α̅ϥ̅τ̅πε̅φορ̅τιον̅ ε̅βολ̅ α̅ϥ̅το̅ογ̅ να̅ϥ̅ μ̅πι̅μα̅ργα̅ρι̅της̅ ο̅γ̅ωτ̅
 ν̅τωτ̅ν̅ ρ̅ωτ̅τ̅η̅γ̅τ̅ν̅ ω̅ινε̅ ν̅σα̅π̅{ε̅ϥ̅}̅\̅ε̅/̅ρο̅ ε̅μα̅ϥ̅ω̅χ̅ν̅ ε̅ϥ̅μ̅ην̅ ε̅βολ̅ π̅μα̅ ε̅μα̅ρε̅χ̅ο̅ο̅λε̅ς̅ τ̅ρ̅νο̅ ε̅ρο̅γ̅ν̅ ε̅μα̅γ̅
 ε̅ο̅γ̅ωμ̅ ο̅γ̅δε̅ μα̅ρε̅ϥ̅ϥ̅ν̅τ̅ τα̅κο̅

NORMALIZED COPTIC

πεχ̅ει̅ς̅ο̅υ̅ς̅ χετμ̅ν̅τ̅ρ̅ο̅ μ̅πειωτ̅ ε̅στ̅ν̅των̅ ε̅γρω̅με̅ νε̅ωωτ̅ ε̅ο̅γ̅ν̅τα̅ϥ̅ μ̅μαγ̅ νο̅υ̅φορ̅τιον̅ ε̅αϥ̅ζε̅
 ε̅γμα̅ργα̅ρι̅της̅ πε̅ωωτ̅ ε̅τ̅μ̅μαγ̅ ο̅γ̅σα̅βε̅ πε̅ α̅ϥ̅τ̅πε̅φορ̅τιον̅ ε̅βολ̅ α̅ϥ̅το̅ογ̅ να̅ϥ̅ μ̅πι̅μα̅ργα̅ρι̅της̅ ο̅γ̅ωτ̅
 ν̅τωτ̅ν̅ ρ̅ωτ̅τ̅η̅γ̅τ̅ν̅ ω̅ινε̅ ν̅σα̅πε̅ϥ̅α̅ρο̅ ε̅με̅ϥ̅ω̅χ̅ν̅ ε̅ϥ̅μ̅ην̅ ε̅βολ̅ π̅μα̅ ε̅με̅ρε̅χ̅ο̅ο̅λε̅ς̅ τ̅ρ̅νο̅ ε̅ρο̅γ̅ν̅ μ̅μαγ̅
 ε̅ο̅γ̅ωμ̅ ο̅γ̅δε̅ με̅ρε̅π̅ϥ̅ν̅τ̅ τα̅κο̅

WORD-ORDER INTERLINEAR

πεχ̅ει̅ς̅ο̅υ̅ς̅	χετμ̅ν̅τ̅ρ̅ο̅	μ̅πειωτ̅	ε̅στ̅ν̅των̅	ε̅γρω̅με̅	νε̅ωωτ̅	ε̅ο̅γ̅ν̅τα̅ϥ̅	μ̅μαγ̅
Jesus said	saying the kingdom	of the Father	is like	a person	a merchant	who had	there
νο̅υ̅φορ̅τιον̅	ε̅αϥ̅ζε̅	ε̅γμα̅ργα̅ρι̅της̅	πε̅ωωτ̅	ε̅τ̅μ̅μαγ̅	ο̅γ̅σα̅βε̅	πε̅	
merchandise	who found	a pearl	the merchant	that one	wise	was	
α̅ϥ̅τ̅πε̅φορ̅τιον̅	ε̅βολ̅	α̅ϥ̅το̅ογ̅	να̅ϥ̅	μ̅πι̅μα̅ργα̅ρι̅της̅	ο̅γ̅ωτ̅	ν̅τωτ̅ν̅	
he gave the merchandise	away	he bought	for himself	the pearl	single	you	
ρ̅ωτ̅τ̅η̅γ̅τ̅ν̅	ω̅ινε̅	ν̅σα̅πε̅ϥ̅α̅ρο̅	ε̅με̅ϥ̅ω̅χ̅ν̅	ε̅ϥ̅μ̅ην̅	ε̅βολ̅	π̅μα̅	
in your turn	seek	after his treasure	which does not perish	which lasts	on	the place	
ε̅με̅ρε̅χ̅ο̅ο̅λε̅ς̅	τ̅ρ̅νο̅	ε̅ρο̅γ̅ν̅	μ̅μαγ̅	ε̅ο̅γ̅ωμ̅	ο̅γ̅δε̅	με̅ρε̅π̅ϥ̅ν̅τ̅	τα̅κο̅
where no moth	approaches	in	there	to eat	nor	does the worm	destroy

CLOSE ENGLISH

Jesus said, "The kingdom of the Father is like a merchant who had merchandise and found a pearl. That merchant was wise: he sold the merchandise and bought the single pearl for himself. You, in your turn, seek his treasure that does not perish and endures, where no moth comes in to eat and no worm destroys."

FLUENT ENGLISH

Jesus said, "The Father's kingdom is like a merchant with merchandise who found a pearl. The merchant was wise: he sold his goods and bought that one pearl. You too should seek his lasting, imperishable treasure, where no moth comes to eat and no worm destroys."

NOTES

The merchant has merchandise and finds a pearl; the wording does not explicitly say that he was seeking fine pearls or that he sold everything he owned. The pearl is single or one, without an added price description.

Gave away in the interlinear represents the two-part expression rendered sold in continuous English. The transaction and purchase supply the immediate setting.

The adopted normalized text reads his treasure. The diplomatic line records corrections around this word, while the normalization retains a possessive. The translation keeps his without silently changing it to the or fixing its antecedent as Father or merchant.

Moth and worm are distinct terms. Rust and thieves are not inserted from the canonical parallels. The place is not explicitly named heaven.

CANONICAL COMPARISON

Comparing the passages (SR-0060, SR-0022, SR-0270). Composite parallels: Matt. 13:45–46, Matt. 6:20, Luke 12:33; comparison no. 60, comparison no. 22, comparison no. 270. Thomas joins the pearl story to an appeal to seek imperishable treasure. The possessive, merchandise, one pearl and moth/worm wording remain distinct.

Matt. 13:45

Again, the kingdom of heaven is like a merchant searching for fine pearls.

Matt. 13:46

When he finds one pearl of exceptional value, he goes away, sells everything he owns, and buys it.

Matt. 6:20

Instead, store up treasures for yourselves in heaven, where neither moths nor decay destroy them and thieves do not break in and steal.

Luke 12:33

“Sell your possessions and give to the poor. Provide yourselves with purses that do not wear out, a treasure in heaven that never runs out, where no thief comes near and no moth destroys.”

Thomas 76 — raised letter and possessive reading

The diplomatic text includes a raised epsilon. Curly braces mark an editorial deletion proposal, not a demonstrated erasure. The possessive reading is provisional; a non-possessive reading is also proposed.

TH-077 / Thomas 77

The light, the All, wood and stone

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲁⲛⲟⲕ ⲡⲉ ⲡⲟϥⲟⲉⲓⲛ ⲡⲁⲉⲓ ⲉⲧⲣⲓⲭⲱⲟϥ ⲧⲏⲣⲟϥ ⲁⲛⲟⲕ ⲡⲉ ⲡⲧⲏⲣⲥ ⲛⲧⲁⲡⲧⲏⲣⲥ ⲉⲓ ⲉⲃⲟⲗ ⲛⲉⲏⲧ ⲁϥⲱ
 ⲛⲧⲁⲡⲧⲏⲣⲥ ⲡⲱⲉ ⲱⲁⲣⲟⲉⲓ ⲡⲱⲉ ⲛⲛⲟϥⲱⲉ ⲁⲛⲟⲕ ⲛⲧⲙⲁϥ ϥⲓ ⲙⲡⲱⲛⲉ ⲉⲣⲣⲁⲓ ⲁϥⲱ ⲧⲉⲧⲛⲛⲁⲉⲣⲉ ⲉⲣⲟⲉⲓ ⲙⲙⲁϥ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟϥ ⲭⲉⲁⲛⲟⲕ ⲡⲉ ⲡⲟϥⲟⲉⲓⲛ ⲡⲁⲓ ⲉⲧⲣⲓⲭⲱⲟϥ ⲧⲏⲣⲟϥ ⲁⲛⲟⲕ ⲡⲉ ⲡⲧⲏⲣⲥ ⲛⲧⲁⲡⲧⲏⲣⲥ ⲉⲓ ⲉⲃⲟⲗ ⲛⲉⲏⲧ ⲁϥⲱ
 ⲛⲧⲁⲡⲧⲏⲣⲥ ⲡⲱⲉ ⲱⲁⲣⲟⲓ ⲡⲱⲉ ⲛⲟϥⲱⲉ ⲁⲛⲟⲕ ⲛⲧⲙⲁϥ ϥⲓ ⲙⲡⲱⲛⲉ ⲉⲣⲣⲁⲓ ⲁϥⲱ ⲧⲉⲧⲛⲛⲁⲉⲣⲉ ⲉⲣⲟⲓ ⲙⲙⲁϥ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟϥ	ⲭⲉⲁⲛⲟⲕ	ⲡⲉ	ⲡⲟϥⲟⲉⲓⲛ	ⲡⲁⲓ	ⲉⲧⲣⲓⲭⲱⲟϥ	ⲧⲏⲣⲟϥ	ⲁⲛⲟⲕ	ⲡⲉ	ⲡⲧⲏⲣⲥ
Jesus said	saying I	am	the light	this	which is above them	all	I	am	the All
ⲛⲧⲁⲡⲧⲏⲣⲥ	ⲉⲓ	ⲉⲃⲟⲗ	ⲛⲉⲏⲧ	ⲁϥⲱ	ⲛⲧⲁⲡⲧⲏⲣⲥ	ⲡⲱⲉ	ⲱⲁⲣⲟⲓ	ⲡⲱⲉ	ⲛⲟϥⲱⲉ
the All	came	out	from me	and	the All	reached	me	split	a piece of wood
ⲁⲛⲟⲕ	ⲛⲧⲙⲁϥ	ϥⲓ	ⲙⲡⲱⲛⲉ	ⲉⲣⲣⲁⲓ	ⲁϥⲱ	ⲧⲉⲧⲛⲛⲁⲉⲣⲉ	ⲉⲣⲟⲓ	ⲙⲙⲁϥ	
I	am there	lift	the stone	up	and	you will find	me	there	

CLOSE ENGLISH

Jesus said, "I am the light that is above them all. I am the All. The All came out of me, and the All reached me. Split a piece of wood: I am there. Lift the stone, and you will find me there."

FLUENT ENGLISH

Jesus said, "I am the light above all. I am everything. Everything came from me, and everything has reached me. Split a piece of wood, and I am there. Lift the stone, and you will find me there."

NOTES

The close layer retains the repeated the All; the fluent layer uses everything. This is a translation choice, not an identification with a particular later philosophical system.

The two origin/arrival clauses have completed-action forms. Reached me is not replaced by will reach me or will return to me; return would add a direction not stated by the verb.

Coptic gives wood before stone. The Greek fragment P.Oxy. I 1 gives stone before wood and places the pair after the saying associated with Thomas 30. It does not preserve the light and the All clauses of Thomas 77a.

The repeated I and there are retained. The text does not explicitly name the wood as a cross or the stone as a tomb.

CANONICAL COMPARISON

Comparing the passages (SR-0401). Comparison of separate motifs: John 8:12; comparison no. 401. The index also cites John 1:3 for a broader comparison with the prologue's account of all things. The quoted Jesus saying concerns the light of the world; Thomas's the All and the wood/stone pair are not supplied from John.

John 8:12

Jesus spoke to them again: "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."

P.Oxy. I 1 · side r, lines 6–9

Fragmentary Greek witness

These lines preserve the stone-and-wood saying associated with Coptic logion 77b. They do not attest the light and the All statements in 77a, or logia 75–76.

Square brackets mark supplied lost text; {x?} marks uncertain letters or readings, and [...] an unrecoverable gap. Abbreviations are expanded, and selected regularizations and corrections are printed without separate signs. These are the adopted display conventions; the retained DCLP XML preserves fuller editorial distinctions.

r

6 τ[οῦ]· ἔγει[ρ]ον τὸν λίθον

7 κάκεῖ εὐρήσεις με·

8 σχίσον τὸ ξύλον κἀγὼ

9 ἐκεῖ εἶμι λέγει Ἰησοῦς· οὐ

Full papyrus lines are retained: line 6 opens with the end of the preceding saying, and line 9 continues into the opening of logion 31. The Greek places stone before wood and locates this saying after logion 30. The Coptic order, wood before stone at logion 77, is unchanged.

<https://papyri.info/dclp/62838>

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 75–77.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C9818 (single/solitary), C5840 (bride, marriage), C10881 (merchandise), C5661 (perish), C7191 (moth), C6276/C6277 (worm), C2973 (split) and C2979 (reach). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

Digital Corpus of Literary Papyri: P.Oxy. I 1

<https://papyri.info/dclp/62838>

Lines r6–9 preserve the stone-and-wood saying with the beginning/end of neighboring sayings. Digital Corpus of Literary Papyri and LDAB (Trismegistos), CC BY 3.0.

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TH-078 / Thomas 78

The reed and soft clothes

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲥ ⲕⲉⲉⲧⲃⲉⲟⲩ ⲁⲧⲉⲧⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲧⲥⲱⲩⲉ ⲉⲛⲁⲩ ⲉⲕⲁⲩ ⲉⲕⲓⲙ ⲉ[ⲃⲟⲗ] ⲓⲧⲙⲓⲡⲧⲏⲩ ⲁⲕⲱ ⲉⲛⲁⲩ ⲉⲕⲣ[ⲱ]ⲙ[ⲉ
 ⲉ]ⲕⲏⲱⲧⲏⲩ ⲉⲕⲉⲏⲩ ⲓⲱⲱⲃ ⲛ[ⲉⲉ ⲛⲛⲉⲧ]ⲛⲣⲱⲟⲩ ⲙⲛⲛⲉⲧⲙⲉⲕⲓⲧⲁⲛⲟⲥ ⲛⲁⲉⲓ ⲉⲛ[ⲉ]ⲱⲧⲏⲩ ⲉ[ⲧ]ⲉⲏⲩ ⲓⲱⲟⲩ
 ⲁⲕⲱ ⲥⲉⲛ[ⲁ]ⲱⲥⲟⲩⲛⲧⲙⲉ ⲁⲛ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ ⲕⲉⲉⲧⲃⲉⲟⲩ ⲁⲧⲉⲧⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲧⲥⲱⲩⲉ ⲉⲛⲁⲩ ⲉⲕⲁⲩ ⲉⲕⲓⲙ ⲉⲃⲟⲗ ⲓⲧⲙⲓⲡⲧⲏⲩ ⲁⲕⲱ ⲉⲛⲁⲩ ⲉⲕⲣⲱⲙⲉ
 ⲉⲕⲏⲱⲧⲏⲩ ⲉⲕⲉⲏⲩ ⲓⲱⲱⲩ ⲛⲧⲉ ⲛⲛⲉⲧⲛⲣⲱⲟⲩ ⲙⲛⲛⲉⲧⲙⲉⲕⲓⲧⲁⲛⲟⲥ ⲛⲁⲓ ⲉⲛⲉⲱⲧⲏⲩ ⲉⲧⲉⲏⲩ ⲓⲱⲟⲩ ⲁⲕⲱ
 ⲥⲉⲛⲁⲱⲥⲟⲩⲛⲧⲙⲉ ⲁⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ	ⲕⲉⲉⲧⲃⲉⲟⲩ	ⲁⲧⲉⲧⲛⲉⲓ	ⲉⲃⲟⲗ	ⲉⲧⲥⲱⲩⲉ	ⲉⲛⲁⲩ	ⲉⲕⲁⲩ	ⲉⲕⲓⲙ	ⲉⲃⲟⲗ
Jesus said	saying why	did you come	out	to the countryside	to see	a reed	moving	about
ⲓⲧⲙⲓⲡⲧⲏⲩ	ⲁⲕⲱ	ⲉⲛⲁⲩ	ⲉⲕⲣⲱⲙⲉ	ⲉⲕⲏⲱⲧⲏⲩ	ⲉⲕⲉⲏⲩ	ⲓⲱⲱⲩ	ⲛⲧⲉ	ⲛⲛⲉⲧⲛⲣⲱⲟⲩ
by the wind	and	to see	a person	with clothes	that are soft	upon him	like	your kings
ⲙⲛⲛⲉⲧⲙⲉⲕⲓⲧⲁⲛⲟⲥ	ⲛⲁⲓ	ⲉⲛⲉⲱⲧⲏⲩ	ⲉⲧⲉⲏⲩ	ⲓⲱⲟⲩ	ⲁⲕⲱ			
and your nobles	these	whose clothes	are soft	upon them	and			
ⲥⲉⲛⲁⲱⲥⲟⲩⲛⲧⲙⲉ		ⲁⲛ						
they will be able to know the truth		not						

CLOSE ENGLISH

Jesus said, “Why did you come out to the countryside? To see a reed moving [about] in the wind? And to see a [person with] soft clothes on him, [like your] kings and your nobles? These have soft [clothes] on them, and they [will not be able] to know the truth.”

FLUENT ENGLISH

Jesus said, “Why did you come out to the countryside? To see a reed [swaying] in the wind? And [someone wearing] soft clothes, [like your] kings and your nobles? They wear soft [clothes], yet they [cannot] know the truth.”

NOTES

The setting is the countryside or field, not an explicit wilderness. Your qualifies both kings and nobles. Thomas does not name John or add the canonical question about a prophet.

The diplomatic text is damaged at several points. English brackets mark affected words or phrases, including part of the motion expression, person with, the comparison with your kings, later clothing wording and the final ability phrase. Some letters in those phrases survive.

Soft is the clothing adjective; it is not replaced by an unmarked moral judgment about weakness. The final claim is inability to know the truth, not merely lack of knowledge so far.

CANONICAL COMPARISON

Comparing the passages (SR-0052). Close parallels in wording or image: Matt. 11:7-9, Luke 7:24-26; comparison no. 52. The reed, wind and soft clothing are shared. Thomas ends with kings and nobles unable to know the truth; the canonical passages continue with the question about a prophet.

Matt. 11:7

As they were leaving, Jesus began speaking to the crowds about John: "What did you go out into the wilderness to see? A reed swaying in the wind?

Matt. 11:8

Then what did you go out to see? A man dressed in fine clothes? People who wear fine clothes live in kings' palaces.

Matt. 11:9

Then why did you go out? To see a prophet? Yes, I tell you, someone greater than a prophet.

Luke 7:24

After John's messengers left, Jesus began speaking to the crowds about John: "What did you go out into the wilderness to see? A reed shaken by the wind?"

Luke 7:25

"Then what did you go out to see? A man dressed in fine clothes? People who dress splendidly and live in luxury are found in royal palaces."

Luke 7:26

"Then what did you go out to see? A prophet? Yes, I tell you, someone greater than a prophet."

Thomas 78 - pronominal suffix

The pronominal suffix is translated "upon him." The manuscript spelling ends in beta; the normalized form is fai.

The final womb did not conceive, and the breasts did not give milk. These are not replaced by Luke's exact childbirth wording. The saying connects the present blessing and future days without importing Luke's journey-to-execution setting.

The change from the woman's singular addressee to the plural you will say is retained in the source and does not introduce a new named audience.

CANONICAL COMPARISON

Comparing the passages (SR-0261, SR-0327). Close/direct composite parallels: Luke 11:27-28, Luke 23:29; comparison no. 261, comparison no. 327. Thomas combines the blessing of womb and breasts, the reply about hearing and keeping, and the future reversal. Luke presents these in separate narrative settings.

Luke 11:27

As he was saying these things, a woman in the crowd raised her voice and said to him, "Blessed is the womb that carried you and the breasts that nursed you!"

Luke 11:28

He replied, "Rather, blessed are those who hear God's word and put it into practice."

Luke 23:29

For days are coming when people will say, 'Blessed are the women who could not bear children, the wombs that never gave birth and the breasts that never nursed.'

Thomas 79 - relative-clause agreement

The relative clause agrees with the feminine subject "womb." The diplomatic ntah is a dialectal relative construction. Corresponding plural agreement occurs at 69 and 84.

TH-080 / Thomas 80

The world and the body

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲡⲕⲟⲥⲙⲟⲥ ⲁⲓⲩⲉ ⲉⲡⲥⲱⲙⲁ ⲡⲉⲛⲧⲁⲩⲩⲉ ⲁⲉ ⲉⲡⲥⲱⲙⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲱⲁ ⲙⲙⲟⲩ ⲁⲛ̀

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲡⲕⲟⲥⲙⲟⲥ ⲁⲓⲩⲉ ⲉⲡⲥⲱⲙⲁ ⲡⲉⲛⲧⲁⲩⲩⲉ ⲁⲉ ⲉⲡⲥⲱⲙⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲱⲁ ⲙⲙⲟⲩ ⲁⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲡⲕⲟⲥⲙⲟⲥ	ⲁⲓⲩⲉ	ⲉⲡⲥⲱⲙⲁ	ⲡⲉⲛⲧⲁⲩⲩⲉ	ⲁⲉ	ⲉⲡⲥⲱⲙⲁ
Jesus said	saying the one who knew the world	found	the body	the one who found	now	the body
ⲡⲕⲟⲥⲙⲟⲥ	ⲙⲡⲱⲁ	ⲙⲙⲟⲩ	ⲁⲛ			
the world	is worthy	of him	not			

CLOSE ENGLISH

Jesus said, "The one who has known the world has found the body. As for the one who has found the body, the world is not worthy of him."

FLUENT ENGLISH

Jesus said, "Whoever has come to know the world has found the body. The world is not worthy of the person who has found the body."

NOTES

The word here is soma, body. Thomas 56 has ptoma, corpse. Their similar construction does not justify replacing body here with corpse without explanation.

The world is not worthy of the person who finds the body; the direction of worthiness is not reversed. The saying does not itself explain what it means to find the body.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

Thomas 56 is an internal comparison with similar structure but a different body/corpse term.

Thomas 80 - relative construction

The dialectal relative *ntah* corresponds here to a masculine singular subject in standard Sahidic. The normalized finding expression follows the running Coptic text.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 78–80.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C7765 (soft), C3920 (field/country), C9731 (noble), C5420 (conceive), C711 (give milk), C6381 (womb) and C10675 (body). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-081 / Thomas 81

Riches, rule, and renunciation

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲁⲉⲡⲉⲛⲧⲁⲅⲣⲣⲓⲙⲁⲟ ⲙⲁⲣⲉⲓⲣⲣⲟ ⲁⲓⲱ ⲡⲉⲧⲉⲓⲛⲧⲁⲓ ⲛⲟⲩⲁⲩⲛⲁⲙⲓⲥ ⲙⲁⲣⲉⲓⲣⲛⲁ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲁⲉⲡⲉⲛⲧⲁⲅⲣⲣⲓⲙⲁⲟ ⲙⲁⲣⲉⲓⲣⲣⲟ ⲁⲓⲱ ⲡⲉⲧⲉⲟⲩⲛⲧⲁⲓ ⲛⲟⲩⲁⲩⲛⲁⲙⲓⲥ ⲙⲁⲣⲉⲓⲣⲛⲁ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲁⲉⲡⲉⲛⲧⲁⲅⲣⲣⲓⲙⲁⲟ	ⲙⲁⲣⲉⲓⲣⲣⲟ	ⲁⲓⲱ	ⲡⲉⲧⲉⲟⲩⲛⲧⲁⲓ	ⲛⲟⲩⲁⲩⲛⲁⲙⲓⲥ
Jesus said	saying the one who became rich	let him reign	and	the one who has	power

ⲙⲁⲣⲉⲓⲣⲛⲁ
let him renounce

CLOSE ENGLISH

Jesus said, "Let the one who has become rich reign, and let the one who has power renounce."

FLUENT ENGLISH

Jesus said, "Whoever has grown rich should rule, and whoever has power should renounce."

NOTES

Both clauses have a form of let him, rendered should in fluent English. The first describes becoming rich, not an explicit order to acquire money.

The final verb can mean deny, disown or renounce and has no expressed object. Power is nearby, but renounce it would supply an object; deny oneself would supply a different one. The translation leaves that choice open.

The saying does not state what kind of riches or power is intended. Its juxtaposition of rule and renunciation is preserved.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.
The saying is not expanded into a canonical renunciation formula.

TH-082 / Thomas 82

Near the fire, far from the kingdom

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲡⲉⲧⲉⲛⲛ ⲉⲣⲟⲉⲓ ⲉⲓⲛⲛ ⲉⲧⲥⲁⲧⲉ ⲁⲓⲱ ⲡⲉⲧⲟⲩⲛⲩ ⲛⲙⲟⲉⲓ ⲡⲟⲩⲛⲩ ⲛⲧⲙⲛⲧⲉⲣⲟ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲡⲉⲧⲉⲛⲛ ⲉⲣⲟⲓ ⲉⲓⲛⲛ ⲉⲧⲥⲁⲧⲉ ⲁⲓⲱ ⲡⲉⲧⲟⲩⲛⲩ ⲛⲙⲟⲓ ⲡⲟⲩⲛⲩ ⲛⲧⲙⲛⲧⲉⲣⲟ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲡⲉⲧⲉⲛⲛ	ⲉⲣⲟⲓ	ⲉⲓⲛⲛ	ⲉⲧⲥⲁⲧⲉ	ⲁⲓⲱ	ⲡⲉⲧⲟⲩⲛⲩ	ⲛⲙⲟⲓ
Jesus said	saying the one who is near	me	is near	the fire	and	the one who is far	from me

ⲡⲟⲩⲛⲩ	ⲛⲧⲙⲛⲧⲉⲣⲟ
is far	from the kingdom

CLOSE ENGLISH

Jesus said, "The one who is near me is near the fire, and the one who is far from me is far from the kingdom."

FLUENT ENGLISH

Jesus said, "Whoever is close to me is close to the fire. Whoever is far from me is far from the kingdom."

NOTES

Near and far form the two repeated pairs. Fire is not explicitly identified as punishment, purification or the Spirit.

The final expression is the kingdom, without an added of the Father or of heaven.

CANONICAL COMPARISON

Comparing the passages (SR-0272). Possible link through a shared theme: Luke 12:49; comparison no. 272. Fire provides the connection, but Luke's coming to cast fire on earth differs from Thomas's relation of nearness to Jesus, fire and the kingdom.

Luke 12:49

"I came to cast fire on the earth, and how I wish it were already kindled!"

TH-083 / Thomas 83

Visible images and hidden light

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χενζικων̅ σεογον̅ εβολ̅ μπρωμε̅ αγω̅ πογοειν̅ ετ̅νη̅ητο̅υ̅ ϥζηπ̅ ρ̅νη̅ικων̅ μ̅πο̅γο̅ειν̅ μ̅πειωτ̅
 ϥναδωλπ̅ εβολ̅ αγω̅ τεϥζικων̅ ρ̅ηπ̅ εβολ̅ ριτ̅η̅πε̅ο̅γο̅ειν̅

NORMALIZED COPTIC

πεχ̅ει̅ς̅ο̅ϥ̅ χενζικων̅ σεογον̅ εβολ̅ μπρωμε̅ αγω̅ πογοειν̅ ετ̅νη̅ητο̅υ̅ ϥζηπ̅ ρ̅η̅τ̅ζικων̅ μ̅πο̅γο̅ειν̅
 μ̅πειωτ̅ ϥναδωλπ̅ εβολ̅ αγω̅ τεϥζικων̅ ρ̅ηπ̅ εβολ̅ ριτ̅η̅πε̅ο̅γο̅ειν̅

WORD-ORDER INTERLINEAR

πεχ̅ει̅ς̅ο̅ϥ̅	χενζικων̅	σεογον̅	εβολ̅	μπρωμε̅	αγω̅	πογοειν̅	ετ̅νη̅ητο̅υ̅
Jesus said	saying the images	are visible	outwardly	to the person	and	the light	that is in them
ϥζηπ̅	ρ̅η̅τ̅ζικων̅	μ̅πο̅γο̅ειν̅	μ̅πειωτ̅	ϥναδωλπ̅	εβολ̅	αγω̅	τεϥζικων̅
is hidden	in the image	of the light	of the Father	it will be revealed	outwardly	and	its image
ρ̅ηπ̅	εβολ̅	ρ̅ιτ̅η̅πε̅ο̅γο̅ειν̅					
is hidden	from view	by its light					

CLOSE ENGLISH

Jesus said, “Images are visible to a person, and the light within them is hidden in the image of the Father’s light. It will be revealed, and its image is hidden by its light.”

FLUENT ENGLISH

Jesus said, “People can see images, but the light within them is hidden in the image of the Father’s light. It will be revealed, yet its image is concealed by its light.”

NOTES

Images, light, image of light and Father are kept as separate expressions. The opening to a person is generalized to people in the fluent layer.

The masculine pronouns after the Father’s light can be read in relation to the light or the Father. It/its keeps the wording open in English; he/his is an alternative construal, not a different set of Coptic pronouns.

Revealing is future, while the final image is hidden. The paradox of an image concealed by light is not replaced by an explanation of a particular cosmology.

CANONICAL COMPARISON

Comparing the passages (SR-0401). Possible link through a shared theme: John 8:12; comparison no. 401. The index also cites John 1:9 for the prologue’s light language. The common image of light does not make John’s wording a direct equivalent of Thomas’s sequence of images, concealment and revelation.

John 8:12

Jesus spoke to them again: “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

TH-084 / Thomas 84

Likeness and images before you

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲛⲉⲟⲟϥ ⲉⲧⲉⲧⲛⲛⲁϥ ⲉⲡⲉⲧⲛⲉⲓⲛⲉ ⲟⲩⲁⲣⲉⲧⲛⲣⲁⲩⲉ ϩⲟⲧⲁⲛ ⲛⲉ ⲉⲧⲉⲧⲛⲟⲩⲁⲛⲛⲁϥ ⲛⲉⲧⲛⲉⲓⲕⲱⲛ
 ⲛⲧⲁϥⲟⲩⲡⲉ ϩⲓⲧⲉⲧⲛⲉⲓⲛ ⲟϥⲧⲉ ⲙⲉϥⲙⲟϥ ⲟϥⲧⲉ ⲙⲉϥⲟϥⲱⲛⲉ ⲉⲃⲟⲗ ⲧⲉⲧⲛⲛⲁⲓ ϩⲁⲟϥⲛⲣ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟϥ ⲛⲉⲟⲟϥ ⲉⲧⲉⲧⲛⲛⲁϥ ⲉⲡⲉⲧⲛⲉⲓⲛⲉ ⲟⲩⲁⲣⲉⲧⲛⲣⲁⲩⲉ ϩⲟⲧⲁⲛ ⲛⲉ ⲉⲧⲉⲧⲛⲟⲩⲁⲛⲛⲁϥ ⲛⲉⲧⲛⲉⲓⲕⲱⲛ
 ⲛⲧⲁϥⲟⲩⲡⲉ ϩⲓⲧⲉⲧⲛⲉⲓⲛ ⲟϥⲧⲉ ⲙⲉϥⲙⲟϥ ⲟϥⲧⲉ ⲙⲉϥⲟϥⲱⲛⲉ ⲉⲃⲟⲗ ⲧⲉⲧⲛⲛⲁⲓ ϩⲁⲟϥⲛⲣ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟϥ	ⲛⲉⲟⲟϥ	ⲉⲧⲉⲧⲛⲛⲁϥ	ⲉⲡⲉⲧⲛⲉⲓⲛⲉ	ⲟⲩⲁⲣⲉⲧⲛⲣⲁⲩⲉ	ϩⲟⲧⲁⲛ	ⲛⲉ	
Jesus said	on the day	you see	your likeness	you rejoice	when	however	
ⲉⲧⲉⲧⲛⲟⲩⲁⲛⲛⲁϥ	ⲛⲉⲧⲛⲉⲓⲕⲱⲛ	ⲛⲧⲁϥⲟⲩⲡⲉ	ⲉⲃⲟⲗ	ⲧⲉⲧⲛⲛⲁⲓ	ⲩⲁⲟϥⲛⲣ	ⲟϥⲧⲉ	ⲙⲉϥⲙⲟϥ
you see	[punctuation]	your images	which came into being	before you	neither	do they die	
ⲟϥⲧⲉ	ⲙⲉϥⲟϥⲱⲛⲉ	ⲉⲃⲟⲗ	ⲧⲉⲧⲛⲛⲁⲓ	ⲩⲁⲟϥⲛⲣ			
nor	do they become visible	outwardly	you will bear	how much			

CLOSE ENGLISH

Jesus said, “When you see your likeness, you rejoice. But when you see your images that came into being before you, which neither die nor become visible, how much will you bear?”

FLUENT ENGLISH

Jesus said, “You rejoice when you see your likeness. But when you see your images that came into being before you and neither die nor appear, how much will you be able to bear?”

NOTES

Likeness is singular; images is plural and uses a different noun. Neither is replaced by a mirror reflection, a soul or a named heavenly counterpart.

Before you is retained without elaborating a theory of the images’ origin. The coexistence of seeing them and their not becoming visible remains part of the saying’s difficulty.

The final question is about bearing or enduring. The fluent able to bear expresses that idiom; joy is not supplied as the object.

The normalized relative clause agrees with plural “images.” The diplomatic ntah is a dialectal relative construction.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index. The images are not identified through an imported canonical narrative.

TH-085 / Thomas 85

Adam's power, wealth, and worthiness

DIPLOMATIC COPTIC

πε̅χ̅ε̅ι̅ς̅ χ̅ε̅ν̅τ̅α̅α̅δ̅α̅μ̅ ϥ̅ω̅π̅ε̅ ε̅β̅ολ̅ Ϸ̅ν̅νο̅γ̅νο̅ς̅ ν̅δ̅γ̅ν̅α̅μ̅ι̅ς̅ μ̅ν̅ο̅γ̅νο̅ς̅ μ̅μ̅ν̅τ̅ρ̅μ̅α̅ο̅ α̅γ̅ω̅ μ̅π̅ε̅ϥ̅ω̅π̅ε̅
 ε̅[ϥ̅μ̅]π̅ω̅α̅ μ̅μ̅ω̅τ̅ν̅ ν̅ε̅γ̅α̅ζ̅ι̅ο̅ς̅ γ̅α̅ρ̅ π̅ε̅ [ν̅ε̅ϥ̅ν̅α̅.̅χ̅ι̅] †π̅ε̅[ε̅] α̅ν̅ μ̅π̅μ̅ο̅γ̅

NORMALIZED COPTIC

πε̅χ̅ε̅ι̅ς̅̅ χ̅ε̅ν̅τ̅α̅α̅δ̅α̅μ̅ ϥ̅ω̅π̅ε̅ ε̅β̅ολ̅ Ϸ̅ν̅ο̅γ̅νο̅ς̅ ν̅δ̅γ̅ν̅α̅μ̅ι̅ς̅ μ̅ν̅ο̅γ̅νο̅ς̅ μ̅μ̅ν̅τ̅ρ̅μ̅α̅ο̅ α̅γ̅ω̅ μ̅π̅ε̅ϥ̅ω̅π̅ε̅
 ε̅ϥ̅μ̅ω̅α̅ μ̅μ̅ω̅τ̅ν̅ ν̅ε̅γ̅α̅ζ̅ι̅ο̅ς̅ γ̅α̅ρ̅ π̅ε̅ ν̅ε̅ϥ̅ν̅α̅.̅χ̅ι̅ †π̅ε̅ α̅ν̅ μ̅π̅μ̅ο̅γ̅

WORD-ORDER INTERLINEAR

πε̅χ̅ε̅ι̅ς̅̅	χ̅ε̅ν̅τ̅α̅α̅δ̅α̅μ̅	ϥ̅ω̅π̅ε̅	ε̅β̅ολ̅	Ϸ̅ν̅ο̅γ̅νο̅ς̅	ν̅δ̅γ̅ν̅α̅μ̅ι̅ς̅	μ̅ν̅ο̅γ̅νο̅ς̅	
Jesus said	saying Adam	came into being	out	of great	power	and great	
μ̅μ̅ν̅τ̅ρ̅μ̅α̅ο̅	α̅γ̅ω̅	μ̅π̅ε̅ϥ̅ω̅π̅ε̅	ε̅ϥ̅μ̅ω̅α̅	μ̅μ̅ω̅τ̅ν̅	ν̅ε̅γ̅α̅ζ̅ι̅ο̅ς̅	γ̅α̅ρ̅	π̅ε̅
wealth	and	he did not become	worthy	of you	if he were worthy	for	he was
ν̅ε̅ϥ̅ν̅α̅.̅χ̅ι̅	†π̅ε̅	α̅ν̅	μ̅π̅μ̅ο̅γ̅				
he would take	taste	not	death				

CLOSE ENGLISH

Jesus said, "Adam came into being from great power and great wealth, and he did not become [worthy] of you. For if he had been worthy, he [would not have tasted] death."

FLUENT ENGLISH

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

NOTES

Great is repeated with power and wealth. The source does not specify these as ordinary possessions or name the agent who brought Adam into being.

Adam is said not to be worthy of you, with you plural. The statement is not reversed to say that the hearers are unworthy of Adam.

The first worthy and the later verbal phrase cross restored portions. English brackets mark the affected expressions; the diplomatic line retains its adopted damaged signs.

The expression for tasting death occurs once. Brackets mark the restored epsilon.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index. Genesis and later interpretations of Adam are not supplied as missing wording.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 81–85.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C8438 (deny/renounce without an object), C11130 (image), C929 (likeness), C7668 (reveal) and C4420/C4421 (taste). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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Thomas 85 — one taste expression

The running Coptic text supports a single “take-taste” expression. Published editions differ in the extent of the restoration; their differing scopes are not merged.

TH-086 / Thomas 86

A place to lay the head and rest

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲕⲉ[ⲛⲃⲁⲩⲟⲣ ⲟϥⲛⲧ]ⲁϥ ⲛⲟϥ[ⲃⲏ]ⲃ ⲁϥⲱ ⲛⲉⲁⲗⲁⲧⲉ ⲟϥⲛⲧⲁϥ ⲙⲙⲁϥ ⲙⲡ[ⲉ]ϥⲙⲁⲉ ⲡⲱⲏⲣⲉ ⲕⲉ ⲙⲡⲣⲱⲙⲉ
ⲙⲛⲧⲁϥ ⲏⲛ[ⲟ]ϥⲙⲁ ⲉⲣⲓⲕⲉ ⲛⲧⲉϥⲁⲡⲉ ⲛϥⲏⲧⲟⲛ ⲙⲛⲟϥ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟϥ ⲕⲉⲛⲃⲁⲩⲟⲣ ⲟϥⲛⲧⲁϥ ⲛⲉϥⲃⲏⲃ ⲁϥⲱ ⲛⲉⲁⲗⲁⲧⲉ ⲟϥⲛⲧⲁϥ ⲙⲙⲁϥ ⲙⲡⲉϥⲙⲁⲉ ⲡⲱⲏⲣⲉ ⲕⲉ ⲙⲡⲣⲱⲙⲉ
ⲙⲛⲧⲁϥ ⲛⲟϥⲙⲁ ⲉⲣⲓⲕⲉ ⲛⲧⲉϥⲁⲡⲉ ⲛϥⲏⲧⲟⲛ ⲙⲙⲟϥ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟϥ	ⲕⲉⲛⲃⲁⲩⲟⲣ	ⲟϥⲛⲧⲁϥ	ⲛⲉϥⲃⲏⲃ	ⲁϥⲱ	ⲛⲉⲁⲗⲁⲧⲉ	ⲟϥⲛⲧⲁϥ	ⲙⲙⲁϥ	ⲙⲡⲉϥⲙⲁⲉ
Jesus said	saying the foxes	have	their holes	and	the birds	have	there	their nest
ⲡⲱⲏⲣⲉ	ⲕⲉ	ⲙⲡⲣⲱⲙⲉ	ⲙⲛⲧⲁϥ	ⲛⲟϥⲙⲁ	ⲉⲣⲓⲕⲉ	ⲛⲧⲉϥⲁⲡⲉ	ⲛϥⲏⲧⲟⲛ	
the son	but	of the human being	does not have	a place	to bend	his head	and rest	
ⲙⲙⲟϥ								
[punctuation]	himself							

CLOSE ENGLISH

Jesus said, “[Foxes have] their [burrows], and birds have [their nest], but the Son of Man has no [place] to bend his head and rest [himself].”

FLUENT ENGLISH

Jesus said, “[Foxes have] their [dens], and birds have [their nests], but the Son of Man has [nowhere] to lay his head and [rest].”

NOTES

The opening foxes have and parts of the words or phrases for burrows, their nest, a place and himself are restored. Brackets in the continuous layers mark the affected expressions, not necessarily wholly missing words.

The foxes have their burrows: the dialectal plural possessive is normalized as neu-. Nest remains singular in the close layer; its fluent plural is distributive. The damaged text and supplied letters are retained.

Thomas expressly adds rest to laying or bending the head. Birds of the sky and a request to follow are not inserted from the canonical settings.

CANONICAL COMPARISON

Comparing the passages (SR-0038). Close parallels in wording or image: Matt. 8:20, Luke 9:58; comparison no. 38. Animal dwellings and the Son of Man's lack of a place for his head are shared. Thomas's explicit rest phrase and damaged wording remain visible.

Matt. 8:20

Jesus told him, "Foxes have dens, and birds have nests, but the Son of Man has nowhere to lay his head."

Luke 9:58

Jesus told him, "Foxes have dens, and birds have nests, but the Son of Man has nowhere to lay his head."

Thomas 86 - their burrows

The foxes clause has a plural possessive: "their burrows." Diplomatic nou- corresponds to standard Sahidic neu-. Damaged and restored letters remain marked.

TH-087 / Thomas 87

Body depending on body, soul on both

DIPLOMATIC COPTIC

πεχλϩ ϩⲓⲛⲥ ϫⲉⲟϣⲧⲁⲗⲁⲓⲡⲱⲣⲟⲛⲓ πε πϭⲱⲙⲁ ⲉⲧⲁⲱⲉ ϩⲟϥϭⲱⲙⲁ ⲁϣⲱ ⲟϣⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲧⲉ ⲧⲣⲓϭⲓ ⲉⲧⲁⲱⲉ
 ϩⲛⲁⲉⲓ ϩⲓⲥⲛⲁϣ

NORMALIZED COPTIC

πεχλϩ ϩⲓⲛⲥⲟϥ ϫⲉⲟϣⲧⲁⲗⲁⲓⲡⲱⲣⲟⲛ πε πϭⲱⲙⲁ ⲉⲧⲁⲱⲉ ϩⲟϥϭⲱⲙⲁ ⲁϣⲱ ⲟϣⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲧⲉ ⲧⲣⲓϭⲓ
 ⲉⲧⲁⲱⲉ ϩⲛⲁⲓ ϩⲓⲥⲛⲁϣ

WORD-ORDER INTERLINEAR

πεχλϩ	ϩⲓⲛⲥⲟϥ	ϫⲉⲟϣⲧⲁⲗⲁⲓⲡⲱⲣⲟⲛ	πε	πϭⲱⲙⲁ	ⲉⲧⲁⲱⲉ	ϩⲟϥϭⲱⲙⲁ	ⲁϣⲱ
he said	namely Jesus	saying wretched	is	the body	that depends	on a body	and
ⲟϣⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ	ⲧⲉ	ⲧⲣⲓϭⲓ	ⲉⲧⲁⲱⲉ	ϩⲛⲁⲓ	ϩⲓⲥⲛⲁϣ		
wretched	is	the soul	that depends	on these	two		

CLOSE ENGLISH

Jesus said, "Wretched is the body that depends on a body, and wretched is the soul that depends on these two."

FLUENT ENGLISH

Jesus said, "A body that depends on another body is wretched, and a soul that depends on both is wretched."

NOTES

Depends renders the verb's image of hanging or being suspended. Another in fluent English distinguishes the second body without defining its identity.

Soul renders psyche, distinct from the repeated body. These two points back to the two bodies; the text does not explain them as a particular pair or add a moral diagnosis of bodily relations.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.
 The two bodies and the soul remain the saying's own terms.

TH-089 / Thomas 89

The inside and outside of the cup

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ̅ ⲭⲉⲉⲧⲃⲉⲟϥ ⲧⲉⲧⲛⲉⲓⲱⲉ ⲙⲡⲥⲁ ⲛⲃⲟⲗ ⲙⲡⲡⲟⲩⲧⲏⲣⲓⲟⲛ ⲧⲉⲧⲛⲣⲛⲟⲉⲓ ⲁⲛ ⲭⲉⲡⲉⲛⲧⲁⲛⲧⲁⲙⲓⲟ ⲙⲡⲥⲁ ⲛⲟϥⲛ
 ⲛⲧⲟⲩ ⲟⲛ ⲡⲉⲛⲧⲁⲛⲧⲁⲙⲓⲟ ⲙⲡⲥⲁ ⲛⲃⲟⲗ ⲛ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟϥⲥ ⲭⲉⲉⲧⲃⲉⲟϥ ⲧⲉⲧⲛⲉⲓⲱⲉ ⲙⲡⲥⲁ ⲛⲃⲟⲗ ⲙⲡⲡⲟⲩⲧⲏⲣⲓⲟⲛ ⲧⲉⲧⲛⲣⲛⲟⲉⲓ ⲁⲛ ⲭⲉⲡⲉⲛⲧⲁⲛⲧⲁⲙⲓⲟ ⲙⲡⲥⲁ ⲛⲟϥⲛ
 ⲛⲧⲟⲩ ⲟⲛ ⲡⲉⲛⲧⲁⲛⲧⲁⲙⲓⲟ ⲙⲡⲥⲁ ⲛⲃⲟⲗ ⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟϥⲥ	ⲭⲉⲉⲧⲃⲉⲟϥ	ⲧⲉⲧⲛⲉⲓⲱⲉ	ⲙⲡⲥⲁ	ⲛⲃⲟⲗ	ⲙⲡⲡⲟⲩⲧⲏⲣⲓⲟⲛ	ⲧⲉⲧⲛⲣⲛⲟⲉⲓ	ⲁⲛ
Jesus said	saying why	do you wash	the side	outside	of the cup	do you understand	not
ⲭⲉⲡⲉⲛⲧⲁⲛⲧⲁⲙⲓⲟ	ⲙⲡⲥⲁ	ⲛⲟϥⲛ	ⲛⲧⲟⲩ	ⲟⲛ	ⲡⲉⲛⲧⲁⲛⲧⲁⲙⲓⲟ	ⲙⲡⲥⲁ	ⲛⲃⲟⲗ
that the one who made	the side	inside	he	also	is the one who made	the side	outside

.

[punctuation]

CLOSE ENGLISH

Jesus said, "Why do you wash the outside of the cup? Do you not understand that the one who made the inside is also the one who made the outside?"

FLUENT ENGLISH

Jesus said, "Why do you wash the outside of the cup? Don't you realize that whoever made the inside also made the outside?"

NOTES

The direction is inside to outside in the statement about making. Luke's comparison begins with the maker of the outside and then the inside.

The text says cup and wash. It does not add a dish, name Pharisees, list inner vices or command first clean the inside. Those elements remain in the canonical comparison where present.

CANONICAL COMPARISON

Comparing the passages (SR-0129). Close parallels in wording or image: Matt. 23:25–26, Luke 11:39–40; comparison no. 129. Washing the cup and the inside/outside distinction are shared; the maker question is closest to Luke, with the order reversed.

Matt. 23:25

Woe to you, scribes and Pharisees, you hypocrites! You clean the outside of the cup and dish. Inside, though, you fill them through exploitation and self-indulgence.

Matt. 23:26

You blind Pharisee! Clean the inside of the cup and dish first, so the outside will be clean as well.

Luke 11:39

The Lord said to him, “You Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness.”

Luke 11:40

“You fools! Didn’t the one who made the outside also make the inside?”

TH-090 / Thomas 90

A kind yoke and a gentle rule

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲛⲥ ⲕⲉⲁⲙⲙⲉⲓⲧⲛ ⲩⲁⲣⲟⲉⲓ ⲕⲉⲟⲩⲭⲣⲏⲥⲧⲟⲥ ⲡⲉ ⲡⲁⲛⲁⲗⲃ ⲁⲩⲱ ⲧⲁⲙⲛⲧⲕⲟⲉⲓⲥ ⲟⲩⲣⲙⲣⲁⲩⲱ ⲧⲉ ⲁⲩⲱ ⲧⲉⲧⲛⲁⲗⲉ
ⲁⲩⲁⲛⲁ{ⲩ}ⲡⲁ{ⲩ}ⲥⲓⲥ ⲛⲙⲧⲛ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ ⲕⲉⲁⲙⲙⲉⲓⲧⲛ ⲩⲁⲣⲟⲓ ⲕⲉⲟⲩⲭⲣⲏⲥⲧⲟⲥ ⲡⲉ ⲡⲁⲛⲁⲗⲃ ⲁⲩⲱ ⲧⲁⲙⲛⲧⲕⲟⲉⲓⲥ ⲟⲩⲣⲙⲣⲁⲩⲱ ⲧⲉ ⲁⲩⲱ
ⲧⲉⲧⲛⲛⲁⲗⲉ ⲉⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲛⲙⲧⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲛⲥⲟⲩⲥ	ⲕⲉⲁⲙⲙⲉⲓⲧⲛ	ⲩⲁⲣⲟⲓ	ⲕⲉⲟⲩⲭⲣⲏⲥⲧⲟⲥ	ⲡⲉ	ⲡⲁⲛⲁⲗⲃ	ⲁⲩⲱ	ⲧⲁⲙⲛⲧⲕⲟⲉⲓⲥ
Jesus said	saying come	to me	because kind	is	my yoke	and	my lordship
ⲟⲩⲣⲙⲣⲁⲩⲱ	ⲧⲉ	ⲁⲩⲱ	ⲧⲉⲧⲛⲛⲁⲗⲉ	ⲉⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ	ⲛⲙⲧⲛ		
gentle	is	and	you will find	rest	for yourselves		

CLOSE ENGLISH

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

FLUENT ENGLISH

Jesus said, "Come to me. My yoke is kind, my rule is gentle, and you will find rest."

NOTES

Chrestos can mean kind, good or useful. Kind preserves that range without importing Matthew's separate light-burden phrase.

The second noun is lordship, reign or dominion, rendered rule in fluent English. It is not burden. The saying also lacks Matthew's invitation specifically addressed to the weary and burdened.

The preposition and article precede anapausis, "rest," in the running Coptic text. The spelling correction is marked in the source.

CANONICAL COMPARISON

Comparing the passages (SR-0053). A close parallel in wording or image: Matt. 11:28–30; comparison no. 53. Come to me, yoke and finding rest are closely shared. Thomas’s gentle lordship remains distinct from Matthew’s light burden and fuller teaching invitation.

Matt. 11:28

Come to me, all of you who are worn out and weighed down, and I will give you rest.

Matt. 11:29

Take my yoke upon you and learn from me, for I am gentle and humble at heart. You will find rest.

Matt. 11:30

For my yoke is easy to bear, and my load is light.”

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 86–90.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C589/C590 (fox), C1010/C1016 (hang/depend), C3218 (mild/gentle), C10991 (kind/good), C7380 (reign/lordship) and C2656 (yoke). Lexicon data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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Thomas 90 — prefix and spelling

The preposition and article before the loanword for “rest” are present in the manuscript. The source’s internal correction notation is retained.

TH-091 / Thomas 91

Recognizing the one before you and this time

DIPLOMATIC COPTIC

ΠΕΧΑΥ ΝΑΨ' ΧΕΧΘΟΟ ΕΡΟΝ ΧΕΨΤΚΝΙΜ ΨΙΝΑ ΕΝΔΡΨΙΣΤΕΨΕ ΕΡΟΚ' ΠΕΧΑΨ ΝΑΨ ΧΕΤΕΤΨΡΨΡΑΨΕ ΜΨΞΟ ΝΨΠΕ
ΜΨΠΚΑΨ ΑΨΩ ΠΕΤΨΠΕΤΨΜΤΟ ΕΒΟΛ' ΜΨΕΤΨΣΟΨΩΝΨ' ΑΨΩ ΠΕΕΙΚΑΙΡΟΟ ΤΕΤΨΣΟΟΨΝ ΑΝ ΝΡΨΡΑΨΕ ΜΨΜΟΨ'

NORMALIZED COPTIC

ΠΕΧΑΔΥ ΝΑΥ ΔΕΧΟΟΣ ΕΡΟΝ ΧΕΝΤΚΝΙΜ ΞΙΝΑ ΕΝΝΑΡΠΙΣΤΕΥΕ ΕΡΟΚ ΠΕΧΑΔΥ ΝΑΥ ΔΕΤΕΤΝΡΠΕΙΡΑΖΕ ΜΠΖΟ
ΝΤΠΠΕ ΜΗΠΚΑΞ ΔΥΩ ΠΕΤΝΠΕΤΝΜΤΟ ΕΒΟΛ ΜΠΕΤΝΣΟΥΩΝΔ ΔΥΩ ΠΕΙΚΑΙΡΟΣ ΤΕΤΝΣΟΟΥΝ ΔΝ ΝΡΠΕΙΡΑΖΕ
ΜΜΟΔ

WORD-ORDER INTERLINEAR

ΠΕΧΑΔΥ	ΝΑΦ	ΛΕΧΘΟΟC	ΕΡΟΝ	ΧΕΝΤΚΝΙΜ	ΖΙΝΑ	ΕΝΝΑΡΠΙCΤΕΥΕ	ΕΡΟΚ	ΠΕΧΑΔΥ
they said	to him	saying tell it	to us	saying who are you	so that	we may believe	in you	he said
ΝΑΥ	ΧΕΤΕΤΝΡΠΕΙΡΑΖΕ	ΜΠΖΟ	ΝΤΠΕ	ΜΝΠΚΑΖ	ΑΥΩ	ΠΕΤΝΠΕΤΝΜΤΟ	ΕΒΟΛ	
to them	saying you examine	the face	of the sky	and the earth	and	the one before you	in front	
ΜΠΕΤΝCΟΥΩΝΗ	ΑΥΩ	ΠΕΙΚΑΙΡΟC	ΤΕΤΝCΟΟΥΝ	ΑΝ	ΝΡΠΕΙΡΑΖΕ	ΜΜΟΦ		
you have not known him	and	this time	you know	not	to examine	it		

CLOSE ENGLISH

They said to him, "Tell us who you are, so that we may believe in you." He said to them, "You examine the face of the sky and the earth, but you have not known the one before you, and you do not know how to examine this time."

FLUENT ENGLISH

They said to him, “Tell us who you are, so we can believe in you.” He replied, “You can interpret the appearance of the sky and the earth, yet you haven’t recognized the one in front of you, and you don’t know how to interpret the present time.”

NOTES

The speakers are introduced as they and he; names are not supplied. The question about identity and the answer about discernment remain one dialogue.

Examine or test renders the repeated verb. Interpret is the contextual choice in fluent English. Face of the sky and the earth becomes appearance, without adding the canonical weather examples.

You have not known is a completed failure to recognize; you do not know how to examine describes the present time. Kairos is rendered time without specifying a historical date or an added end-time scenario.

CANONICAL COMPARISON**Comparing the passages (SR-0273, SR-0406)**

Comparison of separate motifs: Luke 12:54-56, John 8:25; comparison no. 273, comparison no. 406.

John supplies the identity question, Luke the discernment of earth, sky and time.

The disputed syntax of John's answer does not make it identical with Thomas's reply.

Luke 12:54

He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'Rain is coming,' and that is what happens."

Luke 12:55

"When the south wind blows, you say, 'It will be scorching hot,' and it is."

Luke 12:56

"Hypocrites! You know how to read the appearance of the earth and sky. How is it that you cannot read the present time?"

John 8:25

They asked him, "Who are you?" Jesus replied, "Why do I speak to you at all?"

TH-092 / Thomas 92

Seeking then and seeking now

DIPLOMATIC COPTIC

πεχ̅ε̅ι̅ς̅ ἄϣω τετναβινε ἀλλὰ νετατετν̅χ̅νογ̅ει̅ ε̅ροογ̅ ν̅νι̅ροογ̅ ε̅μπ̅ι̅χ̅οογ̅ ν̅η̅τ̅ν̅ μ̅φοογ̅
ε̅τ̅μ̅η̅αγ̅ τενογ̅ ε̅ρ̅ν̅α̅ι̅ ε̅χ̅οογ̅ ἄϣω τετ̅ν̅ω̅ινε̅ ἀν̅ ἡ̅ϣωογ̅

NORMALIZED COPTIC

πεχ̅ει̅ς̅ ἄϣω τετ̅ν̅να̅β̅ινε̅ ἀλλὰ νετατετ̅ν̅χ̅νογ̅ι̅ ε̅ροογ̅ ν̅νι̅ροογ̅ ε̅μπ̅ι̅χ̅οογ̅ ν̅η̅τ̅ν̅ μ̅π̅ροογ̅
ε̅τ̅μ̅η̅αγ̅ τενογ̅ ε̅ρ̅ν̅α̅ι̅ ε̅χ̅οογ̅ ἄϣω τετ̅ν̅ω̅ινε̅ ἀν̅ η̅ϣωογ̅

WORD-ORDER INTERLINEAR

πεχ̅ει̅ς̅	ἄϣω	τετ̅ν̅να̅β̅ινε̅	ἀλλὰ	νετατετ̅ν̅χ̅νογ̅ι̅	ε̅ροογ̅					
Jesus said	saying seek	and	you will find	but	the things you asked me	about them				
ν̅νι̅ροογ̅	ε̅μπ̅ι̅χ̅οογ̅	ν̅η̅τ̅ν̅	μ̅π̅ροογ̅	ε̅τ̅μ̅η̅αγ̅	τενογ̅	ε̅ρ̅ν̅α̅ι̅	ε̅χ̅οογ̅	ἀϣω		
in those days	and I did not say them	to you	on the day	that	now	I want	to say them	and		
τετ̅ν̅ω̅ινε̅	ἀν̅	η̅ϣωογ̅								
you are seeking	not	after them								

CLOSE ENGLISH

Jesus said, “Seek, and you will find. But the things you asked me about in those days, which I did not tell you on that day—now I want to tell them, and you are not seeking them.”

FLUENT ENGLISH

Jesus said, “Seek, and you will find. But what you asked me about back then, which I didn’t tell you at the time, I now want to tell you—and you are no longer looking for it.”

NOTES

The close layer keeps those days followed by that day; fluent English uses back then and at the time. No missing teaching is reconstructed.

The contrast is between an earlier request and present lack of seeking. No longer in fluent English makes that contrast explicit; the Coptic negative itself says are not seeking.

The introductory promise is shared with Thomas 2 and 94. The continuation here is retained rather than replaced with ask and knock from the canonical sequence.

CANONICAL COMPARISON**Comparing the passages (SR-0027)**

Close/direct opening parallel: Matt. 7:7-8, Luke 11:9-10; comparison no. 27.

The canonical sayings connect asking, seeking and knocking.

Thomas 92 continues with past questions and a present readiness to speak.

Matt. 7:7

Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.

Matt. 7:8

For everyone who asks receives, everyone who seeks finds, and for the one who knocks, the door will be opened.

Luke 11:9

“And I tell you: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.”

Luke 11:10

“For everyone who asks receives, everyone who seeks finds, and for the one who knocks, the door will be opened.”

TH-094 / Thomas 94

Finding and being opened to

DIPLOMATIC COPTIC

[πεχ.]εἰς πετωῖνε ἡναβῖνε [πεττωζμ ἐ]ζοῦν σενανοῦων ναϥ

NORMALIZED COPTIC

πεχεῖνκοῦς πετωῖνε ἡναβῖνε πεττωζμ ἐζοῦν σενανοῦων ναϥ

WORD-ORDER INTERLINEAR

πεχεῖνκοῦς	πετωῖνε	ἡναβῖνε	πεττωζμ	ἐζοῦν	σενανοῦων	ναϥ
Jesus said	the one who seeks	will find	the one who knocks	inward	they will open	for him

CLOSE ENGLISH

Jesus [said], "The one who seeks will find; [the one who knocks], they will open for him."

FLUENT ENGLISH

Jesus [said], "Whoever seeks will find, and [whoever knocks] will be let in."

NOTES

The speech verb and most of the expression the one who knocks are restored. Brackets mark the affected expressions; Jesus's name is not bracketed in the adopted diplomatic line.

They will open is an indefinite plural, with no named agent or explicit noun for a door. Will be let in expresses the opening inward in natural English.

Seeking and knocking remain two corresponding clauses. Asking and receiving are not inserted from the longer canonical sequence.

CANONICAL COMPARISON**Comparing the passages (SR-0027)**

Close parallels in wording or image: Matt. 7:7-8, Luke 11:9-10; comparison no. 27.

The promises attached to seeking and knocking closely correspond; Thomas gives a shorter form.

Matt. 7:7

Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.

Matt. 7:8

For everyone who asks receives, everyone who seeks finds, and for the one who knocks, the door will be opened.

Luke 11:9

“And I tell you: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.”

Luke 11:10

“For everyone who asks receives, everyone who seeks finds, and for the one who knocks, the door will be opened.”

TH-095 / Thomas 95

Money given without interest or return

DIPLOMATIC COPTIC

[πεχ̅ε̅ι̅ς̅ χ̅ε̅]ε̅ω̅πε̅ ο̅γ̅ν̅τ̅η̅τ̅η̅ ρ̅ο̅μ̅τ̅ ἡ̅π̅ρ̅†̅ ε̅τ̅μ̅η̅ς̅ ἀ̅λλα̅ †̅ ἡ̅[μ̅ο̅ϣ̅] ἡ̅π̅ε̅†̅[ε̅]τ̅η̅α̅χ̅ι̅τ̅ο̅ϣ̅ ἀ̅ν̅ ἡ̅τ̅ο̅ο̅τ̅ϣ̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅ς̅ο̅ϣ̅ς̅ χ̅ε̅ε̅ω̅πε̅ ο̅γ̅ν̅τ̅η̅τ̅η̅ ρ̅ο̅μ̅τ̅ ἡ̅π̅ρ̅†̅ ε̅τ̅μ̅η̅ς̅ ἀ̅λλα̅ †̅ ἡ̅μ̅ο̅ϣ̅ ἡ̅π̅ε̅†̅ε̅τ̅η̅η̅α̅χ̅ι̅τ̅ο̅ϣ̅ ἀ̅ν̅ ἡ̅τ̅ο̅ο̅τ̅ϣ̅

WORD-ORDER INTERLINEAR

πεχ̅ε̅ι̅ς̅ο̅ϣ̅ς̅	χ̅ε̅ε̅ω̅πε̅	ο̅γ̅ν̅τ̅η̅τ̅η̅	ρ̅ο̅μ̅τ̅	ἡ̅π̅ρ̅†̅	ε̅τ̅μ̅η̅ς̅	ἀ̅λλα̅	†̅	ἡ̅μ̅ο̅ϣ̅
Jesus said	saying if	you have	money	do not give	at interest	but	give	it

ἡ̅π̅ε̅†̅ε̅τ̅η̅η̅α̅χ̅ι̅τ̅ο̅ϣ̅	ἀ̅ν̅	ἡ̅τ̅ο̅ο̅τ̅ϣ̅
to the one from whom you will receive it	not	from him

CLOSE ENGLISH

[Jesus said], “If you have money, do not give it at interest. Instead give [it] to [the one from whom] you will not receive it.”

FLUENT ENGLISH

[Jesus said], “If you have money, don’t lend it at interest. Give [it] to [someone from whom] you won’t get it back.”

NOTES

The introductory attribution, part of the object pronoun and part of the relative expression are supplied or damaged. English brackets cover the affected expressions rather than claiming that every letter was lost.

Interest is explicit. The saying says that you will not receive the money from the recipient; it does not specify inability to repay or identify the recipient as a particular class of people.

The verb in the interlinear is give; lend in the first fluent clause expresses giving money at interest. The second command remains give.

CANONICAL COMPARISON

Comparing the passages (SR-0016, SR-0226). Close/direct comparisons: Matt. 5:42, Luke 6:34–35; comparison no. 16, comparison no. 226. Giving without a return is shared. Thomas expressly forbids interest; Luke's equal amount and disputed expecting-nothing-back expression remain in their own established translation.

Matt. 5:42

Give to anyone who asks you, and do not turn away someone who wants to borrow from you.

Luke 6:34

"If you lend to those you expect to repay you, what credit is that to you? Even sinners lend to sinners to get the same amount back."

Luke 6:35

"Love your enemies, do good and lend without expecting anything back. Then your reward will be great, and you will be children of the Most High, for he is kind to the ungrateful and the wicked."

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

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Coptic text and grammatical annotation for logia 91–95.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C5338 (dog), C9502 (dungheap), C4798 (knock) and C2047 (interest). Data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-096 / Thomas 96

A little leaven and large loaves

DIPLOMATIC COPTIC

ⲡⲓⲉⲭⲓⲛⲥⲟⲩⲥ ⲭⲉⲧⲙⲏⲧⲣⲣⲟ ⲙⲡⲉⲓⲱⲧ ⲉⲥⲧⲏⲧⲱⲛ ⲉⲩⲥⲓⲙⲉ ⲁⲥⲭⲓ ⲛⲟⲩⲕⲟⲩⲉⲓ ⲛⲥⲁⲓⲣ ⲁⲥⲓⲣⲟⲡⲓ ⲉⲛⲟⲩⲱⲱⲧⲉ ⲁⲥⲁⲁⲓ
 ⲛⲉⲛⲏⲛⲟⲥ ⲛⲛⲟⲉⲓⲕ ⲡⲉⲧⲉⲩⲙⲙⲁⲁⲭⲉ ⲙⲙⲟⲩ ⲙⲁⲣⲉⲩⲱⲧⲙ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲧⲙⲏⲧⲣⲣⲟ ⲙⲡⲉⲓⲱⲧ ⲉⲥⲧⲏⲧⲱⲛ ⲉⲩⲥⲓⲙⲉ ⲁⲥⲭⲓ ⲛⲟⲩⲕⲟⲩⲉⲓ ⲛⲥⲁⲓⲣ ⲁⲥⲓⲣⲟⲡⲓ ⲉⲛⲟⲩⲱⲱⲧⲉ ⲁⲥⲁⲁⲓ
 ⲛⲉⲛⲏⲛⲟⲥ ⲛⲛⲟⲉⲓⲕ ⲡⲉⲧⲉⲩⲙⲙⲁⲁⲭⲉ ⲙⲙⲟⲩ ⲙⲁⲣⲉⲩⲱⲧⲙ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲧⲙⲏⲧⲣⲣⲟ	ⲙⲡⲉⲓⲱⲧ	ⲉⲥⲧⲏⲧⲱⲛ	ⲉⲩⲥⲓⲙⲉ	ⲁⲥⲭⲓ	ⲛⲟⲩⲕⲟⲩⲉⲓ	ⲛⲥⲁⲓⲣ
Jesus said	saying the kingdom	of the Father	is like	a woman	she took	a little	leaven
ⲁⲥⲓⲣⲟⲡⲓ	ⲉⲛⲟⲩⲱⲱⲧⲉ	ⲁⲥⲁⲁⲓ	ⲛⲉⲛⲏⲛⲟⲥ	ⲛⲛⲟⲉⲓⲕ	ⲡⲉⲧⲉⲩⲙⲙⲁⲁⲭⲉ	ⲙⲙⲟⲩ	ⲙⲁⲣⲉⲩⲱⲧⲙ
she hid it	in dough	she made it	into large	loaves	the one who has ears	in him	let him hear

CLOSE ENGLISH

Jesus [said], “The kingdom of the Father [is like a] woman. She took a little leaven, [hid it] in dough and made it into [large] loaves. Whoever has ears, [let them] hear.”

FLUENT ENGLISH

Jesus [said], “The Father’s kingdom [is like a] woman who took a little leaven, [hid it] in dough, and made [large] loaves. Anyone with ears should [listen].”

NOTES

The speech verb, part of the comparison, hidden action, part of large loaves and part of the final exhortation are restored. English brackets identify the affected phrases.

Leaven follows the annotated lemma sir; the normalized sair is its reading form here. Dough or flour is the mixing medium. The close layer retains made it; fluent English lets the resulting loaves express the action.

Thomas compares the kingdom with a woman and ends with large loaves and an appeal to hear. Three measures and the whole batch becoming leavened belong to the canonical comparison, not to this Coptic wording.

CANONICAL COMPARISON**Comparing the passages (SR-0059)**

Close parallels in wording or image: Matt. 13:33, Luke 13:20–21; comparison no. 59.

A woman hides leaven in the mixture; the point of comparison and the stated result differ in form.

Matt. 13:33

He told them another parable: “The kingdom of heaven is like leaven that a woman worked into three measures of flour until all the dough had risen.”

Luke 13:20

Again he said, “What can I compare God’s kingdom to?”

Luke 13:21

“It is like leaven that a woman worked into three measures of flour until all the dough had risen.”

Far away is the accompanying circumstance; fluent English takes it with the journey. The jar's ear is its handle. The story does not explain the physical mechanism of the flour's escape.

Trouble renders hise, which can denote toil, weariness or suffering. The wording may also suggest that she noticed no strain; the translation does not turn this uncertainty into a supplied explanation.

The closing discovery is simply that the jar is empty. The woman, flour and loss are not assigned symbolic identities absent from the saying.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

The unnoticed emptying and final discovery remain an unexplained kingdom comparison.

TH-098 / Thomas 98

Testing the hand before killing a powerful man

DIPLOMATIC COPTIC

πεχ̅ε̅ι̅ς̅ τ̅μ̅η̅τε̅ρο̅ μ̅πει̅ω̅τ̅ ἐ̅ς̅τ̅η̅τ̅ων̅ ἐ̅γ̅ρω̅με̅ ἐ̅φο̅υ̅ω̅ϣ̅ ἐ̅μο̅υ̅το̅υ̅ρ̅ω̅με̅ ἡ̅με̅γ̅ι̅ς̅ταν̅ος̅ ἀ̅φ̅ω̅λ̅μ̅ ἡ̅τ̅ς̅η̅ϥ̅
 ρ̅η̅μ̅ε̅ϥ̅η̅ι̅ ἀ̅φ̅χ̅ο̅τ̅ς̅ ἡ̅τ̅χ̅ο̅ χ̅ε̅κ̅α̅α̅ς̅ ἐ̅φ̅η̅λ̅ει̅με̅ χ̅ε̅τ̅ε̅ϥ̅β̅ι̅χ̅ ἡ̅τ̅ω̅κ̅ ἐ̅ρο̅υ̅ν̅ τ̅ο̅τ̅ε̅ ἀ̅φ̅ρ̅ω̅τ̅η̅ ἡ̅μ̅ε̅γ̅ι̅ς̅ταν̅ος̅

NORMALIZED COPTIC

ΠΕΧΕΙΣΟΥΣ ΤΗΝΤΡΟ ΜΠΕΙΩΤ ΕΣΤΗΤΩΝ ΕΥΡΩΜΕ ΕΦΟΥΩΨ ΕΜΟΥΤΟΥΡΩΜΕ ΜΜΕΓΙΣΤΑΝΟΣ ΑΦΩΛΜ
 ΝΤΣΗΨΕ ΡΗΜΕΨΗΙ ΑΦΧΟΤΣ ΝΤΧΟ ΧΕΚΑΑΣ ΕΦΗΛΕΙΜΕ ΧΕΤΕΨΒΙΧ ΝΑΤΩΚ ΕΡΟΥΝ ΤΟΤΕ ΑΦΡΩΤΗ
 ΜΠΜΕΓΙΣΤΑΝΟΣ

WORD-ORDER INTERLINEAR

ΠΕΧΕΙΣΟΥΣ	ΤΗΝΤΡΟ	ΜΠΕΙΩΤ	ΕΣΤΗΤΩΝ	ΕΥΡΩΜΕ	ΕΦΟΥΩΨ	ΕΜΟΥΤΟΥΡΩΜΕ	
Jesus said	the kingdom	of the Father	is like	a person	wanting	to kill a person	
ΜΜΕΓΙΣΤΑΝΟΣ	ΑΦΩΛΜ	ΝΤΣΗΨΕ	ΡΗΜΕΨΗΙ	ΑΦΧΟΤΣ	ΝΤΧΟ	ΧΕΚΑΑΣ	ΕΦΗΛΕΙΜΕ
a powerful one	he drew	the sword	in his house	he thrust it	into the wall	so that	he might know
ΧΕΤΕΨΒΙΧ	ΝΑΤΩΚ	ΕΡΟΥΝ	ΤΟΤΕ	ΑΦΡΩΤΗ	ΜΠΜΕΓΙΣΤΑΝΟΣ		
whether his hand	would be strong	inward	then	he killed	the powerful one		

CLOSE ENGLISH

Jesus said, "The kingdom of the Father is like a person who wanted to kill a powerful man. He drew the sword in his house and thrust it into the wall, so that he might know whether his hand would be strong enough. Then he killed the powerful man."

FLUENT ENGLISH

Jesus said, "The Father's kingdom is like someone who wanted to kill a powerful man. At home he drew his sword and thrust it into the wall to test whether his hand was strong enough. Then he killed the powerful man."

NOTES

Megistanos denotes a powerful or prominent person and can mean a nobleman. Powerful man preserves that range; it does not identify the man as a king or specify his political role.

The word-order gloss keeps inward after would be strong. Strong enough in continuous English expresses the practical test without supplying a different verb such as penetrate.

The final killing is explicit and is not softened into defeating. No allegorical identity is supplied for either person, the sword or the wall.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

A general resemblance to sayings about a strong man does not authorize replacing this story with them.

TH-099 / Thomas 99

Those here who do the Father's will

DIPLOMATIC COPTIC

ΠΕΧΕΜΜΑΘΗΤΗΣ ΝΑϞ ΔΕΝΕΚCНΗΥ ΜΗΤΕΚΜΑΔΥ CΕΔΖΕΡΑΤΟΥ ΖΙΠCΑ ΝΒΟΛ ΠΕΧΔΑϞ ΝΑΥ ΔΕΝΕΤΝΝΕΙΜΑ
 ΕΤΡΕ ΜΠΟΥΩΩ ΜΠΑΕΙΩΤ' ΝΑΕΙ ΝΕ ΝΑCНΗΥ ΜΗΤΑΜΑΔΥ ΝΤΟΟΥ ΠΕ ΕΤΝΑΒΩΚ' ΕΖΟΥΝ ΕΤΜΗΤΕΡΟ ΜΠΑΕΙΩΤ'

NORMALIZED COPTIC

ΠΕΧΕΜΜΑΘΗΤΗΣ ΝΑϞ ΔΕΝΕΚCНΗΥ ΜΗΤΕΚΜΑΔΥ CΕΔΖΕΡΑΤΟΥ ΖΙΠCΑ ΝΒΟΛ ΠΕΧΔΑϞ ΝΑΥ ΔΕΝΕΤΝΝΕΙΜΑ
 ΕΤΕΙΡΕ ΜΠΟΥΩΩ ΜΠΑΕΙΩΤ ΝΑΙ ΝΕ ΝΑCНΗΥ ΜΗΤΑΜΑΔΥ ΝΤΟΟΥ ΠΕ ΕΤΝΑΒΩΚ ΕΖΟΥΝ ΕΤΜΗΤΕΡΟ ΜΠΑΕΙΩΤ

WORD-ORDER INTERLINEAR

ΠΕΧΕΜΜΑΘΗΤΗΣ	ΝΑϞ	ΔΕΝΕΚCНΗΥ	ΜΗΤΕΚΜΑΔΥ	CΕΔΖΕΡΑΤΟΥ	ΖΙΠCΑ	ΝΒΟΛ			
the disciples said	to him	saying your brothers	and your mother	are standing	at the side	outside			
ΠΕΧΔΑϞ	ΝΑΥ	ΔΕΝΕΤΝΝΕΙΜΑ	ΕΤΕΙΡΕ	ΜΠΟΥΩΩ	ΜΠΑΕΙΩΤ	ΝΑΙ	ΝΕ	ΝΑCНΗΥ	
he said	to them	saying those who are here	doing	the will	of my Father	these	are	my brothers	
ΜΗΤΑΜΑΔΥ	ΝΤΟΟΥ	ΠΕ	ΕΤΝΑΒΩΚ	ΕΖΟΥΝ	ΕΤΜΗΤΕΡΟ	ΜΠΑΕΙΩΤ			
and my mother	they	are the ones	who will go	inside	the kingdom	of my Father			

CLOSE ENGLISH

The disciples said to him, “Your brothers and your mother are standing outside.” He said to them, “Those here who do the will of my Father are my brothers and my mother. They are the ones who will enter the kingdom of my Father.”

FLUENT ENGLISH

The disciples told him, “Your brothers and your mother are outside.” He said, “The people here who do what my Father wants are my brothers and my mother. They will enter my Father’s kingdom.”

NOTES

The disciples are the messengers. The response points to those here doing the Father’s will; it does not add a gesture, crowd or a question about who his family are.

Brothers and mother occur in both halves. Sister is not inserted from Matthew or Mark. The final promise of entering the Father’s kingdom belongs expressly to Thomas.

CANONICAL COMPARISON**Comparing the passages (SR-0057)**

Close parallels in wording or image: Matt. 12:46–50, Mark 3:31–35, Luke 8:19–21; comparison no. 57.

Selected verses below show the outside family and the new family definition; Thomas's final kingdom clause is retained separately.

Matt. 12:46

While he was still speaking to the crowds, his mother and brothers were standing outside, wanting to speak to him.

Matt. 12:49

He gestured toward his disciples and said, "Here are my mother and my brothers!

Matt. 12:50

Whoever does what my Father in heaven wants is my brother, my sister, and my mother."

Mark 3:34

He looked around at the people seated in a circle around him and said, 'Here are my mother and my brothers!

Mark 3:35

Whoever does what God wants is my brother, my sister, and my mother.'

Luke 8:19

His mother and brothers came to him, but they could not reach him because of the crowd.

Luke 8:21

He replied, "My mother and my brothers are those who hear God's word and act on it."

TH-100 / Thomas 100

What belongs to Caesar, God and me

DIPLOMATIC COPTIC

ⲁⲩⲧⲥⲉⲃⲉⲓⲥ ⲁⲩⲛⲟⲩⲃ ⲁⲩⲱ ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲭⲉⲛⲉⲧⲏⲡ · ⲁⲕⲁⲓⲕⲁⲣ ⲥⲉⲩⲓⲧⲉ ⲙⲙⲟⲛ ⲛⲛⲱⲱⲙ ⲡⲉⲭⲁⲩ ⲛⲁⲩ
 ⲭⲉⲧⲛⲁⲕⲁⲓⲕⲁⲣ ⲛⲕⲁⲓⲕⲁⲣ ⲧⲛⲁⲡⲛⲟⲩⲧⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲉⲧⲉⲡⲱⲉⲓ ⲡⲉ ⲙⲁⲧⲛⲛⲁⲓⲓⲓ

NORMALIZED COPTIC

ⲁⲩⲧⲥⲁⲃⲉⲓⲛⲥⲟⲩⲥ ⲉⲩⲛⲟⲩⲃ ⲁⲩⲱ ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲭⲉⲛⲉⲧⲏⲡ · ⲁⲕⲁⲓⲕⲁⲣ ⲥⲉⲩⲓⲧⲉ ⲙⲙⲟⲛ ⲛⲛⲱⲱⲙ ⲡⲉⲭⲁⲩ ⲛⲁⲩ
 ⲭⲉⲧⲛⲁⲕⲁⲓⲕⲁⲣ ⲛⲕⲁⲓⲕⲁⲣ ⲧⲛⲁⲡⲛⲟⲩⲧⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲉⲧⲉⲡⲱⲉⲓ ⲡⲉ ⲙⲁⲧⲛⲛⲁⲓⲓⲓ

WORD-ORDER INTERLINEAR

ⲁⲩⲧⲥⲁⲃⲉⲓⲛⲥⲟⲩⲥ	ⲉⲩⲛⲟⲩⲃ	ⲁⲩⲱ	ⲡⲉⲭⲁⲩ	ⲛⲁⲓ	ⲭⲉⲛⲉⲧⲏⲡ	·	ⲁⲕⲁⲓⲕⲁⲣ
they showed Jesus	a gold piece	and	they said	to him	saying those belonging	[punctuation]	to Caesar
ⲥⲉⲩⲓⲧⲉ	ⲙⲙⲟⲛ	ⲛⲛⲱⲱⲙ	ⲡⲉⲭⲁⲩ	ⲛⲁⲩ	ⲭⲉⲧⲛⲁⲕⲁⲓⲕⲁⲣ	ⲛⲕⲁⲓⲕⲁⲣ	ⲧⲛⲁⲡⲛⲟⲩⲧⲉ
demand	from us	the taxes	he said	to them	saying give Caesar's things	to Caesar	give God's things
ⲙⲡⲛⲟⲩⲧⲉ	ⲁⲩⲱ	ⲡⲉⲧⲉⲡⲱⲉⲓ	ⲡⲉ	ⲙⲁⲧⲛⲛⲁⲓⲓⲓ			
to God	and	what is mine	is	give it to me			

CLOSE ENGLISH

They showed Jesus a gold piece and said to him, “Those belonging to Caesar demand taxes from us.” He said to them, “Give Caesar’s things to Caesar; give God’s things to God; and what is mine, give it to me.”

FLUENT ENGLISH

They showed Jesus a gold coin and said, “Caesar’s people demand taxes from us.” He replied, “Give Caesar what belongs to Caesar, give God what belongs to God, and give me what belongs to me.”

NOTES

Noub means gold; gold piece or gold coin expresses the object shown. Denarius is not substituted from the canonical accounts.

Those belonging to Caesar becomes Caesar’s people. Demand is explicit; Thomas does not frame their statement as a question about whether paying tax is lawful.

Three recipients are named: Caesar, God and me. The last command is not omitted or explained away by equating its recipient with another one. Thomas does not ask about the coin’s image or inscription.

CANONICAL COMPARISON**Comparing the passages (SR-0123)**

Close parallels in wording or image: Matt. 22:17-21, Mark 12:14-17, Luke 20:22-25; comparison no. 123.

Selected verses below show the coin and reply.

The wider canonical passages pose the tax question; Thomas adds give me what is mine.

Matt. 22:19

"Show me the coin used to pay the tax." They brought him a denarius.

Matt. 22:20

"Whose image and inscription are on it?" he asked.

Matt. 22:21

"Caesar's," they answered. He told them, "Then give Caesar what belongs to Caesar, and God what belongs to God."

Mark 12:15

He saw through their hypocrisy. 'Why are you trying to trap me?' he asked. 'Bring me a denarius so I can look at it.'

Mark 12:16

They brought him one. 'Whose image and inscription are on it?' he asked. 'Caesar's,' they answered.

Mark 12:17

Jesus told them, 'Give Caesar what belongs to Caesar, and God what belongs to God.' They were astonished at him.

Luke 20:24

"Show me a denarius. Whose image and inscription are on it?" They replied, "Caesar's."

Luke 20:25

He said to them, "Then give Caesar what belongs to Caesar, and God what belongs to God."

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

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Coptic text and grammatical annotation for logia 96–100.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C3686 (leaven; the primary annotation lemmatizes sair as sir), C6102 (flour/dough), C7662 (jar), C6853 (labour/weariness/suffering), C9731 (powerful person), C4190 (be strong), C6099 (demand) and C5883 (tax). Data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-101 / Thomas 101

Hating, loving and the true mother

DIPLOMATIC COPTIC

ⲡⲉⲧⲁⲙⲉⲥⲧⲉⲡⲉⲩⲉⲓⲱⲧⲁⲛ ⲙⲏⲧⲉⲩⲙⲁⲁⲩ ⲛⲧⲁⲩⲉ ⲩⲛⲁⲱⲡⲙⲓⲁⲑⲏⲧⲓⲛⲥ ⲛⲁⲉⲓ ⲁ(ⲛ) ⲁⲩⲱ ⲡⲉⲧⲁⲙⲡⲣⲉⲡⲉⲩⲉⲓⲱⲧ
 ⲁⲛ ⲙⲓⲛⲧⲉⲩⲙⲁⲁⲩ ⲛⲧⲁⲩⲉ ⲩⲛⲁⲱⲡⲙⲓⲁⲑⲏⲧⲓⲛⲥ ⲛⲁⲓ ⲁⲛ ⲧⲁⲙⲁⲁⲩ ⲉⲁⲣ ⲛⲧⲁⲥ[.....] [..]ⲟⲗ [ⲧⲁⲙⲁⲁ]ⲩ ⲁⲉ
 ⲙⲙⲉ ⲁⲥⲧⲓ ⲛⲁⲉⲓ ⲙⲡⲱⲛⲉ

NORMALIZED COPTIC

ⲡⲉⲧⲛⲁⲙⲉⲥⲧⲉⲡⲉⲩⲉⲓⲱⲧ ⲁⲛ ⲙⲏⲧⲉⲩⲙⲁⲁⲩ ⲛⲧⲁⲩⲉ ⲩⲛⲁⲱⲡⲙⲁⲑⲏⲧⲓⲛⲥ ⲛⲁⲓ ⲁⲛ ⲁⲩⲱ ⲡⲉⲧⲛⲁⲙⲡⲣⲉⲡⲉⲩⲉⲓⲱⲧ ⲁⲛ
 ⲙⲏⲧⲉⲩⲙⲁⲁⲩ ⲛⲧⲁⲩⲉ ⲩⲛⲁⲱⲡⲙⲁⲑⲏⲧⲓⲛⲥ ⲛⲁⲓ ⲁⲛ ⲧⲁⲙⲁⲁⲩ ⲉⲁⲣ ⲛⲧⲁⲥ..... ..ⲟⲗ ⲧⲁⲙⲁⲁⲩ ⲁⲉ ⲙⲙⲉ ⲁⲥⲧⲓ ⲛⲁⲓ
 ⲙⲡⲱⲛⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲧⲛⲁⲙⲉⲥⲧⲉⲡⲉⲩⲉⲓⲱⲧ	ⲁⲛ	ⲙⲏⲧⲉⲩⲙⲁⲁⲩ	ⲛⲧⲁⲩⲉ	ⲩⲛⲁⲱⲡⲙⲁⲑⲏⲧⲓⲛⲥ	ⲛⲁⲓ
the one who will hate his father	not	and his mother	in my manner	will be able to become a disciple	to me
ⲁⲛ	ⲁⲩⲱ	ⲡⲉⲧⲛⲁⲙⲡⲣⲉⲡⲉⲩⲉⲓⲱⲧ	ⲁⲛ	ⲙⲏⲧⲉⲩⲙⲁⲁⲩ	ⲛⲧⲁⲩⲉ
not	and	the one who will love his father	not	and his mother	in my manner
ⲩⲛⲁⲱⲡⲙⲁⲑⲏⲧⲓⲛⲥ	ⲛⲁⲓ	ⲁⲛ	ⲧⲁⲙⲁⲁⲩ	ⲉⲁⲣ	ⲛⲧⲁⲥ..... ..ⲟⲗ
will be able to become a disciple	to me	not	my mother	for	she [...] [damaged] ...ol [broken remnant]
ⲧⲁⲙⲁⲁⲩ	ⲁⲉ	ⲙⲙⲉ	ⲁⲥⲧⲓ	ⲛⲁⲓ	ⲙⲡⲱⲛⲉ
my mother	but	true	she gave	to me	life

CLOSE ENGLISH

“Whoever does not hate their [father] and their mother as I do cannot become my [disciple]; and whoever does [not] love their [father] [and] their mother as I do cannot become [my disciple]. For my mother [...], but [my] true [mother] gave me life.”

FLUENT ENGLISH

“Anyone who does not hate their [father] and mother as I do cannot be my [disciple]. Anyone who does [not] love their [father] [and] mother as I do cannot be [my disciple]. For my mother [...], but [my] true [mother] gave me life.”

NOTES

No new Jesus said opens this logion. Both hate and love, each with its negative condition, remain; neither is rewritten to remove the apparent tension.

In my manner is rendered as I do in both clauses. The text does not itself define two different kinds of parents.

Several words are partly restored, especially father and disciple. The first mother clause is broken after the opening of a verbal expression; its surviving remnant does not yield a complete translation. Death, falsehood and bodily birth are not supplied.

True qualifies the second mother. Her identity is not filled in from another writing or a theological interpretation.

CANONICAL COMPARISON**Comparing the passages (SR-0051, SR-0287)**

Comparison of separate motifs: Matt. 10:37, Luke 14:26; comparison no. 51, comparison no. 287.

The family demands and discipleship language correspond in part.

Thomas pairs hate and love and continues with a damaged contrast between mothers.

Matt. 10:37

Whoever loves father or mother more than me is not worthy of me. Whoever loves son or daughter more than me is not worthy of me.

Luke 14:26

“Anyone who comes to me without hating their father and mother, wife and children, brothers and sisters, and even their own life, cannot be my disciple.”

TH-102 / Thomas 102

The dog at the cattle's manger

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲓⲥ̅ [ⲕⲉⲟ]ⲓⲟⲉⲓ ⲛⲁⲓ ⲙⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲕⲉⲉⲓⲉⲓⲛⲉ [ⲛⲛ]ⲟⲓⲟⲓⲗⲟⲣ ⲉⲓⲛⲛⲕⲟⲧⲕⲁⲓ ⲉⲓⲕⲛⲡⲟⲓⲟⲛⲉⲓ ⲛⲉⲓ[ⲛ]ⲛⲉⲗⲟⲟⲓ
ⲕⲉⲟⲓⲧⲉ ⲓⲟⲓⲱⲙ ⲁⲛ ⲟⲓⲧⲉ ⲓⲕⲓⲱ] ⲁⲛ ⲛⲛⲉⲗⲟⲟⲓ ⲉⲟⲓⲱⲙ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲓⲛⲥⲟⲓⲥ ⲕⲉⲟⲓⲟⲉⲓ ⲛⲁⲓ ⲙⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲕⲉⲉⲓⲉⲓⲛⲉ ⲛⲟⲓⲟⲓⲗⲟⲣ ⲉⲓⲛⲛⲕⲟⲧⲕⲁⲓ ⲉⲓⲕⲛⲡⲟⲓⲟⲛⲉⲓ ⲛⲉⲛⲉⲗⲟⲟⲓ ⲕⲉⲟⲓⲧⲉ
ⲓⲟⲓⲱⲙ ⲁⲛ ⲟⲓⲧⲉ ⲓⲕⲱ ⲁⲛ ⲛⲛⲉⲗⲟⲟⲓ ⲉⲟⲓⲱⲙ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲓⲛⲥⲟⲓⲥ	ⲕⲉⲟⲓⲟⲉⲓ	ⲛⲁⲓ	ⲙⲫⲁⲣⲓⲥⲁⲓⲟⲥ	ⲕⲉⲉⲓⲉⲓⲛⲉ	ⲛⲟⲓⲟⲓⲗⲟⲣ	ⲉⲓⲛⲛⲕⲟⲧⲕⲁⲓ		
Jesus said	saying woe	to them	the Pharisees	because they are like	a dog	sleeping		
ⲉⲓⲕⲛⲡⲟⲓⲟⲛⲉⲓ	ⲛⲉⲛⲉⲗⲟⲟⲓ	ⲕⲉⲟⲓⲧⲉ	ⲓⲟⲓⲱⲙ	ⲁⲛ	ⲟⲓⲧⲉ	ⲓⲕⲱ	ⲁⲛ	ⲛⲛⲉⲗⲟⲟⲓ
on the manger	of cattle	because neither	it eats	not	nor	it allows	not	the cattle
ⲉⲟⲓⲱⲙ								
to eat								

CLOSE ENGLISH

Jesus said, “[Woe] to the Pharisees, because they are like [a] dog sleeping on the manger [of] cattle: it neither eats nor [lets] the cattle eat.”

FLUENT ENGLISH

Jesus said, “[Woe] to the Pharisees! They are like [a] dog asleep on a manger [for] cattle: it does not eat, and it will not [let] the cattle eat.”

NOTES

The diplomatic line supplies parts of woe, the comparison’s article, the cattle phrase and lets. Brackets identify these restorations in English.

The dog is sleeping on the manger. The object of eats is unstated. It is not given a different food, and the story does not say that the dog is hungry.

The targets are the Pharisees named in this saying; the animal image is not expanded into a statement about a whole people.

CANONICAL COMPARISON

Comparing the passages (SR-0128, SR-0263). Possible/thematic parallels: Matt. 23:13, Luke 11:52; comparison no. 128, comparison no. 263. Failure to enter coupled with hindering others resembles failure to eat coupled with preventing others from eating. Neither canonical verse contains the dog-and-manger image.

Matt. 23:13

“But woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of heaven in people’s faces. You do not enter yourselves, and you do not let those who are entering go in.

Luke 11:52

“Woe to you experts in the law! You have taken away the key to knowledge. You did not enter yourselves, and you stopped those who were trying to enter.”

CANONICAL COMPARISON

Comparing the passages (SR-0135). A close comparison in wording or image: Matt. 24:43–44, Luke 12:35–39 and Luke 12:39–40; comparison no. 135. Foreknowledge of an intrusion leads to readiness. Thomas uses robbers in the plural, a spatial part and the difficult gathering phrase.

Matt. 24:43

Understand this: if the homeowner had known what time of night the thief was coming, he would have stayed awake and prevented the break-in.

Matt. 24:44

So you too must be ready. The Son of Man is coming at an hour you do not expect.

Luke 12:39

“Understand this: if the homeowner had known what time the thief was coming, he would have prevented the break-in.”

Luke 12:40

“You too must be ready. The Son of Man is coming at an hour you do not expect.”

TH-104 / Thomas 104

Prayer, fasting and the bridegroom's departure

DIPLOMATIC COPTIC

ⲡⲉⲕⲁⲩ ⲛⲓⲥⲟⲩⲥ ⲕⲉⲁⲙⲟⲩ ⲛⲧⲛⲱⲗⲏⲗ ⲙⲡⲟⲟⲩ ⲁⲩⲱ ⲛⲧⲛⲣⲏⲏⲥⲧⲉⲩⲉ ⲡⲉⲕⲉⲓⲥ ⲕⲉⲟⲩ ⲓⲁⲣⲓ ⲡⲉ ⲡⲏⲟⲃⲉ ⲛⲧⲁⲉⲓⲁⲁⲩ ⲏ
 ⲛⲧⲁⲩⲭⲣⲟ ⲉⲣⲟⲓ ⲉⲛⲟⲩ ⲁⲗⲗⲁ ⲉⲟⲧⲁⲛ ⲉⲣⲱⲁⲛⲡⲏⲩⲙⲑⲓⲟⲥ ⲉⲓ ⲉⲃⲟⲗ ⲉⲙⲡⲏⲩⲙⲑⲱⲛ ⲧⲟⲧⲉ ⲙⲁⲣⲟⲩⲛⲏⲥⲧⲉⲩⲉ ⲁⲩⲱ
 ⲙⲁⲣⲟⲩⲱⲗⲏⲗ .

NORMALIZED COPTIC

ⲡⲉⲕⲁⲩ ⲛⲏⲥⲟⲩⲥ ⲕⲉⲁⲙⲟⲩ ⲛⲧⲛⲱⲗⲏⲗ ⲙⲡⲟⲟⲩ ⲁⲩⲱ ⲛⲧⲛⲣⲏⲏⲥⲧⲉⲩⲉ ⲡⲉⲕⲉⲓⲥⲟⲩⲥ ⲕⲉⲟⲩ ⲓⲁⲣⲓ ⲡⲉ ⲡⲏⲟⲃⲉ
 ⲛⲧⲁⲉⲓⲁⲁⲩ ⲏ ⲛⲧⲁⲩⲭⲣⲟ ⲉⲣⲟⲓ ⲉⲛⲟⲩ ⲁⲗⲗⲁ ⲉⲟⲧⲁⲛ ⲉⲣⲱⲁⲛⲡⲏⲩⲙⲑⲓⲟⲥ ⲉⲓ ⲉⲃⲟⲗ ⲉⲙⲡⲏⲩⲙⲑⲱⲛ ⲧⲟⲧⲉ
 ⲙⲁⲣⲟⲩⲛⲏⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲙⲁⲣⲟⲩⲱⲗⲏⲗ .

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲁⲩ	ⲛⲏⲥⲟⲩⲥ	ⲕⲉⲁⲙⲟⲩ	ⲛⲧⲛⲱⲗⲏⲗ	ⲙⲡⲟⲟⲩ	ⲁⲩⲱ	ⲛⲧⲛⲣⲏⲏⲥⲧⲉⲩⲉ	ⲡⲉⲕⲉⲓⲥⲟⲩⲥ		
they said	to Jesus	saying come	let us pray	today	and	let us fast	Jesus said		
ⲕⲉⲟⲩ	ⲓⲁⲣⲓ	ⲡⲉ	ⲡⲏⲟⲃⲉ	ⲛⲧⲁⲉⲓⲁⲁⲩ	ⲏ	ⲛⲧⲁⲩⲭⲣⲟ	ⲉⲣⲟⲓ	ⲉⲛⲟⲩ	ⲁⲗⲗⲁ
saying what	for	is	the sin	that I committed	or	they have overcome	me	in what	but
ⲉⲟⲧⲁⲛ	ⲉⲣⲱⲁⲛⲡⲏⲩⲙⲑⲓⲟⲥ	ⲉⲓ	ⲉⲃⲟⲗ	ⲉⲙⲡⲏⲩⲙⲑⲱⲛ	ⲧⲟⲧⲉ	ⲙⲁⲣⲟⲩⲛⲏⲥⲧⲉⲩⲉ	ⲁⲩⲱ		
when	the bridegroom	comes	out	of the bridal chamber	then	let them fast	and		
ⲙⲁⲣⲟⲩⲱⲗⲏⲗ	.								
let them pray	[punctuation]								

CLOSE ENGLISH

They said to [Jesus], “Come, let us pray today and fast.” Jesus said, “What sin have I committed? Or in what have they overcome me? But when the bridegroom comes out of the bridal chamber, then let them fast and pray.”

FLUENT ENGLISH

They said to [Jesus], “Come and pray and fast with us today.” Jesus replied, “What sin have I committed? How have I been overcome? When the bridegroom leaves the bridal chamber, then let them fast and pray.”

NOTES

Jesus's name is partly restored in the opening address. The speakers are otherwise unnamed.

They have overcome me has an unspecified plural agent. The passive in fluent English preserves that uncertainty; it does not replace the question with an admission of sin.

The bridegroom comes out of the bridal chamber. Being taken away is the canonical formulation and is not substituted here. Both fasting and prayer appear in the final instruction; the order reverses the invitation's prayer and fasting.

CANONICAL COMPARISON**Comparing the passages (SR-0046)**

Close parallels in wording or image: Matt. 9:14-15, Mark 2:18-20, Luke 5:33-35; comparison no. 46.

The bridegroom's departure sets a time for fasting.

Thomas adds the questions about sin and being overcome and repeats prayer.

Matt. 9:14

Then John's disciples came to him and asked, "Why do we and the Pharisees fast often, while your disciples do not fast?"

Matt. 9:15

Jesus said to them, "Wedding guests cannot mourn while the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them. Then they will fast.

Mark 2:18

John's disciples and the Pharisees were fasting. People came and asked him, 'Why do John's disciples and the Pharisees' disciples fast, but your disciples do not?'

Mark 2:19

Jesus said to them, 'Wedding guests cannot fast while the bridegroom is with them, can they? As long as he is with them, they cannot fast.

Mark 2:20

But the days will come when the bridegroom is taken away from them. Then they will fast, on that day.'

Luke 5:33

They said to him, "John's disciples often fast and offer prayers, and so do the Pharisees' disciples. But yours eat and drink."

Luke 5:34

He said to them, "You cannot make the wedding guests fast while the bridegroom is with them, can you?"

Luke 5:35

"But the days will come when the bridegroom is taken away from them. Then they will fast, in those days."

TH-105 / Thomas 105

Knowing father and mother, and being called a son

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χεπετνασογωνπειωτ̅ μ̅ν̅τ̅μα̅α̅υ̅ σεναμογτε̅ εροϥ̅ χεπωηρε̅ ἡπορη̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅ς̅ο̅υ̅ς̅ χεπετνασογωνπειωτ̅ μ̅ν̅τ̅μα̅α̅υ̅ σεναμογτε̅ εροϥ̅ χεπωηρε̅ ἡπορη̅

WORD-ORDER INTERLINEAR

πεχ̅ε̅ι̅ς̅ο̅υ̅ς̅	χεπετνασογωνπειωτ̅	μ̅ν̅τ̅μα̅α̅υ̅	σεναμογτε̅	εροϥ̅	χεπωηρε̅
Jesus said	saying the one who will know the father	and the mother	they will call	him	the son

ἡπορη̅
of a prostitute

CLOSE ENGLISH

Jesus said, “The one who comes to know the father and the mother—they will call him the son of a prostitute.”

FLUENT ENGLISH

Jesus said, “Whoever comes to know the father and the mother will be called the son of a prostitute.”

NOTES

The definite father and mother are not changed to his parents or assigned names. The future formulation is rendered comes to know.

They will call is an unspecified plural. The saying reports a designation; it does not state as a separate fact that the person’s mother is a prostitute.

Son and prostitute remain explicit. Illegitimate child would replace the mother-image with a legal status that this text does not specify.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

An interpretation identifying the parents or the person so called is not inserted into the translation.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 101–105.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C5037 (manger), C3141 (kingdom/reign), C4408 (loins), C7332 (overcome/defeat) and C10250 (prostitute). Data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-106 / Thomas 106

Making the two one and moving a mountain

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲕⲉⲗⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲩⲁⲣⲓⲥⲛⲁⲓ ⲟⲩⲁ ⲧⲉⲧⲛⲁⲩⲱⲡⲉ ⲛⲩⲱⲛⲣⲉ ⲙⲡⲣⲱⲙⲉ ⲁⲓⲱ ⲉⲧⲉⲧⲛⲩⲁⲛⲩⲱⲥ ⲕⲉⲡⲧⲟⲟⲩ
ⲡⲱⲩⲱⲛⲉ ⲉⲃⲟⲗ ⲛⲩⲁⲡⲱⲩⲱⲛⲉ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲕⲉⲗⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲩⲁⲛⲣⲓⲥⲛⲁⲓ ⲟⲩⲁ ⲧⲉⲧⲛⲛⲁⲩⲱⲡⲉ ⲛⲩⲱⲛⲣⲉ ⲙⲡⲣⲱⲙⲉ ⲁⲓⲱ ⲉⲧⲉⲧⲛⲩⲁⲛⲩⲱⲥ
ⲕⲉⲡⲧⲟⲟⲩ ⲡⲱⲩⲱⲛⲉ ⲉⲃⲟⲗ ⲛⲩⲁⲡⲱⲩⲱⲛⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲕⲉⲗⲟⲧⲁⲛ	ⲉⲧⲉⲧⲛⲩⲁⲛⲣⲓⲥⲛⲁⲓ	ⲟⲩⲁ	ⲧⲉⲧⲛⲛⲁⲩⲱⲡⲉ	ⲛⲩⲱⲛⲣⲉ	ⲙⲡⲣⲱⲙⲉ
Jesus said	saying when	you make the two	one	you will become	sons	of the human being
ⲁⲓⲱ	ⲉⲧⲉⲧⲛⲩⲁⲛⲩⲱⲥ	ⲕⲉⲡⲧⲟⲟⲩ	ⲡⲱⲩⲱⲛⲉ	ⲉⲃⲟⲗ	ⲛⲩⲁⲡⲱⲩⲱⲛⲉ	
and	when you say	saying mountain	move	away	[punctuation]	it will move

CLOSE ENGLISH

Jesus said, “When you make the two one, you will become sons of the human being. And when you say, ‘Mountain, move away,’ it will move.”

FLUENT ENGLISH

Jesus said, “When you make the two one, you will become children of humanity. And when you say, ‘Mountain, move,’ it will move.”

NOTES

The two are not identified in this logion. The wording can be compared with Thomas 22, but that saying’s additional pairs are not copied here.

The predicate is plural in its address: sons of the human being, rendered children of humanity in fluent English. It is not made into the singular title Son of Man.

The command addresses the mountain. Mustard-seed faith, absence of doubt and being thrown into the sea occur in canonical parallels, not in this Coptic saying.

CANONICAL COMPARISON**Comparing the passages (SR-0086, SR-0117)**

Comparison of separate motifs: Matt. 17:20, Matt. 21:21, Mark 11:23; comparison no. 86, comparison no. 117. Mountain-moving is shared; Thomas joins it to making the two one and the resulting human designation.

Matt. 17:20

He answered, "Because you have so little faith. I tell you the truth: if you have faith like a mustard seed, you can tell this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you."

Matt. 21:21

Jesus answered, "I tell you the truth: if you have faith and do not doubt, you can do what was done to the fig tree. You can even tell this mountain, 'Be lifted up and thrown into the sea,' and it will happen.

Mark 11:23

Truly I tell you, if anyone says to this mountain, "Be lifted up and thrown into the sea," and does not doubt in their heart but believes that what they say will happen, it will be done for them.

TH-107 / Thomas 107

The largest sheep and the ninety-nine

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲧⲙⲏⲧⲉⲣⲟ ⲉⲥⲧⲏⲧⲱ(ⲛ) ⲉⲃⲣⲱⲙⲉ ⲛⲱⲩⲥ ⲉⲃⲛⲧⲁⲓ ⲙⲙⲁⲓ ⲛⲱⲉ ⲛⲉⲥⲟⲟⲩ ⲁⲟⲩⲁ ⲛⲉⲩⲏⲧⲟⲩ ⲥⲱⲣⲙ
 ⲉⲡⲛⲟⲩ ⲡⲉ ⲁⲓⲕⲱ ⲙⲡⲥⲧⲉⲫⲏⲧ ⲁⲓⲕⲱⲛⲉ ⲛⲥⲁⲡⲱⲟⲩⲁ · ⲱⲁⲛⲧⲉⲓⲣⲉ ⲉⲣⲟⲓ ⲛⲧⲁⲣⲉⲓⲣⲓⲥⲉ ⲡⲉⲭⲁⲓ ⲙⲡⲉⲥⲟⲟⲩ
 ⲭⲉⲧⲟⲩⲟⲩⲕ ⲡⲁⲣⲁⲡⲥⲧⲉⲫⲏⲧ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲧⲙⲏⲧⲣⲣⲟ ⲉⲥⲧⲏⲧⲱⲛ ⲉⲃⲣⲱⲙⲉ ⲛⲱⲩⲥ ⲉⲃⲛⲧⲁⲓ ⲙⲙⲁⲓ ⲛⲱⲉ ⲛⲉⲥⲟⲟⲩ ⲁⲟⲩⲁ ⲛⲉⲩⲏⲧⲟⲩ ⲥⲱⲣⲙ
 ⲉⲡⲛⲟⲩ ⲡⲉ ⲁⲓⲕⲱ ⲙⲡⲥⲧⲉⲫⲏⲧ ⲁⲓⲕⲱⲛⲉ ⲛⲥⲁⲡⲱⲟⲩⲁ · ⲱⲁⲛⲧⲉⲓⲣⲉ ⲉⲣⲟⲓ ⲛⲧⲁⲣⲉⲓⲣⲓⲥⲉ ⲡⲉⲭⲁⲓ ⲙⲡⲉⲥⲟⲟⲩ
 ⲭⲉⲧⲟⲩⲟⲩⲕ ⲡⲁⲣⲁⲡⲥⲧⲉⲫⲏⲧ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲧⲙⲏⲧⲣⲣⲟ	ⲉⲥⲧⲏⲧⲱⲛ	ⲉⲃⲣⲱⲙⲉ	ⲛⲱⲩⲥ	ⲉⲃⲛⲧⲁⲓ	ⲙⲙⲁⲓ	ⲛⲱⲉ	
Jesus said	saying the kingdom	is like	a person	a shepherd	who had	there	a hundred	
ⲛⲉⲥⲟⲟⲩ	ⲁⲟⲩⲁ	ⲛⲉⲩⲏⲧⲟⲩ	ⲥⲱⲣⲙ	ⲉⲡⲛⲟⲩ	ⲡⲉ	ⲁⲓⲕⲱ	ⲙⲡⲥⲧⲉⲫⲏⲧ	ⲁⲓⲕⲱⲛⲉ
sheep	one	of them	went astray	being the large one	it was	he left	the ninety-nine	he sought
ⲛⲥⲁⲡⲱⲟⲩⲁ	·	ⲱⲁⲛⲧⲉⲓⲣⲉ	ⲉⲣⲟⲓ	ⲛⲧⲁⲣⲉⲓⲣⲓⲥⲉ	ⲡⲉⲭⲁⲓ	ⲙⲡⲉⲥⲟⲟⲩ		
after that one	[punctuation]	until he found	it	after he had labored	he said	to the sheep		
ⲭⲉⲧⲟⲩⲟⲩⲕ	ⲡⲁⲣⲁⲡⲥⲧⲉⲫⲏⲧ							
saying I love you	more than the ninety-nine							

CLOSE ENGLISH

Jesus said, "The kingdom is like a shepherd who had a hundred sheep. One of them went astray; it was the large one. He left the ninety-nine and sought that one until he found it. After his toil, he said to the sheep, 'I love you more than the ninety-nine.'"

FLUENT ENGLISH

Jesus said, "The kingdom is like a shepherd with a hundred sheep. The largest one wandered off. He left the ninety-nine and searched until he found it. After all that effort, he told the sheep, 'I love you more than the ninety-nine.'"

NOTES

The large one is taken as the largest within the flock in fluent English. Its size or distinction remains explicit; little or weakest is not substituted.

The labor belongs to the shepherd before his address to the sheep. The final comparison is love or desire more than the ninety-nine, not only greater joy at recovery.

The diplomatic doubled brackets within sheep record deleted letters; they are not a lacuna requiring an invented missing clause. The normalized line gives the reading.

CANONICAL COMPARISON

Comparing the passages (SR-0092). Close parallels in wording or image: Matt. 18:12-14, Luke 15:3-7; comparison no. 92. One sheep is sought while ninety-nine are left. Thomas singles out the large sheep and ends with direct speech to it; repentance, neighbors and a heavenly application remain in the canonical forms.

Matt. 18:12

What do you think? If a man has a hundred sheep and one wanders away, won't he leave the ninety-nine on the mountains and go looking for the one that strayed?

Matt. 18:13

If he finds it, I tell you the truth, that sheep brings him more joy than the ninety-nine that never strayed.

Matt. 18:14

In the same way, your Father in heaven does not want even one of these little ones to perish.

Luke 15:3

He told them this parable:

Luke 15:4

"If you have a hundred sheep and lose one, don't you leave the ninety-nine in the wilderness and go after the lost one until you find it?"

Luke 15:5

"When you find it, you joyfully put it on your shoulders,"

Luke 15:6

"and when you get home, you call your friends and neighbors together and say, 'Rejoice with me! I have found my lost sheep.'"

Luke 15:7

"I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance."

TH-108 / Thomas 108

Drinking from the mouth and becoming

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲡⲉⲧⲁⲥⲱ ⲉⲃⲟⲗ ⲉⲛⲧⲁⲧⲁⲡⲣⲟ ⲕⲏⲁⲩⲱⲡⲉ ⲛⲧⲁⲉ ⲁⲛⲟⲕ ⲉⲱ ⲛⲁⲩⲱⲡⲉ ⲉⲛⲧⲟⲩ ⲡⲉ ⲁⲕⲱ ⲛⲉⲙⲛⲓ ⲛⲁⲟⲩⲱⲛⲉ ⲉⲣⲟⲩ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲭⲉⲡⲉⲧⲏⲁⲥⲱ ⲉⲃⲟⲗ ⲉⲛⲧⲁⲧⲁⲡⲣⲟ ⲕⲏⲁⲩⲱⲡⲉ ⲛⲧⲁⲉ ⲁⲛⲟⲕ ⲉⲱ ⲛⲁⲩⲱⲡⲉ ⲉⲛⲧⲟⲩ ⲡⲉ ⲁⲕⲱ
ⲛⲉⲧⲉⲛⲛⲓ ⲛⲁⲟⲩⲱⲛⲉ ⲉⲣⲟⲩ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲭⲉⲡⲉⲧⲏⲁⲥⲱ	ⲉⲃⲟⲗ	ⲉⲛⲧⲁⲧⲁⲡⲣⲟ	ⲕⲏⲁⲩⲱⲡⲉ	ⲛⲧⲁⲉ	ⲁⲛⲟⲕ	ⲉⲱ
Jesus said	saying the one who will drink	out	of my mouth	will become	like me	I	in turn
ⲛⲁⲩⲱⲡⲉ	ⲉⲛⲧⲟⲩ	ⲡⲉ	ⲁⲕⲱ	ⲛⲉⲧⲉⲛⲛⲓ	ⲛⲁⲟⲩⲱⲛⲉ	ⲉⲣⲟⲩ	
will become	that one	[identity predicate]	and	the hidden things	[punctuation]	will appear	to him

CLOSE ENGLISH

Jesus said, "Whoever drinks from my mouth will become like me. I, in turn, will become that person, and hidden things will be revealed to them."

FLUENT ENGLISH

Jesus said, "Anyone who drinks from my mouth will become like me. I too will become that person, and what is hidden will be revealed to them."

NOTES

The first becoming has like me; the second says I will become that one, without a second like. Both relations are kept distinct.

Drinking from my mouth remains the image. Words, teaching, water or a ritual vessel are not supplied as its explicit content.

Hidden things is plural in the close layer. Them refers to the individual drinker, not to an added group.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

The mouth, reciprocal becoming and revelation remain the saying's own combination.

TH-109 / Thomas 109

The unknown treasure, the sale and the loan

DIPLOMATIC COPTIC

πεχ̅ε̅ις̅ χ̅ε̅τ̅η̅ν̅τ̅ε̅ρ̅ο̅ ε̅ς̅τ̅η̅τ̅ω̅ν̅ ε̅ρ̅ω̅μ̅ε̅ ε̅γ̅ν̅τ̅α̅ϥ̅ [μ]̅μ̅α̅γ̅ ρ̅η̅τ̅ε̅ϥ̅ω̅μ̅ε̅ ἡ̅νο̅υ̅ε̅ρ̅ο̅ ε̅ϥ̅ρ̅η̅[π̅ ε̅]̅ϥ̅ο̅ ἡ̅α̅τ̅ς̅ο̅ο̅γ̅ν̅
 ε̅ρ̅ο̅ϥ̅ α̅γ̅ω̅ ἡ̅[μ̅η̅ν̅ς̅α̅ τ̅]̅ρ̅ε̅ϥ̅μ̅ο̅γ̅ α̅ϥ̅κ̅α̅α̅ϥ̅ ἡ̅π̅ε̅ϥ̅[ω̅μ̅ε̅ ρ̅ε̅]̅π̅ω̅μ̅ε̅ ρ̅ο̅ο̅γ̅ν̅ α̅ν̅̅ α̅ϥ̅ϥ̅ι̅τ̅ς̅ω̅μ̅ε̅ ε̅τ̅μ̅μ̅α̅γ̅
 α̅ϥ̅τ̅α̅α̅[ς̅ ε̅β̅ο̅λ]̅ α̅γ̅ω̅ π̅[ε̅ν]̅τ̅α̅ρ̅τ̅ο̅ο̅γ̅ς̅ α̅ϥ̅ε̅ι̅ ε̅ϥ̅ς̅κ̅α̅ε̅ι̅ α̅[ϥ̅ρ̅]̅ε̅ α̅π̅ε̅ρ̅ο̅ α̅ϥ̅α̅ρ̅χ̅ε̅ι̅ ἡ̅τ̅ρ̅ο̅μ̅τ̅̅ ε̅τ̅μ̅η̅ς̅ε̅
 ἡ̅[ν̅ε̅τ̅]̅ο̅γ̅ο̅ω̅μ̅ο̅γ̅

NORMALIZED COPTIC

πεχ̅ε̅ι̅ς̅ο̅γ̅ς̅ χ̅ε̅τ̅η̅ν̅τ̅ρ̅ο̅ ε̅ς̅τ̅η̅τ̅ω̅ν̅ ε̅ρ̅ω̅μ̅ε̅ ε̅γ̅ν̅τ̅α̅ϥ̅ μ̅μ̅α̅γ̅ ρ̅η̅τ̅ε̅ϥ̅ω̅μ̅ε̅ νο̅γ̅α̅ρ̅ο̅ ε̅ϥ̅ρ̅η̅π̅ ε̅ϥ̅ο̅ ἡ̅α̅τ̅ς̅ο̅ο̅γ̅ν̅
 ε̅ρ̅ο̅ϥ̅ α̅γ̅ω̅ μ̅μ̅η̅ν̅ς̅α̅ τ̅ρ̅ε̅ϥ̅μ̅ο̅γ̅ α̅ϥ̅κ̅α̅α̅ϥ̅ ἡ̅π̅ε̅ϥ̅ω̅μ̅ε̅ ρ̅ε̅π̅ω̅μ̅ε̅ ρ̅ο̅ο̅γ̅ν̅ α̅ν̅̅ α̅ϥ̅ϥ̅ι̅τ̅ς̅ω̅μ̅ε̅ ε̅τ̅μ̅μ̅α̅γ̅ α̅ϥ̅τ̅α̅α̅ς̅
 ε̅β̅ο̅λ̅ α̅γ̅ω̅ π̅ε̅ν̅τ̅α̅ρ̅τ̅ο̅ο̅γ̅ς̅ α̅ϥ̅ε̅ι̅ ε̅ϥ̅ς̅κ̅α̅ι̅ α̅ϥ̅ρ̅ε̅ ε̅π̅α̅ρ̅ο̅ α̅ϥ̅α̅ρ̅χ̅ε̅ι̅ ἡ̅τ̅ρ̅ο̅μ̅τ̅̅ ε̅τ̅μ̅η̅ς̅ε̅ ἡ̅ν̅ε̅τ̅ο̅γ̅ο̅ω̅μ̅ο̅γ̅

WORD-ORDER INTERLINEAR

πεχ̅ε̅ι̅ς̅ο̅γ̅ς̅	χ̅ε̅τ̅η̅ν̅τ̅ρ̅ο̅	ε̅ς̅τ̅η̅τ̅ω̅ν̅	ε̅ρ̅ω̅μ̅ε̅	ε̅γ̅ν̅τ̅α̅ϥ̅	μ̅μ̅α̅γ̅	ρ̅η̅τ̅ε̅ϥ̅ω̅μ̅ε̅	νο̅γ̅α̅ρ̅ο̅		
Jesus said	saying the kingdom	is like	a person	who had	there	in his field	a treasure		
ε̅ϥ̅ρ̅η̅π̅	ε̅ϥ̅ο̅	ἡ̅α̅τ̅ς̅ο̅ο̅γ̅ν̅	ε̅ρ̅ο̅ϥ̅	α̅γ̅ω̅	μ̅μ̅η̅ν̅ς̅α̅	τ̅ρ̅ε̅ϥ̅μ̅ο̅γ̅	α̅ϥ̅κ̅α̅α̅ϥ̅	ἡ̅π̅ε̅ϥ̅ω̅μ̅ε̅	
hidden	being	unaware	of it	and	after	he died	he left it	to his son	
ρ̅ε̅π̅ω̅μ̅ε̅	ρ̅ο̅ο̅γ̅ν̅	α̅ν̅̅	α̅ϥ̅ϥ̅ι̅τ̅ς̅ω̅μ̅ε̅	ε̅τ̅μ̅μ̅α̅γ̅	α̅ϥ̅τ̅α̅α̅ς̅	ε̅β̅ο̅λ̅	α̅γ̅ω̅	π̅ε̅ν̅τ̅α̅ρ̅τ̅ο̅ο̅γ̅ς̅	
the son	knew	not	he took the field	that	he gave it	away	and	the one who bought it	
α̅ϥ̅ε̅ι̅	ε̅ϥ̅ς̅κ̅α̅ι̅	α̅ϥ̅ρ̅ε̅	ε̅π̅α̅ρ̅ο̅	α̅ϥ̅α̅ρ̅χ̅ε̅ι̅	ἡ̅τ̅ρ̅ο̅μ̅τ̅̅	ε̅τ̅μ̅η̅ς̅ε̅	ἡ̅ν̅ε̅τ̅ο̅γ̅ο̅ω̅μ̅ο̅γ̅		
came	plowing	he found	the treasure	he began	to give money	at interest	to those who wanted it		

CLOSE ENGLISH

Jesus said, “The kingdom is like a person who [had] a treasure [hidden] in his field but [was] unaware of it. [After] he died, he left it to his [son]. [The] son did not know; he took that field and [sold it]. [The one who] bought it came plowing and [found] the treasure. He began giving money at interest [to those who] wanted it.”

FLUENT ENGLISH

Jesus said, “The kingdom is like a man who [had] a treasure [hidden] in his field without [knowing] it. [After] he died, he left it to his [son]. [The] son didn’t know about it either; he took the field and [sold it]. [The buyer] came to plow, [found] the treasure and began lending money at interest [to people who] wanted it.”

NOTES

The diplomatic line has losses in several narrative links: possession, hidden, the following circumstance, after, son, the sale, buyer, finding and recipients. Brackets mark the affected English expressions.

The pronoun in he left it is masculine, while field is feminine and treasure masculine. The close layer keeps it; fluent English also avoids resolving the inheritance to only one of those referents.

Giving the field away is read as selling in light of the following buyer. Unlike Matthew, the buyer discovers the treasure after acquiring the field.

The final phrase has “those who want” plus an object pronoun, without an expressed “he” as subject of “want.” The English takes the recipients as those wanting the money. “Those he wished” is another interpretation.

Lending at interest is explicit in the story, though Thomas 95 forbids giving money at interest. The narrative does not append an evaluation that resolves this tension.

CANONICAL COMPARISON

Comparing the passages (SR-0060). A close comparison in wording or image: Matt. 13:44; comparison no. 60. A hidden treasure and a field purchase are shared. Thomas has an unaware owner and son, a later discovery by the buyer, and lending at interest; those events are not replaced by Matthew’s sequence.

Matt. 13:44

The kingdom of heaven is like treasure hidden in a field. A man finds it and hides it again. Filled with joy, he sells everything he owns and buys the field.

Thomas 109 - normalized treasure expression

The normalized e-p-aho corresponds to the diplomatic a-p-eho: the preposition and noun have dialectal spellings. This normalization does not represent a manuscript correction.

TH-110 / Thomas 110

Finding the world and renouncing it

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲡⲉⲛⲧⲁⲩⲓⲛⲉ [ⲙ]ⲡⲕⲟⲥⲙⲟⲥ ⲛⲓⲣⲣⲙⲙⲁⲟ ⲙⲁⲣⲉⲩⲁⲣⲛⲁ ⲙⲡⲕⲟⲥⲙⲟⲥ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲟⲩⲥ ⲭⲉⲡⲉⲛⲧⲁⲩⲓⲛⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲛⲓⲣⲣⲙⲙⲁⲟ ⲙⲁⲣⲉⲩⲁⲣⲛⲁ ⲙⲡⲕⲟⲥⲙⲟⲥ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲟⲩⲥ	ⲭⲉⲡⲉⲛⲧⲁⲩⲓⲛⲉ	ⲙⲡⲕⲟⲥⲙⲟⲥ	ⲛⲓⲣⲣⲙⲙⲁⲟ	ⲙⲁⲣⲉⲩⲁⲣⲛⲁ	ⲙⲡⲕⲟⲥⲙⲟⲥ
Jesus said	saying the one who has found	the world	and become rich	let him renounce	the world

CLOSE ENGLISH

Jesus said, "The one who has found [the world] and become rich—let them renounce the world."

FLUENT ENGLISH

Jesus said, "Whoever has found [the world] and become rich should renounce the world."

NOTES

Only the object-marking preposition before the first world is restored. The English bracket covers the affected object phrase, not a wholly missing noun.

The world is the explicit object of renounce here, unlike the objectless command in Thomas 81. Finding and becoming rich are kept as the stated condition.

Thomas does not insert loss of life or a calculation of profit. Those belong to the thematic canonical comparisons.

CANONICAL COMPARISON**Comparing the passages (SR-0080)**

Possible/thematic parallels: Matt. 16:26, Mark 8:36, Luke 9:25; comparison no. 80.

Gaining the world and its value are comparable themes; Thomas gives a direct instruction to renounce it after finding it and becoming rich.

Matt. 16:26

What good will it do someone to gain the whole world and lose their life? What could they give in exchange for their life?

Mark 8:36

What good does it do someone to gain the whole world and lose their life?

Luke 9:25

“What good does it do someone to gain the whole world, yet lose themselves or come to ruin?”

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

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Coptic text and grammatical annotation for logia 106–110.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C5257 (wish/desire/love), C3429 (plow), C291 (treasure), C8438 (deny/renounce), alongside the primary grammatical annotation. Data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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TH-111 / Thomas 111

The heavens, life and finding oneself

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲭⲉⲙⲡⲏⲛⲉ ⲛⲁⲃⲱⲗ ⲛⲁⲩⲱ ⲡⲕⲁⲗ ⲙⲡⲉⲧⲛⲙⲧⲟ ⲉⲃⲟⲗ ⲁⲩⲱ ⲡⲉⲧⲟⲛⲗ ⲉⲃⲟⲗ ⲗⲛⲡⲉⲧⲟⲛⲗ ⲕⲛⲁⲛⲁⲩ ⲁⲛ ⲉⲙⲟⲩ
 ⲟⲩⲭ ⲗⲟⲧⲓ ⲉⲧⲥ ⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲡⲉⲧⲁⲗⲉ ⲉⲣⲟⲩ ⲟⲩⲁⲁⲩ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲱⲁ ⲙⲙⲟⲩ ⲁⲛ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲟⲩⲥ ⲭⲉⲙⲡⲏⲛⲉ ⲛⲁⲃⲱⲗ ⲛⲁⲩⲱ ⲡⲕⲁⲗ ⲙⲡⲉⲧⲛⲙⲧⲟ ⲉⲃⲟⲗ ⲁⲩⲱ ⲡⲉⲧⲟⲛⲗ ⲉⲃⲟⲗ ⲗⲛⲡⲉⲧⲟⲛⲗ ⲕⲛⲁⲛⲁⲩ ⲁⲛ
 ⲉⲙⲟⲩ ⲟⲩⲭ ⲗⲟⲧⲓ ⲉⲣⲉ ⲓⲛⲟⲩⲥ ⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲡⲉⲧⲛⲁⲗⲉ ⲉⲣⲟⲩ ⲟⲩⲁⲁⲩ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲱⲁ ⲙⲙⲟⲩ ⲁⲛ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲟⲩⲥ	ⲭⲉⲙⲡⲏⲛⲉ	ⲛⲁⲃⲱⲗ	ⲛⲁⲩⲱ	ⲡⲕⲁⲗ	ⲙⲡⲉⲧⲛⲙⲧⲟ	ⲉⲃⲟⲗ						
Jesus said	saying the heavens	will roll up	[punctuation]	and	the earth	before you	in front					
ⲁⲩⲱ	ⲡⲉⲧⲟⲛⲗ	ⲉⲃⲟⲗ	ⲗⲛⲡⲉⲧⲟⲛⲗ	ⲕⲛⲁⲛⲁⲩ	ⲁⲛ	ⲉⲙⲟⲩ	ⲟⲩⲭ	ⲗⲟⲧⲓ	ⲉⲣⲉ			
and	the one living	out	of the living one	will see	not	death	not	that	[clause marker]			
ⲓⲛⲟⲩⲥ	ⲭⲱ	ⲙⲙⲟⲥ	ⲭⲉⲡⲉⲧⲛⲁⲗⲉ	ⲉⲣⲟⲩ	ⲟⲩⲁⲁⲩ	ⲡⲕⲟⲥⲙⲟⲥ	ⲙⲡⲱⲁ	ⲙⲙⲟⲩ				
Jesus	says	it	saying whoever will find	himself	himself alone	the world	is worthy	of him				
ⲁⲛ												
not												

CLOSE ENGLISH

Jesus said, “The heavens and the earth will roll up before you, and whoever lives from the living one will not see death.” Does not Jesus say, “Whoever finds themselves—the world is not worthy of them”?

FLUENT ENGLISH

Jesus said, “The heavens and the earth will roll up before your eyes. Whoever draws life from the living one will not see death.” Doesn’t Jesus say, “The world is not worthy of anyone who finds themselves”?

NOTES

Roll up renders the image of curling or rolling back; it is not replaced with the canonical pass away. The repeated living is retained in the close layer.

The words introducing the second saying are read as a rhetorical question. They may be a comment by the collection’s voice rather than a continuation of Jesus’s direct speech; the quotation boundary makes that editorial choice visible.

The normalized source gives a prospective whoever finds formulation. Finds themselves is reflexive, not finds someone else while alone. The world’s unworthiness is predicated of the finder, as in Thomas 56 and 80 with different objects of finding.

CANONICAL COMPARISON

Comparing the passages (SR-0134, SR-0414). Comparison of separate motifs: Matt. 24:35, Mark 13:31, Luke 21:33, John 8:51; comparison no. 134, comparison no. 414. The passing of heaven and earth and not seeing death have parallel in the four Gospelss. Thomas's rolling image, life from the living one and final self-finding saying retain their own wording.

Matt. 24:35

Heaven and earth will pass away, but my words will never pass away.

Mark 13:31

Heaven and earth will pass away, but my words will never pass away.

Luke 21:33

"Heaven and earth will pass away, but my words will never pass away."

John 8:51

"Truly, truly, I tell you: whoever keeps my word will never see death."

TH-112 / Thomas 112

Flesh depending on soul, soul on flesh

DIPLOMATIC COPTIC

ⲡⲉⲭⲉⲓⲥ ⲁⲉⲟⲩⲟⲉⲓ ⲛⲧⲥⲁⲣⲥ ⲧⲁⲉⲓ ⲉⲧⲟⲩⲉ ⲛⲧⲩⲩⲭⲏ ⲟⲩⲟⲉⲓ ⲛⲧⲩⲩⲭⲏ ⲧⲁⲉⲓ ⲉⲧⲟⲩⲉ ⲛⲧⲥⲁⲣⲥ

NORMALIZED COPTIC

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ ⲁⲉⲟⲩⲟⲉⲓ ⲛⲧⲥⲁⲣⲥ ⲧⲁⲓ ⲉⲧⲟⲩⲉ ⲛⲧⲩⲩⲭⲏ ⲟⲩⲟⲉⲓ ⲛⲧⲩⲩⲭⲏ ⲧⲁⲓ ⲉⲧⲟⲩⲉ ⲛⲧⲥⲁⲣⲥ

WORD-ORDER INTERLINEAR

ⲡⲉⲭⲉⲓⲛⲥⲟⲩⲥ	ⲁⲉⲟⲩⲟⲉⲓ	ⲛⲧⲥⲁⲣⲥ	ⲧⲁⲓ	ⲉⲧⲟⲩⲉ	ⲛⲧⲩⲩⲭⲏ	ⲟⲩⲟⲉⲓ	ⲛⲧⲩⲩⲭⲏ	ⲧⲁⲓ
Jesus said	saying woe	to the flesh	this	which depends	on the soul	woe	to the soul	this
ⲉⲧⲟⲩⲉ	ⲛⲧⲥⲁⲣⲥ							
which depends	on the flesh							

CLOSE ENGLISH

Jesus said, "Woe to the flesh that depends on the soul! Woe to the soul that depends on the flesh!"

FLUENT ENGLISH

Jesus said, "Woe to flesh that depends on soul, and to soul that depends on flesh!"

NOTES

Flesh renders *sarx* and soul renders *psyche*. Body and spirit are not substituted: Thomas 87 has body and soul in a related but different configuration.

The repeated relation is dependence, with the image of hanging on. Both directions receive the same woe; the translation does not make one side the approved alternative.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

The reciprocal flesh/soul relation is kept distinct from the body/body/soul sequence of Thomas 87.

TH-113 / Thomas 113

The kingdom spread over the earth

DIPLOMATIC COPTIC

ΠΕΧΔΥ ΝΑϞ ΝΒΙΝΕΦΜΑΘΗΤΗΣ ΧΕΤΜΗΤΕΡΟ ΕCΝΗΥ ΝΑϞ ΝΖΟΥ ΕCΝΗΥ ΔΝ ΖΝΟΥCΩϞΤ ΕΒΟΛ ΕΥΝΑΧΟΟC
 ΔΝ ΧΕΕΙCΖΗΗΤΕ ΜΠΙCΑ Η ΕΙCΖΗΗΤΕ ΤΗ ΑΛΛΑ ΤΜΗΤΕΡΟ ΜΠΕΙΩΤ ΕCΠΟΡϞ ΕΒΟΛ ΖΙΧΜΠΚΑΖ ΔΥΩ ΡΡΩΜΕ
 ΝΑΥ ΔΝ ΕΡΟC

NORMALIZED COPTIC

ΠΕΧΔΥ ΝΑϞ ΝΒΙΝΕΦΜΑΘΗΤΗΣ ΧΕΤΜΗΤΡΡΟ ΕCΝΗΥ ΝΑϞ ΝΖΟΥ ΕCΝΗΥ ΔΝ ΖΝΟΥCΩϞΤ ΕΒΟΛ ΕΥΝΑΧΟΟC
 ΔΝ ΧΕΕΙCΖΗΗΤΕ ΜΠΙCΑ Η ΕΙCΖΗΗΤΕ ΤΗ ΑΛΛΑ ΤΜΗΤΡΡΟ ΜΠΕΙΩΤ ΕCΠΟΡϞ ΕΒΟΛ ΖΙΧΜΠΚΑΖ ΔΥΩ ΝΡΩΜΕ ΝΑΥ
 ΔΝ ΕΡΟC

WORD-ORDER INTERLINEAR

ΠΕΧΔΥ	ΝΑϞ	ΝΒΙΝΕΦΜΑΘΗΤΗΣ	ΧΕΤΜΗΤΡΡΟ	ΕCΝΗΥ	ΝΑϞ	ΝΖΟΥ	ΕCΝΗΥ	ΔΝ	
they said	to him	namely his disciples	saying the kingdom	is coming	on what	day	it is coming	not	
ΖΝΟΥCΩϞΤ	ΕΒΟΛ	ΕΥΝΑΧΟΟC	ΔΝ	ΧΕΕΙCΖΗΗΤΕ	ΜΠΙCΑ	Η	ΕΙCΖΗΗΤΕ	ΤΗ	ΑΛΛΑ
with watching	out	they will say	not	saying look	on this side	or	look	there	but
ΤΜΗΤΡΡΟ	ΜΠΕΙΩΤ	ΕCΠΟΡϞ	ΕΒΟΛ	ΖΙΧΜΠΚΑΖ	ΔΥΩ	ΝΡΩΜΕ	ΝΑΥ	ΔΝ	ΕΡΟC
the kingdom	of the Father	is spread	out	over the earth	and	people	see	not	it

CLOSE ENGLISH

His disciples said to him, “On what day is the kingdom coming?” “It does not come with watching for it. They will not say, ‘Look, on this side!’ or ‘Look, there!’ Rather, the kingdom of the Father is spread out over the earth, and people do not see it.”

FLUENT ENGLISH

His disciples asked him, “When will the kingdom come?” “It won’t come by watching for it. People won’t say, ‘Look, here!’ or ‘Look, there!’ The Father’s kingdom is spread across the earth, but people don’t see it.”

NOTES

The source gives no separate he said before the response. The English preserves the change of speech without inserting an attribution as though it were written.

With watching out is rendered watching for it. The sentence does not specify a calendar, a required sign or an observing instrument.

Spread out is the present condition of the kingdom. Within you or among you from interpretations of Luke’s wording is not substituted for over the earth.

CANONICAL COMPARISON**Comparing the passages (SR-0304)**

A close parallel in wording or image: Luke 17:20-21; comparison no. 304.

A question about when the kingdom comes, observation and here/there language are shared.

Thomas names the Father's kingdom as spread over the earth and unseen by people.

Luke 17:20

When the Pharisees asked when God's kingdom was coming, he answered, "God's kingdom does not come in a way that can be observed."

Luke 17:21

"Nor will people say, 'Look, here it is!' or 'There it is!' For God's kingdom is among you."

TH-114 / Thomas 114

Peter, Mary and becoming male

DIPLOMATIC COPTIC

ⲡⲉⲕⲉⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ ⲛⲁⲮ ⲕⲉⲙⲁⲣⲉⲙⲁⲣⲓⲁⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛⲉⲛⲧⲛ ⲕⲉⲛⲥⲓⲟⲙⲉ ⲙⲡⲱⲁ ⲁⲛⲓ ⲙⲡⲱⲛⲉ ⲡⲉⲕⲉⲓⲥⲱⲛⲉ
 ⲕⲉⲓⲥⲓⲛⲉⲛⲧⲉ ⲁⲛⲟⲕⲓ ⲛⲁⲥⲱⲕⲓ ⲙⲙⲟⲥ ⲕⲉⲕⲁⲁⲥ ⲉⲓⲛⲁⲁⲥ ⲛⲉⲟⲟⲩⲧ ⲛⲓⲛⲁ ⲉⲥⲛⲁⲱⲱⲡⲉ ⲉⲱⲱⲥ ⲛⲟⲩⲡⲛⲉⲙⲁ ⲉⲓⲟⲛⲉ
 ⲉⲓⲉⲓⲛⲉ ⲙⲙⲱⲧⲛ ⲛⲉⲟⲟⲩⲧ ⲕⲉⲥⲓⲙⲉ ⲛⲓⲙⲓ ⲉⲥⲛⲁⲁⲥ ⲛⲉⲟⲟⲩⲧⲓ ⲥⲛⲁⲃⲱⲕⲓ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲛⲧⲉⲣⲟ ⲛⲙⲡⲛⲓⲮⲉ

NORMALIZED COPTIC

ⲡⲉⲕⲉⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ ⲛⲁⲮ ⲕⲉⲙⲁⲣⲉⲙⲁⲣⲓⲁⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛⲉⲛⲧⲛ ⲕⲉⲛⲥⲓⲟⲙⲉ ⲙⲡⲱⲁ ⲁⲛ ⲙⲡⲱⲛⲉ ⲡⲉⲕⲉⲓⲥⲱⲛⲉ
 ⲕⲉⲓⲥⲓⲛⲉⲛⲧⲉ ⲁⲛⲟⲕ ⲛⲁⲥⲱⲕ ⲙⲙⲟⲥ ⲕⲉⲕⲁⲁⲥ ⲉⲓⲛⲁⲁⲥ ⲛⲉⲟⲟⲩⲧ ⲉⲓⲛⲁ ⲉⲥⲛⲁⲱⲱⲡⲉ ⲉⲱⲱⲥ ⲛⲟⲩⲡⲛⲉⲙⲁ ⲉⲓⲟⲛⲉ
 ⲉⲓⲉⲓⲛⲉ ⲙⲙⲱⲧⲛ ⲛⲉⲟⲟⲩⲧ ⲕⲉⲥⲓⲙⲉ ⲛⲓⲙ ⲉⲥⲛⲁⲁⲥ ⲛⲉⲟⲟⲩⲧⲓ ⲥⲛⲁⲃⲱⲕ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲛⲧⲉⲣⲟ ⲛⲙⲡⲛⲓⲮⲉ

WORD-ORDER INTERLINEAR

ⲡⲉⲕⲉⲥⲓⲙⲱⲛ	ⲡⲉⲧⲣⲟⲥ	ⲛⲁⲮ	ⲕⲉⲙⲁⲣⲉⲙⲁⲣⲓⲁⲙ	ⲉⲓ	ⲉⲃⲟⲗ	ⲛⲉⲛⲧⲛ	ⲕⲉⲛⲥⲓⲟⲙⲉ	
Simon said	Peter	to them	saying let Mary	come	out	from among us	because women	
ⲙⲡⲱⲁ	ⲁⲛ	ⲙⲡⲱⲛⲉ	ⲡⲉⲕⲉⲓⲥⲱⲛⲉ	ⲕⲉⲓⲥⲓⲛⲉⲛⲧⲉ	ⲁⲛⲟⲕ	ⲛⲁⲥⲱⲕ	ⲙⲙⲟⲥ	ⲕⲉⲕⲁⲁⲥ
are worthy	not	of life	Jesus said	saying look	I	will lead	her	so that
ⲉⲓⲛⲁⲁⲥ	ⲛⲉⲟⲟⲩⲧ	ⲉⲓⲛⲁ	ⲉⲥⲛⲁⲱⲱⲡⲉ	ⲉⲱⲱⲥ	ⲛⲟⲩⲡⲛⲉⲙⲁ	ⲉⲓⲟⲛⲉ	ⲉⲓⲉⲓⲛⲉ	
I may make her	male	so that	she may become	she too	a spirit	living	resembling	
ⲙⲙⲱⲧⲛ	ⲛⲉⲟⲟⲩⲧ	ⲕⲉⲥⲓⲙⲉ	ⲛⲓⲙ	ⲉⲥⲛⲁⲁⲥ	ⲛⲉⲟⲟⲩⲧ	ⲥⲛⲁⲃⲱⲕ	ⲉⲣⲟⲩⲛ	
you	males	because a woman	every	who makes herself	male	will go	in	
ⲉⲧⲙⲛⲧⲉⲣⲟ	ⲛⲙⲡⲛⲓⲮⲉ							
to the kingdom	of the heavens							

CLOSE ENGLISH

Simon Peter said to them, “Let Mary leave us, because women are not worthy of life.” Jesus said, “Look, I will lead her so that I may make her male, so that she too may become a living spirit resembling you males. For every woman who makes herself male will enter the kingdom of the heavens.”

FLUENT ENGLISH

Simon Peter said, “Let Mary leave us. Women are not worthy of life.” Jesus said, “I will lead her and make her a man, so that she too becomes a living spirit like you men. Every woman who makes herself a man will enter the kingdom of heaven.”

NOTES

Mary renders Mariham; the text does not add Magdalene or another identifying title. Peter’s opening judgment and Jesus’s reply remain separately attributed.

Hoout expressly means male or man. The close layer keeps male; the fluent layer uses a man. Replacing it with whole, complete or a gender-neutral human being would be an interpretation, not the wording of this text.

The first making has Jesus as agent and Mary as object; the final clause has the woman making herself male. Both grammatical relations remain. Living spirit renders pneuma and is not changed to soul.

The passage gives no explanation of the transformation. Its relation to the male-and-female language in Thomas 22 is a question for interpretation, not a reason to erase the wording here.

The title Gospel according to Thomas follows this saying in the Coptic source.

CANONICAL COMPARISON

Comparing the passages

No direct canonical parallel is established in the adopted comparison index.

The dialogue and its language of becoming male are preserved without adding a canonical resolution.

Sources and editorial references

Coptic text: Gospel of Thomas, Nag Hammadi Codex II,2, edited by Paul C. Dilley for Coptic Scriptorium, with annotation and metadata contributions by Caroline T. Schroeder, Lydia Bremer-McCollum and Amir Zeldes; version 6.2.0, 25 November 2025. Licensed CC BY 4.0. URN: urn:cts:copticLit:nh.thomas.NHAM02:0-114. English layers, selection, notes and layout are new editorial work.

Coptic Scriptorium, Gospel of Thomas, annotated text

<https://data.copticscriptorium.org/urn:cts:copticLit:nh.thomas.NHAM02:0-114>

Coptic text and grammatical annotation for logia 111–114.

Comprehensive Coptic Lexicon, BBAW and DDGLC, version 1.2

<https://github.com/KELLIA/dictionary>

Lexical entries: C7599 (roll back/curl up), C6994 (male/man) and C3408 (draw/lead), with the primary grammatical annotation. Data by Dylan M. Burns, Frank Feder, Katrin John, Maxim Kupreyev and collaborators; CC BY-SA 4.0.

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Restoration details

Part of the expression down is supplied in the diplomatic source. Brackets identify the partially restored expression.

Close: He threw all the small fish back [down] into the sea and chose the large fish without difficulty.

Fluent: He threw all the small fish back [down] into the sea and chose the large one without difficulty.

Part of the verb be is supplied. Brackets identify the partial restoration.

Close: For there will [be] five in a house, three against two and two against three, father against son and son against father.

Fluent: In one house, five will [be] divided, three against two and two against three, father against son and son against father.

The final letter of the question word how is supplied. Brackets identify the partially restored word.

Close: Yet I marvel at this: [how] did this great wealth come to dwell in this poverty?

Fluent: But what amazes me is [how] such great wealth came to dwell in this poverty.