

Metalogos:

The Gospels of Thomas & Philip & Truth

Ecumenical Coptic Project

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‘Wonder at what is present!’—*The Traditions* of the Apostle Matthias

Introduction

In December of 1945 two Muslim Egyptian farmers, Muhammad ‘Alí al-Sammán and his brother Khalifah ‘Alí, found over 1100 pages of ancient papyrus manuscripts buried by the east bluff of the upper Nile valley. The texts were translations from Greek originals into Coptic, the Hellenistic stage of the ancient Hamitic language of the Pharaohs (Gen 10:6). This dialect evolved after the invasion of Alexander the Great in 332 BC, and was subsequently replaced by Arabic as the Egyptian vernacular following the Muslim conquest of 640 AD. Coptic was thus the tongue of the primitive Egyptian Church, and remains its liturgical language unto the present day.

The site of this discovery, across the river from the modern town of Nag Hammadi, was already famous as the location called in antiquity ΧΗΝΟΒΟΣΚΕΙΟΝ (‘Goose-Pasture’), where in 320 AD Saint Pachomius founded the earliest Christian monastery. Less than a half-century later in 367, the local monks copied some 45 diverse religious and philosophical writings—including the Gospels of Thomas, Philip and Truth, as well as part of Plato’s *Republic* (588A-589B)—into a dozen leather-bound codices. This entire library was carefully sealed in an urn and hidden nearby among the rocks, where it remained undetected for almost 1600 years. These papyri, first seen by scholars in March of 1946 (Jacques Schwarz & Charles Kuentz, Codex II, in a Cairo antiquities shop), have since 1952 been preserved in the Coptic Museum of Old Cairo. The earliest photographic edition of the manuscript of the preeminently important Codex II was edited by Dr Pahor Labib (Cairo: Government Antiquities Dept, 1956).

The author of the Gospel of Thomas is recorded as Thomas the Apostle, one of the Twelve. The text is a collection of over one hundred sayings and short dialogues of the Savior, without any connecting narrative. A few Christian authors in antiquity quoted one or another of its logia as Scripture—for example Sayings 2/22/27/37 by Clement of Alexandria (*circa* 150-211 AD) in his *Stromata* (*Patches*)—but without explicit attribution to Thomas. Then 100 years ago at Oxyrhynchus in Egypt, there were discovered a few fragments of what we now know to be a prior Greek version of Thomas, datable by paleography as follows: PapOx 1: Th 26-33/77, 200 AD; PapOx 654¹: Th Prolog/7, 250 AD; PapOx 655: Th 36-39, 250 AD (see Biblio.10, below). The more recent discovery of the Sahidic (S) Coptic version of Thomas has finally made this Gospel available in its entirety. Yet further evidence, such as the asyndeton in logion 6, reveals an underlying Semitic source document (see Guillaumont, *Modern Scholarly Comments*). As indicated in the press release reprinted below, almost all biblical scholars who have been studying this document since its first publication have now concluded that Thomas should be accepted as *an authentic fifth Gospel*, of an authority parallel to John and the Synoptics. It is particularly to be noted that several of the logia in Thomas (12/24/28/37) are evidently *post-resurrection* sayings.

The Gospel of Philip—as can be inferred from its entries 51/82/98/101/137—was composed at least in part after 70 AD by Philip called the Evangelist (*not* the Apostle), who appears in the Book of Acts at 6:1-6/8:4-40/

¹ On display in the John Ritblat Gallery of the new British Library at St Pancras, London.

21:8-14. There is no known previous reference to or citation of this complex scripture, which is a Sahidic translation of an elegant series of reflections on the Abrahamic tradition, on Israel and the (incarnate) Messiah, whilst elaborating a metaphysic of Spiritual Idealism.

The Gospel of Truth was composed in about 150 AD by Valentine, the famous saint of Alexandria (born *ca* 100 AD). A continuous interwoven meditation on the Logos, it was scarcely mentioned in antiquity—and until its discovery at Nag Hammadi (in the Subakhmimic dialect, A²), not even a phrase from this noble composition was known to have survived. (A preliminary version of another extraordinary text from the Nag Hammadi library, which may also be by Valentine: www.metalog.org/files/supremacy.html.)

In the early years following the discovery of these documents, and before they could be given sufficiently careful scrutiny by scholars, it was commonplace for them collectively to be labeled ‘gnostic’ (see e.g. Grant & Freedman [1960], in *Modern Scholarly Comments*). This has always been a generic term for the Mediterranean mixture of anti-sensory mystery cults of the early centuries AD. ‘Gnosticism’—whether oriental, platonic, mystery-religion or theosophical—by definition considers the perceptible universe, including our own incarnate lives as well as all human history, Biblical or otherwise, to be *inherently illusory and/or malignant*. On the other hand, the unequivocal view in the Old Testament and the canonical Gospels is that this universe is neither unreal nor evil, but rather *divinely created and good*: so, among countless examples, Gen 1:31 (‘everything that He had made ... was very good’) and Lk 24:39 (‘flesh and bones as ... I have’). It is most unfortunate that all of the diverse Nag Hammadi writings have been so commonly described as gnostic documents. Careful investigation shows quite clearly that neither Thomas nor Philip nor the Gospel of Truth is at all gnostic in content, as they each explicitly affirm the sacred reality of human incarnation in its historic ambiance (see Comm. I, below).

The New Testament canons of the Western (Catholic/Protestant), Eastern Orthodox, Coptic, Armenian, Ethiopian and Syrian/Nestorian Churches all differ significantly from one another—and even these were under dispute within the various branches of Christianity until many centuries AD; previously there were only widely diverse opinions recorded by various individuals well after the Apostolic era, regarding not only today’s commonly accepted works but also such writings as the Epistle of Barnabas, the Shepherd of Hermas, the Gospel of the Egyptians, the Gospel of the Hebrews (in which Christ calls the Sacred Spirit his Mother), the Traditions of Matthias, the Apocalypse of Peter, the Didakhê, and the Acts of Paul. Thus the Codex Sinaiticus of the mid-4th century includes both Barnabas and the Shepherd of Hermas, while the Codex Alexandrinus of the early 5th century contains I and II Clement as well as the Psalms of Solomon. There was no church council regarding the NT canon until the Synod of Laodicea (363 AD), which indeed rejected John’s Apocalypse or Book of Revelation. Twelve centuries later (!), the Western Canon was finally settled by the Council of Trent (1546 AD), which designated the present 27-book listing as an article of Roman Catholic faith (although episcopal councils have wisely never claimed to be infallible; the vote at Trent was 24 to 15, with 16 abstentions—as if the original Apostolic Community had been a democracy rather than a *kingdom*¹); this listing was subsequently accepted by the various Protestant sects. The sundry Eastern Churches have equally complex records on establishing their respective NT canons: thus, the Armenian canon includes a Pauline III Corinthians; the Coptic NT contains I+II Clement; the Syrian/Nestorian Peshitta excludes II+III John, Jude, and Rev/Ap; and the Ethiopian Bible adds books called the Sínodos, the Epistle of Peter to Clement, the Book of the Covenant, and the Didascalia. (see Biblio.25)

Notably, however, the Gospels of Thomas, Philip and Truth were evidently not known to any of those traditions at the time of their attempts at establishing a NT canon, never being so much as mentioned in their protracted deliberations—and hence were never even under consideration for inclusion in their respective listings. In any case, the concept of a canon was certainly never intended to exclude the possible inspiration of any subsequent textual discoveries or isolatedagrapha (Lk 1:1, Jn 21:25).

Precisely what transpired during the first 3½ centuries AD, prior to the earliest ecclesiastical attempts at forming a canon, is notoriously obscure, as the original Gospel Messianics were eventually supplanted by the Pauline ‘Christians’ (Ac 11:25-26). Thus the Epistle of Barnabas (late first century) remains unacquainted with the historical Gospels, whereas Justin Martyr (mid-second century) shows no awareness of Paul’s writings—indicating an ongoing schism between the Petrine and the Pauline traditions. Clement of Alexandria and Irenaeus of

¹ The Apostles did not choose Iscariot’s successor (Ac 1:12-26) by majority vote—much less a divided one, which would seem absurd in the context—but rather by drawing lots to ascertain the divine will. Are we to suppose that only the plurality of 24 who prevailed at Trent were inspired, whereas the 31 opposed or abstaining lacked heavenly guidance? Why not the reverse conclusion, rejecting the proposed canon, since the overall majority were not in favor?

Lyon, at the end of the second century, are the first authors explicitly to quote from both the Gospels and from Paul. I have attempted to analyze the basis of this rift in ‘The Paul Paradox’, Comm.5. Essential reading on that formative period is Walter Bauer’s pioneering study, *Orthodoxy and Heresy in Earliest Christianity* (1934; <http://ccat.sas.upenn.edu/humm/Resources/Bauer>).

The subsequent divisions within Pauline Christianity may be summarized as follows. The *Oriental Orthodox* Patriarchs of Alexandria, Antioch and Jerusalem, as well as many other Eastern Elders, refused to accept the new doctrine of Christ’s ‘two natures’ (human and divine), decreed by the Council of Chalcedon in 451 AD; thereupon the Oriental Orthodox Churches separated from the *Eastern Orthodox* and the *Roman Catholic* Churches. Several centuries later, in 1054 AD, the latter two in turn separated from one another, in the ‘filioque clause’ schism (see Comm.2). Then, starting in the early XVI century, the *Protestant* Churches began subdividing off from the Roman Catholic hierarchy. The *Oriental Orthodox* Churches today include the Coptic, the Armenian, the Syriac, the Ethiopian, the Eritrean, and the Thomasite Malankara of India. They are referred to by outsiders as ‘monophysite’ (‘single nature’); however, they themselves describe their Christology as ‘miaphysite’ (‘unified nature’).

In his prologue, Joshua ben Sirach (II-century BC) wrote an appropriate slogan for any comparable work of translation: ‘What was originally expressed in Hebrew does not have exactly the same meaning when translated into another language.’ With such admonition in mind, I have prepared the following versions as literally and as lyrically as I could. Historically they have passed from Aramaic (in the case of Thomas) thru Greek (Philip and Truth) to Coptic and only then to English! The complex process of interpreting such ancient documents has been well summarized by John R. Donahue SJ:

The English term ‘text’ is from the Latin *texere*, meaning ‘to weave’. A text is an interwoven network of meanings that gives rise to the ‘hermeneutical circle’; that is, the meaning of a text must be determined as a whole, but study of the individual parts is necessary to arrive at the meaning of the whole. Reading texts involves ‘an expanding contextual analysis’, in which one studies the immediate context of a passage, what follows or precedes its immediate context, and the larger context of the document as a whole.¹

—and indeed, regarding the Coptic Gospels, this larger context must include the canonical scriptures themselves (see the innumerable parallels to both the OT and NT noted thruout).

Any grammatical irregularities encountered in the translations are in the Coptic text itself (e.g. the verb tenses in Th 64). Plausible textual reconstructions are in [brackets], while editorial additions are in (parentheses). ‘[...]’ indicates places where it is not possible to interpolate the deterioration of the papyrus manuscript. The Greek Oxyrhynchus variants to Thomas are within {braces}. As distinguishing the second-person singular from the plural is essential to the sense, ‘you’ and its cognates will represent the plural, ‘thou’ and its cognates the singular (but generally with the modern verb-form—a justifiable hybrid, I believe). Scholia footnotes to each individual logion are indicated by superscript letters^a, those at the end of the current text with a circle^o. The scriptural cross-references listed are essential to an understanding of the saying in its biblical context, and the reader is urged to refer to them in every case; explicit parallels to Thomas in the Synoptics are separately marked with an equal sign=, to spare the reader looking up what is already well-known. In antiquity, of course, there were no lower-case letters, and thus in order to represent the Hebrew, Greek and Coptic scripts I have not here used their sub-sequent cursive letters but rather their classic forms, which are easier for the non-scholar to read. In turn, in translating such ancient texts to modern languages, it is virtually impossible to capitalize in a consistent and adequate manner; I ask the reader’s indulgence in this regard. Thruout, ‘P...’ represents paragraph numbers in Plumley’s *Grammar*, ‘C...’ are page numbers in Crum’s *Dictionary* (Biblio.5+6).

I have also included, in the footnotes to the individual logia, occasional quotations from eminent persons across the centuries who have expressed a related idea. In some such cases—but not all—this similarity is directly due to the influence of a parallel canonical text. But in each instance a clarifying insight is provided into the meaning of the saying, giving a thoughtful reformulation of its essential content by a noteworthy person in another context.

In place of the Greek form, Jesus (ΙΗΣΟΥΣ), I have used the original Aramaic: Yeshua (ישוע), meaning ‘Yahweh Savior’, i.e. ‘He-Is Savior’ (Ph 20a). Hyphenated ‘I-Am’ represents the divine self-naming from Ex 3:14: Hebrew אֲנִי־אֶהְיֶה (ahyeh), Greek ΕΓΩ ΕΙΜΙ, Coptic ΔΝΟΚ ΠΕ (Th 13; P306).

Lastly, I have appended five essays as commentary: (1) ‘Are the Coptic Gospels Gnostic?’, a formal demon-

¹ ‘Guidelines for Reading and Interpretation’, *The New Interpreter’s Study Bible* (Nashville: Abingdon, 2003).

stration that they cannot be so categorized; (2) ‘The Maternal Spirit’, re the feminine gender in the Semitic languages of רוח הקודש [rúakh ha-qódes̄h, Spirit the-Holy]; (3) ‘Theogenesis’, on the intimation in Philip that the original human transgression consisted in claiming to produce children, rather than accepting them as begotten by God alone; (4) ‘Angel, image and Symbol’, regarding these three primary concepts as found in the new scriptures, together with their underlying metaphysical framework of an apparent Spiritual Idealism; and (5) ‘The Paul Paradox’, a philosophical analysis of the evident discrepancies between the Gospels and the theology of Saul of Tarsus, together with a survey of similar critiques by many preeminent individuals across the centuries.

In searching out the sense of these new writings, I have had the benefit of extended conversations across the years with many friends and colleagues, especially Robert Schapiro, Christina Wesson, Crosby Brown, Luz García and Pedro Chamizo. My long-term thanks are also due to two of my undergraduate instructors: the poet Robert Frost, for his advice to partake only in what is *worthy* of one’s time; and Prof William E. Kennick, for his example of the highest standards in philosophical analysis. To Bertrand Russell, while I was studying in London and had the opportunity to demonstrate with him in the Campaign for Nuclear Disarmament, I am indebted for his fearless example in confronting the Establishment—whether political, military or religious—for the sake of the truth. Much of the present edition was prepared while I was a guest of numerous universities both state and private, as well as seminaries and religious communities both Catholic and Protestant, thruout Latin America; and also of the faculties of philosophy, of orthodox theology and of informatics at the University of Athens—for their fraternal hospitality I am profoundly grateful. Internet technical advice has been kindly provided by Ioannis Georgiadis of the Athens University Computer Center.

The canonical Gospels must be the paradigm in assessing any newly-discovered ‘Gospel’. That is to say, our criteria for evaluating such a text must be both its internal consistency with, and its external provenance relative to, the four texts which provide the ostensive definition¹ of the very term ‘Gospel’ to begin with. So: are Thomas, Philip and Valentine theologically harmonious with the Synoptics and John? Do they all come from the same general historic context and archaeological ambiance in antiquity? Are the new texts, upon analysis, both conceptually and empirically coherent with the four canonical Gospels? Do they, all in all, seem to be of *the same Logos*? Sufficiently careful scrutiny, I have concluded, yields an affirmative answer to all of these questions. Thus the intent of this present edition, together with the online Coptic texts, dictionary and grammar (Biblio.1), is to provide the reader with the resources to carry out a thorough assessment of these extraordinary scriptures for him/herself.

It has often been suggested that these new writings are basically *concoctions* produced by a series of unknown somebodies long after the events they purport to concern. However, *the simplest explanation* here (by William of Ockham’s famous Principle of Economy: ‘Entities should not be multiplied unnecessarily’) is not lengthy oral tradition followed by numerous written redactions; the simplest explanation is rather that these three scriptures were composed by the Apostle Thomas, Philip the Evangelist and Valentine of Alexandria, and come to us basically intact and well translated from the original languages into Coptic. *There is absolutely no reason to propose a more complex hypothesis here.* And so, following the example of Aristotle’s *Metaphysics* (as later titled by Andronicus of Rhodes), I have called this collection of new scriptures ‘Metalogos’—that is, ‘More Logos’.

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—Thomas Paterson Brown, BA (Amherst), PhD (London)
La Antigua Guatemala, Easter Week 2012
edit@metalog.org

Bibliography

1. The hypertext version of this edition, together with the Spanish and Modern Greek versions, fully inter-linked with the necessary translation resources (Coptic texts, grammar, dictionary): www.metalog.org.

2. Photographic editions of the complete papyrus manuscripts have been published by UNESCO in conjunction with the Egyptian Government, under the editorship of James M. Robinson *et alia*: *The Facsimile Edition of the Nag Hammadi Codices* (Codex I & Codex II), Leiden: E.J. Brill (www.brill.nl), 1977 & 1974; The Gospel of Truth is in Codex I, Thomas (scan online: www.metalog.org/files/th_scan.html) and Philip are in Codex II.

3. There is a complete bibliography regarding the new Coptic texts: David Scholer, *Nag Hammadi Bibliography 1970-1994* (Leiden: E.J. Brill, 1997); also listed annually 1970 ff. in the journal *Novum Testamentum*—as of 2004, this listing had

¹ ‘Ostensive definition’: defining a term by indicating an exemplary or paradigmatic referent.

reached 10626 separate titles. See the immense online *Gospel of Thomas Bibliography*: www.agraphos.com/thomas/bibliography (by Sytze van der Laan).

4. The entire collection of some 45 titles (including a wide diversity of period religious writings) is available in a popularized edition: James M. Robinson and Marvin Meyer, eds., *The Nag Hammadi Library in English* (San Francisco: Harper and Row, 1977, 1988³ with Richard Smith).

5. For the grammatical structure of the Coptic language, I have used the comprehensive *Introductory Coptic Grammar* (by John Martin Plumley, subsequently Professor of Egyptology at the University of Cambridge), London: Home & Van Thal, 1948; photocopied in 1987 by Robert Michael Schapiro at the Mt Scopus Library of the Hebrew University, Jerusalem; this authoritative but rare mimeographed sourcebook of the Sahidic dialect is now on-line in both HTML and PDF formats: www.metalog.org/files/plum.html.

6. The indispensable standard lexicon is: Walter Ewing Crum, *A Coptic Dictionary* (Oxford: The University Press, 1939; reprinted 2000 by Sandpiper Books Ltd, London (www.sandpiper.co.uk) & Powells Books, Chicago (www.powells.com); online in gif and djvu formats: www.metalog.org/files/crum.html; note that this monumental work is alphabetized primarily by consonants and only secondarily by vowels; Coptic is a partly agglutinative language¹, utilizing a complex system of morphological and syntactical prefixes and suffixes which must be sub-tracted in order to identify the root term; for example $\tau\bar{\eta}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\eta}\bar{\nu}\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\beta}\bar{\omicron}\bar{\lambda}\rightarrow\tau\bar{\eta}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\eta}\bar{\nu}\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\beta}\bar{\omicron}\bar{\lambda}$ (P199a, C219b/034a: ‘we shall come forth’).

7. For my translation of Thomas, I have utilized the unsurpassed first edition of the Coptic with line-by-line English, French, German and Dutch translations, as published in: *The Gospel according to Thomas* (edited by An-toine Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till & Yassah ‘Abd al-Masih), Leiden: E.J. Brill; New York: Harper & Brothers; London: Collins, 1959; online: www.metalog.org/files/coptic_thomas.html.

8. The Gospel of Thomas website, with many links: www.epix.net/~miser17/Thomas.html; maintained by Stevan Davies.

9. There is now a most useful interlinear Coptic/English edition of Thomas online: www.gospel-thomas.net/x_transl.htm (edited by Michael Grondin, who also maintains the scholarly online gThomas eGroup: <http://groups.yahoo.com/group/gthomas>).

10. The prior Greek fragments of Thomas, which vary significantly from the Coptic version: Bernard Grenfell, Lucy Drexel and Arthur Hunt, *New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus* (Oxford University Press, London: Henry Frowde, 1904); available online at Andrew Bernhard’s important Gospel of Thomas Resource Center: www.gospels.net/thomas.

11. A well-illustrated and most informative historical account and analysis: Helmut Koester & Stephen Patterson, “The Gospel of Thomas: Does It Contain Authentic Sayings of Jesus?”, *Bible Review*, IV.1990 (www.easycart.net/ecarts/bib-arch/BR_Back_Issues_1990.html).

12. The standard scholarly edition of Thomas and Philip, with ancillary materials, critical Coptic text, English translation and fully indexed Coptic and Greek glossaries: Bentley Layton, ed., *Nag Hammadi Codex II*, volume I (Leiden: E.J. Brill, 1989); this long-awaited edition unfortunately appeared too late for my own use in preparing the present text.

13. I have based my translation of Philip on the Coptic text, amply annotated with fully indexed glossaries: *Das Evangelium nach Philippos* (edited and translated by Walter Till), Berlin: Walter De Gruyter (www.degruyter.de), 1963; online: www.metalog.org/files/till.html; author of the succinct but definitive *Koptische Dialektgrammatik* (1994), Till has done us the inestimable service of parsing the Coptic text, so that e.g. the continuous manuscript line 100.25 (from logion 7) $\bar{\nu}\bar{\epsilon}\bar{\tau}\bar{\varsigma}\bar{\iota}\bar{\tau}\bar{\epsilon}\bar{\nu}\bar{\tau}\bar{\iota}\bar{\rho}\bar{\omega}\bar{\delta}\bar{\alpha}\bar{\gamma}\bar{\omega}\bar{\varsigma}\bar{2}\bar{2}\bar{\mu}\bar{\rho}\bar{\omega}\bar{\delta}\bar{\mu}$ is deciphered as $\bar{\nu}\bar{\epsilon}\bar{\tau}\bar{\varsigma}\bar{\iota}\bar{\tau}\bar{\epsilon}\bar{\nu}\bar{\tau}\bar{\iota}\bar{\rho}\bar{\omega}\bar{\delta}\bar{\alpha}\bar{\gamma}\bar{\omega}\bar{\varsigma}\bar{2}\bar{2}\bar{\mu}\bar{\rho}\bar{\omega}\bar{\delta}\bar{\mu}$, and is thus readily interpreted as ‘those-who.sow in the.winter *habitually*.they.reap in the.summer’.

14. A superlative English edition of the Gospel of Truth, extensively annotated with an expansive introductory essay: *The Gospel of Truth, A Valentinian Meditation on the Gospel* (edited and translated by Kendrick Grobel), New York: Abingdon Press; London: Black, 1960; online: www.metalog.org/files/grobel1.html; see Modern Scholarly Comments, below.

15. I based my translation of the Gospel of Truth on the standard scholarly edition, with introduction, Coptic text, English translation, copious notes and fully-indexed glossaries: Harold W. Attridge, *Nag Hammadi Codex I*, two volumes (Leiden: E.J. Brill, 1985).

16. The best Greek/English interlinear and lexicon of the New Testament canon, with super-linear textual variants and sub-linear ultra-literal translation: Adolph Ernst Knoch, *Concordant Greek Text* and *The Greek Elements* (Santa Clarita, CA: Concordant Publishing Concern, 1975⁴; www.concordant.org; sample page: www.metalog.org/files/knoch.gif).

17. A work of extraordinary breadth and insight regarding the basic parameters of Biblical metaphysics, as contrasted with Greek and Western: Claude Tresmontant, *A Study of Hebrew Thought* (New York, Tournai, Paris, Rome: Desclee Company, 1960); see ‘Angel, Image and Symbol’.

¹ A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, II.3.b (1919³, included in #23): ‘Comparative grammarians speak of isolating, agglutinative and inflectional languages. In the *isolating* tongues like the Chinese,... the words have no inflection and the position in the sentence and the tone in pronunciation are relied on for clearness of meaning... *Agglutinative* tongues [such as Coptic] ... express the various grammatical relations by numerous separable prefixes, infixes and suffixes. [In] *inflectional* languages,... while a distinction is made between the stem and the inflectional endings, the stems and the endings do not exist apart from each other. There are two great families in the inflectional group, the Semitic ... and the Indo-European.’

18. 'The History of the Coptic Language' (by Hany N. Takla): www.stshenouda.com/coptlang/copthist.htm.
19. The magisterial Liddell-Scott-Jones-McKenzie *Greek Lexicon*: www.perseus.tufts.edu; included in #23.
20. Essential in New Testament studies Nestle-Aland, *Novum Testamentum Graece* (Stuttgart: Deutsche Bibelgesellschaft, 1979 ff.); www.ubs-translations.org; included in #23.
21. A leading example of the increasing number of theological resources and links on the Net: The New Testament Gateway, www.ntgateway.com (maintained by Mark Goodacre).
22. I have added a number of parallels to the splendid James Charlesworth, trans., *Odes of Solomon*, a first-century Messianic text in Old Syriac discovered in 1909; online: www.earlychristianwritings.com/odes.html.
23. An invaluable collection of the most important editions of the Biblical scriptures in the original Hebrew, Aramaic or Greek, fully interlinked with translations into 25 modern languages plus many of the foremost reference works, all integrated into advanced programs for textual research, is available on a CD or DVD set from: www.bibleworks.com; NB the older but perfectly adequate edition *BibleWorks 5* is available for only \$10 plus postage.
24. A splendid website of early Christian writings: www.earlychristianwritings.com (maintained by Peter Kirby).
25. On the formation of the New Testament canon, see Bruce M. Metzger, *The Canon of the New Testament* (Oxford: Clarendon Press, 1987).
26. The five Gospels of Matthew, Mark, Luke, John and Thomas in interlinked parallel layout: John W. Marshall, ed., Department of Religion, University of Toronto: www.utoronto.ca/religion/synopsis/meta-5g.htm.
27. A definitive analysis of the 613 rules of the Torah: Abraham Chill, *The Mitzvot: The Commandments and Their Rationale* (Jerusalem: Urim Publications, www.urimpublications.com, 2000²).
28. A most useful resource regarding Ancient Egyptian culture and hieroglyphics: www.jimloy.com/egypt/egypt.htm.

'FIFTH GOSPEL' THROWS LIGHT ON SAYINGS OF JESUS

Darrell Turner, Religion News Service, New York 27.XII.91 (#15709)

(RNS) An ancient document composed of sayings of Jesus has generated a recent spate of scholarly articles, along with strongly held opinions that the document, known as the Gospel of Thomas, deserves a much wider audience. According to scholars, the 114 quotations in the Gospel of Thomas are as valuable as Matthew, Mark, Luke and John for gaining understanding of the man Christians worship as Messiah. In a recent telephone inter-view, Helmut Koester of Harvard Divinity School, the new president of the Society of Biblical Literature (USA), said *nearly all biblical scholars in the United States agree that Thomas is as authentic as the New Testament Gospels*. In an article that appeared in *Bible Review* in April 1990, Koester and his co-author Stephen J. Patterson wrote, 'the Gospel of Thomas must be given equal weight with the canonical Gospels' in any effort to reconstruct the beginnings of Christianity.

Yet, despite excitement over the work for several decades, 'nobody's heard of it except the scholars,' says Paterson Brown, a former professor of the philosophy of religion who has written on Thomas for the journal *Novum Testamentum*.¹

Thomas was discovered in 1945 in Egypt along with more than 50 other ancient Christian, Jewish and pagan works that make up a collection known as the Nag Hammadi Library. The documents, which date from the 4th century BC to the 4th century AD, were written in Coptic, the language of early Egyptian Christians. The library, including Thomas, has been translated into English and published in several scholarly editions. But many scholars feel that Thomas should be made available in a separate volume. 'I think it's urgent that Thomas be published alone in a paperback edition,' said Brown.

Unlike the other Nag Hammadi volumes, Thomas contains teachings of Jesus, which scholars believe would be particularly valuable for Christian readers. Many students of the Gospel of Thomas believe that its material is potentially of more interest to the general public than the much-ballyhooed Dead Sea Scrolls—except that it is not as well known.

Many quotations recorded in Thomas are similar to those in the Gospels that make up what is known as the New Testament canon—the writings of the early church that eventually came to be accepted as authentic and authoritative texts for all Christians. For example, Saying 90 in Thomas, 'Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves,' bears strong resemblance to a familiar passage in Matthew 11:28-30.

Modern Scholarly Comments

Henry Barclay Swete, 'The Oxyrhynchus Fragment [PapOx 1]' (lecture delivered to the Summer Meeting of Clergy, the University of Cambridge, 29 July 1897; <http://homepage.mac.com/rc.vervoorn/swete/art14.html>): The site of Oxyrhynchus ... in Christian times ... acquired a reputation as a stronghold of Egyptian monasticism.... The Λογια Ιησου are the ora-

¹ Paterson Brown, 'The Sabbath and the Week in Thomas 27', *Novum Testamentum*, 1992; www.metalog.org/files/tpb/sabbath.gif

cles of Jesus, or sayings in which He reveals the Divine will. The book bears, I think, manifest tokens of its claim to possess this character. It was written in the form of a codex, on leaves, not in successive columns on a roll—a form which seems to have been reserved among Christians for sacred or ecclesiastical books. Each saying begins with a formula which indicates its oracular authority.... The reason why λέγει [‘x says’ in the present tense] is appropriate, is that we have before us a fragment of a collection of sayings which purport to be λογία ζωντα, living oracles of the living Lord.... There is a true Christian Gnosis here, but no Gnosticism.... There is no clear evidence of dependence on any of our present Gospels.... Nevertheless, the Greek has, I think, the true ring of the evangelical style. It is marvelously simple and clear.... Everything in this present fragment points to the simple Palestinian Greek of bilingual Jews, accustomed to render word for word the memoirs of the original hearers of the Lord. I doubt if the second century or the soil of Egypt could have produced anything of the kind.... I find it difficult to believe, judging from the form in which they are cast, that any of these sayings are later in their origin than the first century, or that the collection which contained them was put together after our canonical Gospels came into general use. Both St Luke’s preface and the postscript to St John speak of books other than the Gospels which had been written, or might have been written, to contain the Gesta Christi. We have now for the first time distinct evidence of the existence of books which contained His sayings only, detached from the narrative.... If it be asked why no collection of λογία found its way into the canon of the NT, or has survived as a whole to our own time, the answer may well be that the Church needed, above all things, histories of the Lord’s Life and Passion and Resurrection. • ‘The New Oxyrhynchus Sayings [PapOx 654]’ (lecture delivered at the Divinity School, the University of Cambridge, 7 July 1904; homepage.mac.com/rc.vervoorn/swete/art31.html): We now know that in the third century there existed a collection of Λογια Ιησου which was in circulation at Oxyrhynchus and probably elsewhere in the valley of the Nile. The sayings were not simply jotted down in the notebook of a private collector, but were prepared for publication.... My impression [is] that the new sayings are substantially genuine,... at once new and after the manner of our Lord’s earlier teaching,... which it is difficult to regard as the creation of subapostolic times,... traditions based on the recollections of those who had heard the Lord.

Gilles Quispel, ‘The Gospel of Thomas and the New Testament’ (lecture held at Oxford, 18 Sept 1957): Unknown sayings of Jesus, taken from a Jewish-Christian Gospel originally written in Aramaic, have come to light. The Gospel of Thomas ... is nothing else than the Gospel used by the descendants of the primitive community of Jerusalem, who seem to have lived on in Palestine almost completely isolated from the main stream of Gentile Christian tradition.... There is, as far as I can see, nothing to show that this is not good tradition.... I do not see why these ... sayings of Jesus that are contained in the Gospel of Thomas and by their wording, their style and their content betray their Palestinian origin, should not have the same historical value as the words of Jesus contained in our four canonical Gospels. They may have been transmitted in a Palestinian milieu quite isolated from the rest of Christendom and not influenced by the trends of Pauline theology. And we must not exclude the possibility that these people may have preserved sometimes the words of Jesus in a form more primitive than that found in the canonical Gospels. • ‘Some Remarks on the Gospel of Thomas’ (*New Testament Studies*, 1959): The Gospel of Thomas contains a certain number of sayings which transmit an independent Jewish-Christian tradition, neither influenced by nor having served as source for our canonical Gospels.... We may try to discover the Aramaisms which are so frequent in these sayings.... Up till now about thirty logia have been found to preserve traces of their Aramaic origin. • ‘Gnosticism and the New Testament’ (in J. Philip Hyatt [ed.], *The Bible in Modern Scholarship*, papers read at the centenary meeting of the Society of Biblical Literature, 1964): The Holy Ghost as a Mother [is] a concept well attested in the Jewish Christian Gospel tradition and quite understandable in a religion of Semitic language.... The Gospel of Thomas ... contains evidence of a Gospel tradition transmitted in a Jewish Christian milieu.... [It] is not gnostic at all. The adherents of the gnostic interpretation ... must explain how the author could possibly say that the buried corpse could rise again (logion 5, Greek version).... For the Gospel of Thomas, Christ is our Father and the Holy Spirit is our Mother.

Antoine Guillaumont, ‘Semiticisms in the Logia of Jesus found at Nag Hammadi’ (*Journal Asiatique*, 1958): The Coptic logia [in the Gospel of Thomas] can, in certain cases, help to restore the Aramaic substratum of Synoptic logia.... Certain divergences of detail between the text of the Coptic logia and the Synoptic text are explained by reference to a common Aramaic substratum. In those cases, the terminology of the Coptic logia enables us to restore the Aramaic substratum more surely than when we have only the Synoptic text.

Otto A. Piper, ‘Review of *Jung Codex*’ (*Theology Today*, 1958): While all the world talks about the Dead Sea Scrolls, relatively little publicity has been given to another find of ancient manuscripts, which may prove to be of greater importance for the study of early Christianity than the former one.... The ‘Gospel of Truth’ is considered by the editors as being either the original work of Valentinus, or its revision by one of his earliest disciples. This would date it at about A.D. 150.... One is amazed about the freshness of the author’s approach. There is no trace of polemics against certain types of established doctrine; and the exegesis, for example, of the Prologue of John at the beginning of the work, is of surprising originality. The frequent references to New Testament passages and to ‘Jesus the Christ’ indicate the author’s conviction and determination to be a real Christian. In a number of instances, for example in his view of man, the author is obviously indebted to Hebraic realism.... Far from being a philosophical treatise, the Gospel of Truth is a poem. The elegance of its style, the loftiness of its outlook, the tenderness with which the ‘secret’ is described, the unflinching dexterity with which the right term is chosen in each instance ... point to an author of uncommon talent and profound spirituality and in every respect superior to the [Church] Fathers of the second century.... With the Biblical writers he shares the Hebraic view of the Ego as the totality of body and mind.... [There is an] almost complete absence of mythological elements in the Gospel of Truth.

Robert M. Grant and David Noel Freedman, *The Secret Sayings of Jesus* (Garden City, New York: Doubleday & Company, 1960): Those who worked with Togo Mina, director of the Coptic Museum before his death in 1949, made the first discoveries. These scholars were H.-C. Puech of Paris and his pupil Jean Doresse.... [Regarding] the Gospel of Thomas, Doresse looked through this gospel in the spring of 1949 and later announced that it was ‘a Gnostic composition’.... By 1952 Puech had discovered that Greek fragments of the same work had been found, many years earlier, among the Oxyrhynchus papyri but had never been correctly identified.... In 1958 the first complete translation of Thomas appeared; it had been made from the photographs of Pahor Labib’s edition by the German scholar Johannes Leipoldt.... The Gospel of Philip contains nothing but Gnostic speculations. The Gospel of Thomas, on the other hand,... is probably our most significant witness to the early perversion of Christianity by those who wanted to create Jesus in their own image. [Included as representative of much published commentary over the last half-century.]

Kendrick Grobel, Introduction to *The Gospel of Truth, A Valentinian Meditation on the Gospel* (New York and Nashville: Abington Press, 1960): [The Gospel of Truth] is written in the non-Sahidic dialect, which only very few of the [Nag Hammadi] books exhibit.... Subakhmimic (A²),... the dialect once spoken ... something more than a hundred miles downstream from Chenoboskion.... [There,] then, this translation of the Greek Gospel of Truth must have been made; there, too, in all likelihood this copy of the translation was made, and from there later brought up river to Chenoboskion.... All the Christians of the second century are personalities in a deep historical shadow, even where considerable of their writing has survived. We can at least speculate that if Ignatius, Valentinus, and Justin Martyr had been equally fortunate as to the survival of their writings, Valentinus might turn out to have been both the ablest in ‘talent and eloquence’ and the most original of the three and of their whole century.... [Prior to the Nag Hammadi discovery, we could] understand Valentinus solely from the few reasonably reliable direct quotations that have come down from him, principally in the *Miscellanies* of Clement of Alexandria. In contrast to the heresiologies of the Church Fathers, the most striking thing in the fragments is that they reveal a Valentinus whose soteriology is *Christocentric*—not *pleromatocentric* or *sophiacentric*, [as alleged by the heresiologists].... W.C. van Unnik, professor of NT at Utrecht, has declared unequivocally (*The Jung Codex*) that Valentinus himself was the author of this work. I agree with him.... Has [the author here] written anything that would have been a secret unknown to an orthodox Christian?

Krister Stendhal, ‘Method in the Study of Biblical Theology’, in J. Philip Hyatt (*op.cit.*, 1964): The gospel traditions ... in the Gospel of Thomas or in the Agrapha may point toward traditions which are as valid as those in the NT. For the student of early Christian history the limitation to the ‘biblical’ is an act of textual laziness or a methodological sin.

Joachim Jeremias, *The Parables of Jesus*, trans. S. H. Hooke (Cambridge: Cambridge University Press, 1965): It is a great help which the Gospel of Thomas gives us, in offering us eleven parables from the Synoptics in its own version [9/20/21b+103/57/63/64/65/76/96/107/109].... [Moreover, Thomas] contains ... four parables which are not found in the NT [8/21a/97/98].... The text of the parables has not been allegorically transformed, but rather has remained intact (except for the two additions to the parable of the thief); this confers a great value to the tradition which the Gospel of Thomas transmits to us.

Raymond E. Brown, *The Birth of the Messiah* (New York: Doubleday, 1993): The Holy Spirit [is] not male (feminine in Hebrew; neuter in Greek).... The Gospel of Thomas, discovered at Nag Hammadi, has often been thought to contain some authentic material from the ministry of Jesus not otherwise preserved in the canonical Gospels.

Helmut Koester, Introduction to ‘The Gospel of Thomas’, in James M. Robinson (ed.), *The Nag Hammadi Library in English* (Biblio. 4, 1977): If one considers the form and wording of the individual sayings in comparison with the form in which they are preserved in the New Testament, The Gospel of Thomas almost always appears to have preserved a more original form of the traditional saying. In its literary genre, The Gospel of Thomas is more akin to one of the sources of the canonical gospels, namely the so-called Synoptic Sayings Source (often called ‘Q’ from the German *Quelle*, ‘source’), which was used by both Matthew and Luke.... In its most original form, [Thomas] may well date from the first century. • *Ancient Christian Gospels* (Harrisburg, Pennsylvania: Trinity Press, 1990): What is put to the test is the ‘early Catholic’ or ‘orthodox’ tradition, which asserts the monopoly of the canonical gospel tradition.... Only dogmatic prejudice can assert that the canonical writings have an exclusive claim to apostolic origin and thus to historical priority.... The parables of the Gospel of Thomas are to be read as stories in their own right, not as artificial expressions of some hidden Gnostic truth.

James M. Robinson (General Editor for the Nag Hammadi Codices), Introduction to *The Nag Hammadi Library in English* (Biblio. 4, 1977 edition): The focus of this library has much in common with primitive Christianity, with eastern religion and with ‘holy men’ (and women) of all times, as well as with the more secular equivalents of today, such as the counter-culture movements coming from the 1960s. Disinterest in the goods of a consumer society, withdrawal into communes of the like-minded away from the bustle and clutter of big-city distraction, non-involvement in the compromises of political process, sharing an in-group’s knowledge both of the disaster course of the culture and of an ideal, radical alternative not commonly known—all this in modern garb is the real challenge rooted in such materials as the Nag Hammadi library.... Primitive Christianity was itself a radical movement. Jesus called for a full reversal of values, advocating the end of the world as we have known it and its replacement by a quite new, utopian kind of life in which the ideal world would be real. He took a stand quite independent of the authorities of his day ... and did not last very long before they eliminated him. Yet his followers reaffirmed his stand—for them he came to personify the ultimate goal.... Just as the Dead Sea Scrolls [at Qumran] were put in jars for safekeeping and hidden at the time of the approach of the Roman Tenth Legion, the burial [three

centuries later] of the Nag Hammadi library in a jar may have been precipitated by the approach of Roman authorities, who had by then become Christian. • ‘Nag Hammadi: The First Fifty Years’ (plenary address, Society of Biblical Literature, 1995): Clearly the Gospel of Thomas does contain sayings that cannot be derived from the canonical gospels,... that are clearly not Gnostic, but have the same claim to being old, even authentic, as does the older layer of sayings in the canonical gospels and Q. This can be illustrated by some of the kingdom parables in the Gospel of Thomas.... Such sayings are not Gnostic inventions, but simply part of the oral tradition of sayings ascribed to Jesus. What is perhaps even more impressive is that the Gospel of Thomas contains some New Testament parables found in their pre-canonical form.

Ron Cameron, in David Noel Freedman (ed.), *The Anchor Bible Dictionary*, volume 6 (New York: Double-day, 1992): Determining a plausible date of composition [of Thomas] is speculative and depends on a delicate weighing of critical judgments about the history of the transmission of the sayings-of-Jesus tradition and the process of the formation of the written gospel texts. The earliest possible date would be in the middle of the 1st century, when sayings collections such as the Synoptic Sayings Gospel Q first began to be compiled. The latest possible date would be toward the end of the 2nd century, prior to the copying of P.Oxy. 1 and the first reference to the text by Hippolytus [of Rome, ca. 170-236 AD].... A date of composition in, say, the last decades of the 1st century would be more likely than a mid-to-late-2nd-century date.

Richard Valantasis, *The Gospel of Thomas* (London: Routledge, 1997): These sayings work at constructing a new and alternative subjectivity. Through reading the sayings of the Gospel of Thomas deliberately and consecutively, the readers gradually come to understand not only the new identity to which the sayings call them, but also the theology, anthropology, and cosmology that supports that new identity.... The dating of the Gospel of Thomas by means of the oldest core of sayings suggests an early date of 60-70 CE [AD].... The Gospel of Thomas does not contain any of the known systems or theologies of gnostic writers.... [It] connects the hearer and seeker to the very voice of the living Jesus speaking in the midst of an interpreting community.

John Dominic Crossan, *The Birth of Christianity* (New York: HarperSanFrancisco, 1998): Grenfell and Hunt drew very decisive conclusions regarding the text contained in their pap. Oxy. 1. They clearly did not know that it formed part of the Gospel of Thomas, but I cite their synthesis because, in my judgment, it applies perfectly to this Gospel as a whole. They established ‘four points: (1) that we have here part of a collection of sayings, not extracts from a narrative Gospel; (2) that they were not heretical; (3) that they were independent of the four Gospels in the form preserved; (4) that they are prior to the year 140 AD, and could date from the first century’ (Bernard Grenfell and Arthur Hunt, *The Oxyrhynchus Papyri: Part I*, 1898).

Stephen J. Patterson, ‘Understanding the Gospel of Thomas Today’, in Stephen J. Patterson, James M. Robinson and Hans-Gebhard Bethge, *The Fifth Gospel* (Harrisburg: Trinity Press, 1998): As a sayings collection, it is likely that Thomas originated sometime in the first century, when sayings collections had not yet given way to other, more complex forms of literature, such as the narrative story or dialogue.... The social radicalism that characterized the early synoptic tradition is also found in the Gospel of Thomas.... Moreover, some of the most characteristic features of Gnosticism are not present in Thomas, such as the notion that the world was created by an evil demiurge.... It now seems most likely that with the Gospel of Thomas we do indeed have a new text, whose traditions are for the most part not derivative of other, better-known gospels, and which was originally written at a time more or less contemporary with the canonical texts.

Higinio Alas Gómez, *The Nag Hammadi Gospels* (Heredia, Costa Rica: La Universidad Nacional, 1998): [Gnosticism] basically denied the physical reality of Christ incarnate.... Little by little, scholars have come to comprehend that it is not appropriate to classify [the] texts [of Thomas, Philip and Valentine] as gnostic,... since these clearly affirm the incarnation, crucifixion and resurrection of Christ

Elaine H. Pagels, ‘Exegesis of Genesis 1 in the Gospels of Thomas and John’ (*Journal of Biblical Literature*, 1999): The sayings [in the Thomas Gospel] are not randomly arranged, but carefully ordered to lead one through a process of seeking and finding ‘the interpretation of these sayings’ (log. 1).... Thomas’s theology and anthropology do not depend upon some presupposed, generic ‘gnostic myth’. Instead,... the source of this religious conviction is, quite simply, exegesis of Genesis 1.... Such exegesis connects the *eikon* of Gen 1:26-27 with the primordial light,... to show that the divine image implanted at creation enables humankind to find ... the way back to its origin in the mystery of the primordial creation. • *Beyond Belief: The Secret Gospel of Thomas* (New York: Random House, 2003): Now that scholars have begun to place the sources discovered at Nag Hammadi, like newly discovered pieces of a complex puzzle, next to what we have long known from tradition, we find that these remarkable texts, only now becoming widely known, are transforming what we know as Christianity.... Let us start by taking a fresh look at the most familiar of all Christian sources—the gospels of the New Testament—in the perspective offered by one of the *other* Christian gospels composed in the first century and discovered at Nag Hammadi, the Gospel of Thomas.

Nicholas Perrin, ‘The Gospel of Thomas: Witness to the Historical Jesus?’ (paper, annual meetings of the Society of Biblical Literature, 2002): The Gospel of Thomas was not originally written in Greek;... instead, it shows every evidence of having been written in Syriac [Aramaic*].... Secondly,... the Gospel of Thomas is not an evolving sayings collection of different strata. Instead, it is a carefully worked unity, brought together by a Syriac-speaking editor. [*Heb אָרָם (*aram*) = LXX Gk ΣΥΡΟΙ, as in II-Ki 8:28 and Ezra 4:7; see Mt 4:24]

Jean-Yves Leloup, Introduction to *The Gospel of Philip* (Rochester, Vermont: Inner Traditions, Bear & Company, 2004): To reach [thus] into Christian origins is to find ourselves in a space of freedom without dogmatism, a space of awe

before the Event that was manifest in the person, the deeds, and the words of the Teacher from Galilee.... The Gospel of Philip invites us to follow Christ by awakening in this life to that in us which does not die, to what St John called Eternal Life.... Another important theme showing a kinship between this Gospel and that of Thomas is the idea of non-duality.... The Gospel of Philip ... [is] dealing with subjects that were undoubtedly the source of much misunderstanding in his times, as they still are today.

Harold W. Attridge, *The New York Review of Books* (1 May 2008): The body of Christian literature from the second and third centuries ... reflects the intense debate among followers of Jesus.... The faction that won these debates promoted its own version of the history of the times and suppressed dissenting voices.... In the last century ... a number of manuscripts written by the losers in the ancient ecclesial battles was discovered.... The most important was a cache of codices ... uncovered in 1945 near the village of Nag Hammadi, in Egypt.... The entire discovery was soon labeled ‘Gnostic’, echoing a term of opprobrium used by ancient polemicists against their ecclesial adversaries. Although at least one sect may have styled itself ‘the Gnostics’ (‘the Knowers’), refer-ring to a secret knowledge, the notion that this broad label accurately applies to all the marginalized early Christian sects has been heavily criticized among contemporary scholars. Early Christians whose perspectives fell from favor represented a wide spectrum of views and social groups.... The philosophy underlying ... [those] systems of a generally ‘Gnostic’ cast, owes much to the popular Platonism of the Hellenistic and Roman eras.

Biblical Archaeology Review, ‘Ten Top Discoveries’ (VI-X.2009): Among the Nag Hammadi texts was the fully preserved Gospel of Thomas, which does not follow the canonical Gospels in telling the story of Jesus’ birth, life, crucifixion and resurrection, but rather presents the reader with a very early collection of Jesus’ sayings. Although this mystical text was originally believed to be a Gnostic text, it now seems to reveal yet another strand of early Christianity.



These are the secret^o sayings^o which the Living^a Yeshua^o has spoken, and Didymos Judas Thomas^o inscribed them.⁰¹

- 1.** And he {says^a}: Whoever finds the interpretation of these sayings shall not taste death.¹
- 2.** Yeshua says: Let him who seeks not cease seeking until he finds; and when he finds he shall be troubled; and having been troubled he shall marvel, and he shall reign over the totality^o {and find repose^o}.²
- 3.** Yeshua says: If those who lead you say to you: Behold, the Sovereignty is in the sky^o!, then the birds of the sky will precede you. If they say to you: It is in the sea!, then the fish {of the sea} will precede you. But the Sovereignty {of God} is within you and it is without you. {Whoever recognizes himself shall find it; and when you recognize yourselves} you shall know that you are the Sons of the Living Father. Yet if you do not recognize yourselves, then you are impoverished and you are the impoverishment.³
- 4.** Yeshua says: The person old in days will not hesitate to ask a little child of seven days concerning the place of life—and he shall live. For many who are first shall become last, {and the last first}; and they shall become a single unity.⁴
- 5.** Yeshua says: Recognize Him who is in front of thy face, and what is hidden^o from thee shall be revealed to thee. For there is nothing concealed^o which shall not be manifest, {and nothing buried that shall not be raised^a}.⁵
- 6.** His Disciples ask him, saying to him: How do thou want us to fast, and how shall we pray? And how shall we

⁰¹ ^aI.e. resurrected, as in Rev/Ap 1:18; see also Jer 23:18, Mt 13:34, Lk 1:1/8:10/10:21, Jn 21:25; the papyrus MS: www.metalog.org/files/th_scan.html; hypertext interlinear of all Thomas logia: www.metalog.org/files/th_interlin.html.

¹ II-Sam 14:14, Ps 118:17, Isa 25:8, Lk 9:27, Jn 5:24/8:51; *Odes of St Solomon*, 26, ‘He who could interpret would be dissolved and would become that which is interpreted’; this is apparently an introductory saying quoting Thomas himself, included (like Jn 21:24) by his own disciples, since it speaks of the following as a collection of sayings; ^athruout the Greek fragments of Thomas, ‘x says’ is in the present tense—see Henry Barclay Swete (1897), in *Modern Scholarly Comments*.

² Gen 1:26, Dan 7:27, Lk 1:29/22:25-30!, Rev/Ap 1:6/3:21/20:4/22:5; =Clement of Alexandria, *Stromata*, II.9/V.14.

³ Gen 6:2, Dt 30:11-14, Hos 1:10, Zech 12:1, Mal 2:10, Lk 11:41/17:21, Th 89, Plato’s *Philebus*, 48c/63c.

⁴ Gen 2:2-3/17:12, Mt 11:25-26/18:1-6+10-14, Lk 2:21.

⁵ Ps 16:8, =Mt 10:26; in his scriptural *Traditions* the Apostle Matthias [Ac 1:21-26] relates Christ’s logion: ‘Wonder at what is in front of you’—quoted by Clement of Alexandria, *Stromata*, II.9; Jalaloddin Rumi [XIII century Afghanistan], ‘The Question’, *Spiritual Couplets*: ‘God’s presence is there in front of me’; ^aanti-Gnostic^o.

give alms, and what diet shall we maintain? ▪ Yeshua says: Do not lie,^a and do not practice what you hate^b—for everything^o is revealed before the face of the sky. For there is nothing concealed that shall not be manifest, and there is nothing covered that shall remain without being exposed^c.⁶

7. Yeshua says: Blest^o is the lion which the human eats—and the lion shall become human. And defiled^o is the human which the lion eats—and the [human] shall become [lion].⁷

8. And he says: The [Sovereignty] 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 he found a large good fish.^a That wise fisherman, he threw all the small fish back into the sea,^b he chose the large fish without hesitation. Whoever has ears to hear, let him hear!⁸

9. Yeshua says: Behold, the sower came forth—he filled his hand, he threw. Some indeed fell upon the road—the birds came, they gathered them. Others fell on the bedrock—and they did not take root down into the soil, and did not sprout grain skyward. And others fell among the thorns—they choked the seed, and the worm ate them. And others fell upon the good earth—and it produced good fruit up toward the sky, it bore 60-fold and 120-fold.⁹

10. Yeshua says: I have cast fire upon the world^o—and behold, I guard it until it is ablaze.¹⁰

11. Yeshua says: This sky shall be made to pass away, and the one above it^a shall be made to pass away.^b And the dead are not alive, and the living shall not die.^c In the days when you consumed the dead, you transformed it to life—when you come into the Light, what will you do? On the day when you were united, you became divided—yet when you have become divided, what will you do?¹¹

12. The Disciples say to Yeshua: We know that thou shall go away from us. Who is it that shall be Rabbi^o over us? ▪ Yeshua says to them: In the place that you have come, you shall go to Jacob the Righteous^o, for whose sake the sky and earth have come to be.¹²

13. Yeshua says to his Disciples: Make a comparison to me, and tell me whom I resemble.^a ▪ Shimon Kefa^o says to him: Thou art like a righteous angel. ▪ Matthew^o says to him: Thou art like a philosopher^o of the heart. ▪ Thomas says to him: Oh Teacher, my mouth will not contain saying whom thou art like! ▪ Yeshua says: I'm not thy teacher, now that thou have drunk,^b thou have become inebriated from the bubbling spring which I have measured out. And he takes him,^b he withdraws,^b he speaks three words to him:

אָהִיָּה אֲשֶׁר אָהִיָּה

ahyh ashhr ahyh

I-Am Who I-Am

Now when Thomas comes to his comrades, they inquire of him: What did Yeshua say to thee? ▪ Thomas says to them: If I tell you even one of the words which he spoke to me, you will take up stones to cast at me—and fire will come from the stones to consume you.¹³

⁶ Lev 19:11, Ps 139:1-16, Zac 8:16, Sir 7:13, Th 14; ^aFyodor Dostoyevsky, *The Brothers Karamazov*, II.2: 'First and foremost, do not lie!'; ^bTobit 4:15: 'Do not practice what thou hate'; Confucius, *Analecets*, 8.15: 'Is there any one word ... which could be adopted as a lifelong rule of conduct?... Is not empathy the word? Do not unto others what you would not like done to yourself'; ^cthe *Qur'án* 27:75: 'There is nothing concealed in the heaven and the earth, but it is in a clear book.'

⁷ Ps 7:1-2.

⁸ =Mt 13:47-48; ^aCoptic TBT [C401b] = Gk IXΘΥΣ; ^basyndeton, or omission of conjunctions, characterizing the Semitic languages but not Hamitic or Indo-European—thus signaling an original Hebrew or Aramaic text underlying the Greek from which Coptic Thomas was in turn translated; see P338 and Matthew Black, *An Aramaic Approach to the Gospels and Acts*: 'Asyndeton is, on the whole, contrary to the spirit of the Greek language ... but is highly characteristic of Aramaic.'

⁹ Multiple asyndeta; Mt 13:18-23, =Mk 4:3-9.

¹⁰ Joel 2:3, Mt 3:11, Lk 12:49.

¹¹ Mt 24:35, Th 61b!, Ph 86!; ^athe entire observable universe?!—see Th 111; NB the Hebrew term for 'sky, heaven', שָׁמַיִם [*shamayim*], only occurs in the plural, thus implying there to be more than one; ^bI-Ki 8:27!, Isa 65:17, Rev/Ap 21:1, Ph 123; ^cJn 11:25-26.

¹² Anti-Gnostic; apparently a post-resurrection dialogue; Mk 6:3, Jn 7:5, Ac 1:14/12:17, Jas 1:1.

14. Yeshua says to them: If you fast,^a you shall beget transgression^o for yourselves.^b And if you pray,^b you shall be condemned. And if you give alms,^a you shall cause evil to your spirits^o. And when you go into any land to travel in the regions, if they receive you then eat what they set before you and heal the sick among them. For what goes into your mouth will not defile you—but rather what comes out of your mouth, that is what will defile you.¹⁴

15. Yeshua says: When you see him who was not born of woman, prostrate yourselves upon your face and worship him—he is your Father.¹⁵

16. Yeshua says: People perhaps think that I have come to cast peace upon the world, and they do not know that I have come to cast conflicts upon the earth—fire, sword, war^o.^a For there shall be five in a house—three shall be against two and two against three, the father against the son and the son against the father. And they shall stand as solitaries.¹⁶

17. Yeshua says: I shall give to you what eye has not seen and what ear has not heard and what hand has not touched and what has not arisen in the mind of mankind.¹⁷

18. The Disciples say to Yeshua: Tell us how our end shall be.^a ▪ Yeshua says: Have you then discovered the origin^o, so that you inquire about the end? For at the place where the origin is, there shall be the end. Blest is he who shall stand at the origin—and he shall know the end, and he shall not taste death.¹⁸

19. Yeshua says: Blest is he who was before he came into Being. If you become Disciples to me and heed my sayings, these stones shall be made to serve you. For you have five trees^o in Paradise, which in summer are unmoved and in winter their leaves do not fall—whoever shall know them shall not taste death.¹⁹

20. The Disciples say to Yeshua: Tell us what the Sovereignty of the Heavens^o is like. ▪ He says to them: It resembles a mustard seed, smaller than all (other) seeds—yet when it falls on the tilled earth, it produces a great plant and becomes shelter for the birds of the sky.²⁰

21. Mariam^o says to Yeshua: Whom are thy Disciples like? ▪ He says: They are like little children who are sojourning in a field which is not theirs. When the owners of the field come, they will say: Leave our field to us! They take off their clothing in front of them in order to yield it to them and to give back their field to them.^a Therefore I say, if the householder ascertains that the thief is coming, he will be alert before he arrives and will not allow him to dig thru into the house of his domain to carry away his belongings. Yet you, beware of the origin of the world—gird up your loins with great strength lest the bandits find a way to reach you, for they will find the advantage which you anticipate. Let there be among you a person of awareness—when the fruit ripened, he came quickly with his sickle in his hand,^b he reaped it. Whoever has ears to hear, let him hear!²¹

22. Yeshua saw little children who are being suckled. He says to his Disciples: These little children who are being

¹³ ^aIsa 46:5; ^basyndeton; the Name does not appear in the papyrus, but can be inferred with certainty; Ex 3:14, Lev 24:16, Mk 14:62, Lk 6:40, Jn 4:14/15:1, Th 61b/77, Ph 125; *Odes of St Solomon*, 11:6-9, 'I drank and was inebriated with the living water that does not die'; note also the infinite gematria of Ex 3:14159263...

¹⁴ ^aOpenly, publicly; ^bConfucius, *Analects*, 15.31: 'I once spent all day thinking without taking food and all night thinking without going to bed, but I found that I had gained nothing from it; it would have been better for me to have spent the time in learning'; *Bhagavad-Gita*, 11.48: 'Not thru sacred lore nor sacrificial ritual nor study nor charity, not by rites nor by terrible penances can I be seen'; Johann Wolfgang von Goethe, *Faust*, I: 'Torturing myself with prayer and fasting'; Isa 58:6-9, Mk 7:14-23!, Mt 6:1-6+16-18, Lk 18:1!, =Lk 10:8-9, Th 6/95/104, Ph 74c.

¹⁵ Josh 5:14, Lk 17:16, Th 46!/101!

¹⁶ ^aIsa 66:15-16, Joel 2:30-31, Zeph 3:8, Mal 4:1, Th 10; =Mic 7:6, =Lk 12:49-53.

¹⁷ Isa 64:4; St. John of the Cross, *On the Ecstasy of Deep Contemplation*, VII: 'It is of such true excellence, this highest understanding, that no science, no human sense, has it in its grasping.'

¹⁸ ^aPs 39:4; Isa 48:12, Lk 20:38, Jn 1:1-2, Rev/Ap 22:13, Th 1/19; Boethius, *The Consolation of Philosophy*: 'To see Thee is the end and the beginning'; T.S. Eliot, *Four Quartets*: Little Gidding: 'The end is where we start from'; Jack Kerouac, *Visions of Cody*: 'What kind of journey is the life of a human being that it has a beginning but not an end?'

¹⁹ The five senses?!; Job 5:23, Ps 1:3, Th 1/18, =Ph 61!, Tr 28.

²⁰ =Mk 4:30-32.

²¹ ^aTh 37; ^basyndeton; =Mt 24:43-44.

suckled are like those who enter the Sovereignty. ▪ They say to him: Shall we thus by becoming little children enter the Sovereignty? ▪ Yeshua says to them: When you make the two one, and you make the inside as the outside and the outside as the inside and the above as the below, and if you establish the male with the female as a single unity so that the man will not act masculine and the woman not act feminine, when you establish eyes in the place of an eye and a hand in the place of a hand and a foot in the place of a foot (and) an image^o in the place of an image—then shall you enter [the Sovereignty].²²

23. Yeshua says: I shall choose you, one from a thousand and two from ten thousand—and they shall stand, becoming a single unity.²³

24. His Disciples say: Show us thy place, for it is compulsory for us to seek it. ▪ He says to them: Whoever has ears, let him hear! Within a person of light there is light, and he illumines the entire world. When he does not shine, there is darkness.²⁴

25. Yeshua says: Love thy Brother as thy soul,^a protect him as the pupil of thine eye.²⁵

26. Yeshua says: The mote which is in thy Brother's eye thou see, but the plank that is in thine own eye thou see not. When thou cast the plank out of thine own eye, then shall thou see clearly to cast the mote out of thy Brother's eye.²⁶

27. (Yeshua says:) Unless you fast from the world, you shall not find the Sovereignty {of God}; unless you keep the week^a as Sabbath^o,^b you shall not behold the Father.²⁷

28. Yeshua says: I stood in the midst of the world, and incarnate^o I was manifest to them.^a I found them all drunk, I found no one among them athirst in his heart. And my soul was grieved for the sons of men, for they are blind in their minds and do not see that empty they have come into the world and that empty they are destined to come forth from the world.^b However, now they are drunk—when they shake off their wine, then shall they repent^o.²⁸

29. Yeshua says: If the flesh has come to be because of spirit, it is a marvel—yet if spirit because of the body, it would be a marvel among marvels. But I myself marvel at this: how this great wealth has been placed in this poverty (of this world).²⁹

30. Yeshua says: Where there are three gods, they are {godless. But where there is only one,^a I say that} I myself am with him.^b {Raise the stone and there you shall find me, cleave the wood and there am I.}³⁰

²² Anti-Gnostic; Mt 18:3; =Clement of Alexandria, *Stromata*, III—see Th 37n!; Mary Ann Evans [George Eliot], *Middlemarch*: 'The successive events inward and outward were there in one view: though each might be dwelt on in turn, the rest still kept their hold in the consciousness'; Maurice Merleau-Ponty, *Phenomenology of Perception*: 'Inside and outside are inseparable; the world is wholly inside, and I am wholly outside, myself'; *Odes of St Solomon*, 34:5, 'The likeness of what is below, is that which is above—for everything is above; what is below is nothing but the delusion of those who are without knowledge'; Socrates in Plato's *Phaedrus*: 'Beloved Pan, and whatever other gods be present, grant me to be handsome in inward soul, and that the outside and the inside be one.'

²³ Dt 32:30, Job 33:23, Ecc 7:28.

²⁴ Mt 5:14-16, Jn 13:36; apparently a post-resurrection dialogue.

²⁵ ^aAsyndeton; Dt 32:10, I-Sam 18:1, Ps 17:8, Pr 7:2, Jn 13:34-35; Geoffery Chaucer, *The Pardoner's Tale*, 697-8: 'Lat ech of us holde up his hand til oother, and ech of us bicomem otheres brother'; Tennessee Williams, *Camino Real*: 'The most dangerous word in any human tongue is the word for brother. It's inflammatory.... The people need the word. They're thirsty for it'; *I Ching*, hexagram 63, After Completion: 'Indifference is the root of all evil.'

²⁶ =Mt 7:3-5.

²⁷ Mk 1:13, Jn 5:19!; Justin Martyr, *Dialogue with Trypho*, 12 [160 AD]: 'The new Law [the Gospel] requires you to keep perpetual Sabbath'; =Clement of Alexandria, *Stromata*, III.15; ^ahere 'Sabbath' = 'week' as in Lev 23:15-16—see P133 and P. Brown, 'The Sabbath and the Week in Thomas 27', *Novum Testamentum*, 1992 (www.metalog.org/files/tpb/sabbath.html); ^battain repose, as in Th 2/50/60/90.

²⁸ Isa 28:7; ^aemphatically anti-Gnostic!, Jn 1:14; ^bJob 1:21, Ecc 5:15; this appears to be a post-resurrection saying.

²⁹ Anti-Gnostic; Th 2, Ph 23.

³⁰ Ac 10:35; ^aJoseph E. Brown, *The Sacred Pipe* (a prayer of Black Elk): 'We should understand well that all things are the works of the Great Spirit'; ^bالقرآن الكريم [Qur'an, Baqarah, 2:62]: 'Verily, those who believe, and those who are Jews and Christians and Sabians, whoever believes in Allah and the Last Day and does righteous deeds, shall have their reward with

- 31.** Yeshua says: No oracle^o is accepted in his own village,^a no physician heals those who know him.³¹
- 32.** Yeshua says: A fortified city built upon a high mountain cannot fall, nor can it be hidden.³²
- 33.** Yeshua says: What thou shall hear in thy ear proclaim to other ears from your rooftops. For no one kindles a lamp and sets it under a basket nor puts it in a hidden place, but rather it is placed upon the lamp-stand so that everyone who comes in and goes out will see its light.³³
- 34.** Yeshua says: If a blind person leads a blind person, both together fall into a pit.³⁴
- 35.** Yeshua says: It is impossible for anyone to enter the house of the strong person to take it by force, unless he binds his hands—then he will plunder his house.³⁵
- 36.** Yeshua says: Be not anxious in the morning about the evening nor in the evening about the morning, {neither for your [food] that you shall eat nor for [your garments] that you shall wear. You are much superior to the [wind-flowers] which neither comb (wool) nor [spin] (thread). When you are naked, what are [you wearing]? Or who can increase your stature? He Himself shall give to you your garment.}³⁶
- 37.** His Disciples say: When will thou appear to us, and when shall we behold thee? ▪ Yeshua says: When you take off your garments without being ashamed, and take your garments and place them under your feet to tread on them as the little children do—then [shall you behold] the Son of the Living-One, and you shall not fear.³⁷
- 38.** Yeshua says: Many times have you yearned to hear these sayings which I speak to you, and you have no one else from whom to hear them. There will be days when you will seek me but you shall not find me.³⁸
- 39.** Yeshua says: The dogmatists^o and the scripturalists^o have received the keys of recognition, but they have hidden them. They did not enter, nor did they permit those to enter who wished to. Yet you—become astute as serpents and innocent as doves.³⁹
- 40.** Yeshua says: A vine has been planted without the Father—and (as^a) it is not vigorous, it shall be pulled up by its roots and destroyed.⁴⁰
- 41.** Yeshua says: Whoever has in his hand, to him shall (more) be given; and whoever does not have, from him shall be taken the little which he has.⁴¹
- 42.** Yeshua says: Become transients^o.⁴²

their Lord'; cleaving the wood could be seen as a metaphor for the crucifixion, removing the stone for the resurrection; *Letter of Aristeeas*, 15-16: <http://wesley.nnu.edu/noncanon/ot/pseudo/aristeeas.htm>.

³¹ ^aAsyndeton; =Mk 6:4, Tr 40.

³² Mt 5:14.

³³ =Mt 5:15/=10:27, =Mk 4:21.

³⁴ =Mt 15:14.

³⁵ Isa 49:24-25, =Mk 3:27.

³⁶ Garment = (sensory) images: see Th 37/84, Ph 26/107, 'Angel, image and Symbol', as well as the ancient and delightful 'Hymn of the Pearl': www.metalog.org/files/hymn-pearl.txt; =Mt 6:25.

³⁷ Gen 2:25/3:7, Isa 19:2, Th 21; garments = (sensory) images; this appears to be a post-resurrection dialogue; Clement of Alexandria, *Stromata*, III: 'Salome^o asked when what she was inquiring about would be known. The Lord said: When you trample on the garment of shame, and when the two become one, and the male with the female neither masculine nor feminine'; Th 22/61b!

³⁸ Pro 1:28, S-of-S 5:6, Isa 54:8, Am 8:11-12, Lk 17:22.

³⁹ Mt 5:20/23:1-39, =Lk 11:52, =Mt 10:16.

⁴⁰ ^aAsyndeton; Mt 15:13.

⁴¹ =Mt 13:12.

⁴² Or: 'Be led past'; Gen 14:13 LXX translates Heb 'Abram the Hebrew' as 'Abram the ΠΕΡΑΘ [nomad]'; Mt 10:1-23/28:19-20, Jn 16:28; Matsuo Basho, *Narrow Road to the Interior*: 'Every day is a journey, and the journey itself is home'; Ernest Hemingway, *The Sun Also Rises*: 'Thank God, I'm a traveling man'; Sylvia Plath, *Unabridged Journals*: 'I can only pass on. Something in me wants more.... There is still time to veer, to sally forth, knapsack on back, for unknown hills over which ... only the wind knows what lies.'

43. His Disciples say to him: Who art thou, that thou say these things to us? ▪ (Yeshua says to them:) From what I say to you, you do not recognize who I be, but rather you have become as those Judeans^a—for they love the tree but hate its fruit, and they love the fruit but hate the tree.⁴³

44. Yeshua says: Whoever vilifies the Father, it shall be forgiven him; and whoever vilifies the Son, it shall be forgiven him. Yet whoever vilifies the Sacred Spirit^o, it shall not be forgiven him—neither on earth nor in heaven.⁴⁴

45. Yeshua says: They do not harvest grapes from thorn-trees, nor do they gather figs from a briar-patch—for they give no fruit. A good person brings forth goodness out of his treasure; a bad person brings forth wickedness^o out of his evil treasure which is in his heart, and he speaks maliciously—for out of the abundance of the heart he brings forth wickedness.⁴⁵

46. Yeshua says: From Adam^o until John the Baptist^o there is among those born of women none more exalted than John the Baptist—so that his eyes shall not be broken. Yet I have said that whoever among you becomes childlike shall know the Sovereignty, and he shall be more exalted than John.⁴⁶

47a. Yeshua says: A person cannot mount two horses nor stretch two bows; and a slave cannot serve two masters^o—otherwise he will honor the one and despise the other.^{47a}

47b. (Yeshua says:) No person drinks vintage^o wine and immediately desires to drink fresh wine. And they do not put fresh wine into old wineskins lest they burst, and they do not put vintage wine into new wineskins lest it sour. They do not sew an old patch on a new garment, because there would come a split.^{47b}

48. Yeshua says: If two make peace with each other in this one house, they shall say to the mountain: Be moved!—and it shall be moved.⁴⁸

49. Yeshua says: Blest are the solitary^a and chosen—for you shall find the Sovereignty. Because you are from it, you shall return there^b.⁴⁹

50. Yeshua says: If they say to you: From whence have you come?, say to them: We have come from the Light, the place where the Light has come into being from Him alone; He himself [stood] and appeared in their images. If they say to you: Who are you?, say: We are his Sons 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 with repose.⁵⁰

51. His Disciples say to him: When will the repose of the dead occur, and when will the New World come? ▪ He says to them: That which you look for has (already) come, but you do not recognize it.⁵¹

52. His Disciples say to him: Twenty-four prophets^o proclaimed in Israel, and they all spoke within thee. ▪ He says to them: You have ignored the Living-One who is facing you, and you have spoken about the dead.⁵²

53. His Disciples say to him: Is circumcision beneficial to us or not? ▪ He says to them: If it were beneficial, their father would have begotten them circumcised from their mother. But the true spiritual circumcision has become

⁴³ Mt 12:33, Jn 4:22, Ph 6!/50!/108!; ^aas versus ‘us Galileans’, as in Jn 7:1?

⁴⁴ =Mk 3:28-29; see ‘The Maternal Spirit’.

⁴⁵ I-Sam 24:13, =Mt 7:16/=12:34-35, Jas 3:10.

⁴⁶ Th 15, =Lk 7:28.

^{47a} =Lk 16:13.

^{47b} Job 32:19, =Lk 5:36-39.

⁴⁸ =Mt 17:20/=18:19.

⁴⁹ Jn 16:28; ^aBoris Pasternak, *Doctor Zhivago*: ‘Only the solitary seek the truth and break with anyone who does not love it enough’; ^bPlotinus, *Enneads*, I.6.8: ‘The Fatherland to us is there whence we have come, and there is the Father.’

⁵⁰ Gen 1:3, Isa 28:12/30:15, Lk 16:8, Jn 1:12-14/12:36, Th 27; *Bhagavad-Gita*, 6.27: ‘When his mind is tranquil, perfect joy comes to the person of discipline; his passion is calmed, he is without sin, being one with the Infinite Spirit.’

⁵¹ Th 113.

⁵² Th 5; quoted by St Augustine, *Contra adversarium legis et prophetarum*, II.4.14; James Joyce, *Ulysses*, 14.112: ‘You have spoken of the past and its phantoms.... Why think of them?’

entirely beneficial.⁵³

54. Yeshua says: Blest are the poor, for the Sovereignty of the Heavens is yours.⁵⁴

55. Yeshua says: Whoever does not hate his father and his mother, shall not be able to become a Disciple to me. And whoever does not hate his brothers and his sisters, and take up his own cross^a in my way, shall not be made worthy of me.⁵⁵

56. Yeshua says: Whoever has recognized the world has found a corpse^a—and whoever has found a corpse, of him the world is not worthy.⁵⁶

57. Yeshua says: The Sovereignty of the Father is like a person who has [good] seed. His enemy came by night,^a he sowed a weed among the good seed. The man did not permit (the workers) to uproot the weed; he says to them: ‘Lest perhaps you go forth saying: “We shall uproot the weed”, and you uproot the wheat along with it.’ For on the day of harvest the weeds will appear—they uproot them and burn them.⁵⁷

58. Yeshua says: Blest is the person who has suffered—he has found the Life!⁵⁸

59. Yeshua says: Behold the Living-One while you are alive, lest you die and seek to perceive him and be unable to see!⁵⁹

60. (They see) a Samaritan^o carrying a lamb, entering Judea. Yeshua says to them: (Why is) that-one (carrying) the lamb? ▪ They say to him: So that he may kill it and eat it. ▪ He says to them: While it is alive he will not eat it, but only after he kills it and it becomes a corpse. ▪ They say: Otherwise he will not be able to do it. ▪ He says to them: You yourselves, therefore—seek a place for yourselves in repose, lest you become corpses and be eaten.⁶⁰

61a. Yeshua says: Two will rest on a bed^o—the one shall die,^a the other shall live.^{61a}

61b. Salome^o says: Who art thou, man? As if (sent) by someone, thou laid upon my bed^o and thou ate from my table.^a ▪ Yeshua says to her: I-Am he who is from equality. To me have been given the things of my Father. ▪ (Salome says:) I’m thy^b Disciple. ▪ (Yeshua says to her:) Thus I say that whenever someone equalizes he shall be filled with light, yet whenever he divides^c he shall be filled with darkness.^{61b}

62. Yeshua says: I tell my mysteries to those [who are worthy of] my mysteries. What thy right (hand) shall do, let not thy left (hand) ascertain what it does.⁶²

63. Yeshua says: There was a wealthy person who possessed much money, and he said: I shall utilize my money

⁵³ Dt 10:6!

⁵⁴ Dt 15:11, Jas 2:5-7, =Lk 6:20; note that the Greek of Mt 5:3, ΜΑΚΑΡΙΟΙ ΟΙ ΠΙΤΩΧΟΙ ΤΩ ΠΙΝΕΥΜΑΤΙ, can be read equally ‘Blest the poor in spirit’ or ‘Blest in spirit the poor’—of which the latter makes more sense, since the parallel at Lk 6:20+24 explicitly concerns economic poverty/wealth rather than spiritual humility/pride; Erich Maria Remarque, *All Quiet on the Western Front*: ‘The wisest were just the poor and simple people’; Jack Kerouac, *Visions of Cody*: ‘Everything belongs to me because I am poor.’

⁵⁵ ^aAnti-Gnostic; =Lk 14:26-27.

⁵⁶ ^aOr, in a modern metaphor, a machine; Wis 13:10; Jonathan Swift, *A Tale of a Tub*, II: ‘You will find the body to be only a senseless unsavoury carcass.’

⁵⁷ ^aAsyndeton; II-Pt 3:15-17?!, =Mt 13:24-30.

⁵⁸ Asyndeton; Mt 5:10-12, Jas 1:12, I-Pt 3:14; Aeschylus, *Agamemnon*, 232: ‘Men must learn by suffering’; Victor Hugo, *Les Misérables*: ‘To have suffered, how good it is!’; Naguib Mahfouz, ‘Zaabalawi’, *God’s World*: ‘Suffering is part of the cure!’

⁵⁹ Ecc 12:1-8.

⁶⁰ Th 1/50; Thomas Mann, *The Magic Mountain*: ‘The spiritual possibility of finding salvation in repose.’

^{61a} ^aAsyndeton; =Lk 17:34.

^{61b} NB the word for ‘bed’ here is the same as in 61a; Th 37n!, Ph 65!; ^aS-of-S 1:4; ^b‘thy Disciple’: Coptic ΤΕΚ. indicates a masculine possessive [thy] of a feminine noun [disciple]: www.metalog.org/files/plumley/html/morphology_a.htm#§50; Miguel de Cervantes, *Don Quijote de la Mancha*, I: ‘Of love it may be said that it makes all things equal’; Teresa of Ávila, *The Interior Castle*, VI.4.1: ‘All is to desire to enjoy the Husband more,... to be ardent to mate with such a grand Lord and take him as Husband’; ^cPr 6:19c!

⁶² Mk 4:10-12, =Mt 6:3.

so that I may sow and reap and replant, to fill my storehouses with fruit so that I lack nothing. This is what he thought in his heart—and that night he died. Whoever has ears, let him hear!⁶³

64. Yeshua says: A person had guests. And when he had prepared the banquet, he sent his slave to summon the guests. He went to the first, he says to him: ‘My master invites thee.’ He replies: ‘I owe some money to some merchants; they are coming to me towards evening, I shall go to place an order with them—I beg to be excused from the banquet.’ He went to another, he says to him: ‘My master has invited thee.’ He replies to him: ‘I have bought a house and they require me for a day, I shall have no leisure-(time).’ He came to another, he says to him: ‘My master invites thee.’ He replies to him: ‘My friend is to be married and I shall arrange a feast; I shall not be able to come—I beg to be excused from the banquet.’ He went to another, he says to him: ‘My master invites thee.’ He replies to him: ‘I have bought a villa; I go to receive the rent, I shall not be able to come—I beg to be excused.’ The slave came, he said to his master: ‘Those whom thou have invited to the banquet have asked to be excused.’ The master says to his slave: ‘Go out to the roads, bring those whom thou shall find so that they may feast.’ Tradesmen and merchants shall not enter the places of my Father!⁶⁴

65. (Yeshua) says: A kind^o person had a vineyard. He gave it out to cultivators, so that they would work it and he would receive its fruit from them. He sent his slave, so that the tenants would give to him the fruit of the vineyard. They seized his slave, they beat him—a little more and they would have killed him. The slave went, he told it to his master. His master said: Perhaps they did not recognize him. He sent another slave—the tenants beat him also. Then the owner sent his son. He said: Perhaps they will obey my son. Since those tenants knew that he was the heir of the vineyard, they seized him, they killed him. Whoever has ears, let him hear!⁶⁵

66. Yeshua says: Show me the stone which the builders have rejected—it is the cornerstone.⁶⁶

67. Yeshua says: Whoever knows everything but himself, lacks everything.⁶⁷

68. Yeshua says: Blest are you when you are hated and persecuted; and you shall find no place there where you have been persecuted.⁶⁸

69a. Yeshua says: Blest are those who have been persecuted in their heart—they are those who have recognized the Father in truth.^{69a}

69b. (Yeshua says:) Blest are the hungry, for the belly of him who desires shall be filled.^{69b}

70. Yeshua says: When you bring forth that which is within yourselves, this that you have shall save you. If you do not have that within yourselves, this which you do not have within you will kill you.⁷⁰

71. Yeshua says: I shall destroy [this] house, and no one will be able to [re]build it.⁷¹

72. [Someone says] to him: Tell my brothers to divide the possessions of my father with me. ▪ He says to him: Oh man, who made me a divider? He turned to his Disciples,^a he says to them: I’m not a divider, am I?⁷²

73. Yeshua says: The harvest is indeed plentiful, but the workers are few. Beseech therefore the Lord that he send

⁶³ =Lk 12:16-21.

⁶⁴ Multiple asyndeta; Ezek 27-28, Zeph 1:11, Zech 14:21, Mt 21:12-13, =Lk 14:16-23, Rev/Ap 18:11-20; William Wordsworth: ‘The World Is Too Much with Us’: ‘Getting and spending, we lay waste our powers’; Robert Frost, ‘New Hampshire’: ‘The having anything to sell is what | Is the disgrace in man.’

⁶⁵ =Mk 12:1-8; multiple asyndeta.

⁶⁶ Isa 28:16, =Ps 118:22→Mt 21:42.

⁶⁷ Ecc 1:13-14, Th 3.

⁶⁸ Mt 5:10-12.

^{69a} *Ibid.*

^{69b} Mt 5:6.

⁷⁰ Lk 11:41!

⁷¹ Mk 14:58, Jn 2:19.

⁷² ^aAsyndeton; Lk 12:13-14; John Steinbeck, *The Grapes of Wrath*, 14: ‘The quality of owning freezes you forever into “I”, and cuts you off forever from the “we”.’

forth workers to the harvest.⁷³

74. (Yeshua) says: Oh Lord, there are many around the well, yet no one in the well!⁷⁴

75. Yeshua says: There are many standing at the door, but the solitary are those who shall enter the Bridal-Chamber^o.⁷⁵

76. Yeshua says: The Sovereignty of the Father is like a tradesman having merchandise, who found a pearl. That tradesman was wise; he sold the merchandise, he bought that single pearl for himself. You yourselves, seek for His treasure, which perishes not, which endures—the place where no moth comes near to devour nor worm ravages.⁷⁶

77. Yeshua says: I-Am the Light above them all, I-Am the All^o. All came forth from me, and all attained to me (again). Cleave wood,^a I myself am there; lift up the stone and there you shall find me.⁷⁷

78. Yeshua says: Why did you come out to the wilderness—to see a reed shaken by the wind? And to see a person dressed in plush garments? [Behold, your] rulers and your dignitaries are those who are clad in plush garments, and they shall not be able to recognize the truth.⁷⁸

79. A woman from the multitude says to him: Blest is the womb which bore thee, and the breasts which nursed thee! ▪ He says to [her]: Blest are those who have heard the Logos^o of the Father and have maintained it in truth. For there shall be days when you will say: Blest is this womb which has not conceived and these breasts which have not nursed!⁷⁹

80. Yeshua says: Whoever has recognized the world has found the body; yet whoever has found the body, of him the world is not worthy.⁸⁰

81. Yeshua says: Whoever has been enriched, let him become sovereign; and whoever possesses power, let him renounce (it).⁸¹

82. Yeshua says: Whoever is close to me is close to the fire, and whoever is far from me is far from the Sovereignty.⁸²

83. Yeshua says: The images are manifest to mankind, and (yet) the light within them is hidden.^a He shall be revealed in the images of the Father's light—(but as yet^b) his light conceals his image.⁸³

84. Yeshua says: When you see your reflection, you rejoice. Yet when you perceive your images, which have come into being from your Origin—which neither die^a nor represent^b—to what extent will they depend upon^c you?⁸⁴

⁷³ =Mt 9:37-38.

⁷⁴ Origen, *Contra Celsum*, 8.16: 'How is it that many are around the well and no one goes into it?'

⁷⁵ Mt 9:15/25:10, Th 16/49.

⁷⁶ Multiple asyndeta; Ps 11:7/17:15, =Mt 6:19-20/=13:44-46, =Lk 12:33.

⁷⁷ ^aAsyndeton; Jn 8:12, Th 30n; Lao Tzu, *Tao Teh Ching*, 16: 'All things flourish, but each one returns to its root,... the eternal Tao'; Victor Hugo, *Les Misérables*: 'All comes from light, and all returns to it.'

⁷⁸ =Mt 11:7-8.

⁷⁹ Lk 1:42/=11:27-28/23:29.

⁸⁰ Th 56.

⁸¹ Sovereign without power: a veritable Zen koan!; Alexander Solzhenitsyn, *The Gulag Archipelago*, I.4: 'Power is a poison well-known for thousands of years.'

⁸² Quoted by Origen, *Homily on Jeremiah*, XX.3.

⁸³ ^aTh 19; ^basyndeton; Ps 104:2!; Victor Hugo, *Les Misérables*: 'God is behind all things, but all things hide God.'

⁸⁴ ^aSense perceptions do not perish, but merely become past; ^bnor do they manifest something else imperceptibly beyond/below/within themselves; ^cCoptic 2A, see P269.1: 'used after verbs of carrying or bearing when the bearer is thought of as being beneath the burden'; this is the epistemological [and thus ontological] hinge of the entire text; see Ex 14:14, Ps 139:16, Pro 20:24, Jn 5:19, Th 19, and 'Angel, Image and Symbol'; Chuang Tzu [4th century BC China], 2: 'Joy, anger, grief, delight, worry, regret, fickleness, inflexibility, modesty, volition, sincerity, insolence:... without them we would not exist,

- 85.** Yeshua says: Adam came into existence from a great power and a great wealth, and (yet) he did not become worthy of you. For if he had been worthy, [he would] not [have tasted] death.⁸⁵
- 86.** Yeshua says: [The foxes have their dens] and the birds have their nests, but the Son of Mankind has no place to lay his head for rest.⁸⁶
- 87.** Yeshua says: Wretched is the body which depends upon (another) body, and wretched is the soul which depends upon their being together.⁸⁷
- 88.** Yeshua says: The angels and the prophets are coming to you, and they shall bestow upon you what is yours. And you yourselves, give to them what is in your hands, and say among yourselves: On what day are they coming to receive what is theirs?⁸⁸
- 89.** Yeshua says: Why do you wash the outside of the chalice? Do you not comprehend that He who creates the inside, is also He who creates the outside?⁸⁹
- 90.** Yeshua says: Come unto me, for my yogo^o is natural^o and my lordship is gentle—and you shall find repose for yourselves.⁹⁰
- 91.** They say to him: Tell us who thou art, so that we may believe in thee. ▪ He says to them: You scrutinize the face of the sky and of the earth—yet you have not recognized Him who is facing you, and you do not know to inquire of Him at this moment.⁹¹
- 92.** Yeshua says: Seek and you shall find. But those things which you asked me in those days, I did not tell you then. Now I wish to tell them, and you do not inquire about them.⁹²
- 93.** (Yeshua says:) Give not what is sacred to the dogs, lest they throw it on the dung-heap. Cast not the pearls to the swine, lest they break (them) in pieces.⁹³
- 94.** Yeshua [says:] Whoever seeks shall find. [And whoever knocks,] it shall be opened to him.⁹⁴
- 95.** [Yeshua says:] If you have copper-coins,^a do not lend at interest—but rather give [them] to him who will not repay you.⁹⁵
- 96.** Yeshua [says:] The Sovereignty of the Father is like [a] woman,^a she has taken a little leaven,^a she [has hidden] it in dough,^a she produced large loaves of it. Whoever has ears, let him hear!⁹⁶
- 97.** Yeshua says: The Sovereignty of the [Father] is like a woman who is carrying a jar full of grain. (While) she was walking [on a] distant road, the handle of the jar broke, the grain streamed out behind her onto the road. She did not observe (it), she had noticed no accident. (When) she arrived in her house, she set the jar down—she

without us they have nothing to take hold of;... it would seem as though they have some True Master, and yet I find no trace of him; he can act—that is certain; yet I cannot see his form; he has identity but no form'; Alexander Pope, *An Essay on Man*, I.34: 'Upheld by God, or thee?'

⁸⁵ Gen 3:19, Th 1.

⁸⁶ Dan 7:13-14, =Mt 8:20; Thomas Wolfe, *You Can't Go Home Again*, I.6: 'Homeless, uprooted, and alone, with no door to enter, no place to call his own, in all the vast desolation of the planet.'

⁸⁷ II-Sam 13:1-22, Th 112.

⁸⁸ Rev/Ap 22:8-9!

⁸⁹ Lk 11:39-41.

⁹⁰ Mt 11:28-30, Th 60.

⁹¹ Th 5/52/76/84, =Lk 12:56; John Steinbeck, *The Grapes of Wrath*, 13: 'I don't know what to pray for or who to pray to.'

⁹² =Mt 7:7-8; Mencius, 4th century BC China: 'It is said, Seek and you will find it, neglect and you will lose it.'

⁹³ Pro 23:9, =Mt 7:6.

⁹⁴ =Mt 7:8.

⁹⁵ Lk 6:30-36; ^ahere in the bound papyrus codex there is a single sheet puzzlingly blank on both sides.

⁹⁶ ^aAsyndeton; =Mt 13:33.

found it empty.⁹⁷

98. Yeshua says: The Sovereignty of the Father is like someone who wishes to slay an eminent person. In his house he drew forth the sword,^a he thrust it into the wall in order to ascertain whether his hand would prevail. Then he slew the eminent person.⁹⁸

99. The Disciples say to him: Thy brothers and thy mother are standing outside. ▪ He says to them: Those here who do the will of my Father—these are my Brothers and my Mother. It is they who shall enter the Sovereignty of my Father.⁹⁹

100. They showed Yeshua a [denarius], and they say to him: The agents of Caesar demand taxes from us. ▪ He says to them: Give the things of Caesar to Caesar, give the things of God to God, and give to me what is mine.¹⁰⁰

101. (Yeshua says:) Whoever does not hate his father and his mother in my way, shall not be able to become a Disciple to me. And whoever does [not] love his [Father] and his Mother in my way, shall not be able to become a [Disciple to] me. For my mother [bore^o my body],^a yet [my] True [Mother] gave me the life.¹⁰¹

102. Yeshua says: Woe unto them, the dogmatists—for they are like a dog sleeping in the manger of oxen. For neither does he eat, nor does he allow the oxen to eat.¹⁰²

103. Yeshua says: Blest is the person who knows in [which] part the thieves enter, so that he shall arise and collect his [belongings] and gird up his loins before they come in.¹⁰³

104. They say [to him:] Come, let us pray today and let us fast! ▪ Yeshua says: What then is the transgression which I have committed, or in what have I been vanquished? But when the Bridegroom comes forth from the Bridal-Chamber, then let them fast and let them pray.¹⁰⁴

105. Yeshua says: Whoever shall acknowledge father and mother, shall be called the son of (a) harlot.¹⁰⁵

106. Yeshua says: When you make the two one,^a you shall become Sons of Mankind^b—and when you say to the mountain: ‘Be moved!’, it shall be moved.¹⁰⁶

107. Yeshua says: The Sovereignty is like a shepherd who has 100 sheep. One of them went astray, which was the largest. He left the 99, he sought for that one until he found it. Having wearied himself, he says to that sheep: ‘I desire thee more than 99.’¹⁰⁷

108. Yeshua says: Whoever drinks from my mouth shall become like me. I myself shall become as he is, and the secrets shall be revealed to him.¹⁰⁸

109. Yeshua says: The Sovereignty is like a person who had a treasure [hidden] in his field without being aware of it. And [after] his death, he bequeathed it to his [son. The] son was not aware (of it), he accepted that field, he sold [it]. And he came who purchased it—he plows, [he discovered] the treasure. He began to lend money at interest to

⁹⁷ Multiple asyndeta.

⁹⁸ ^aAsyndeton; NB the tongue as ‘the sword in one’s mouth’: Isa 49:2, Rev/Ap 1:16.

⁹⁹ Th 15, =Mk 3:31-35.

¹⁰⁰ I-Ki 10:14→Rev/Ap 13:18!: a most extraordinary gematria, indicating the notorious 666 as a *monetary* symbol; =Mt 22:16-21.

¹⁰¹ ^aAnti-Gnostic; Job 33:4!, Jn 2:4, Th 15!/79/99, =Lk 14:26; see ‘The Maternal Spirit’ and ‘Theogenesis’; *Odes of St Solomon*, 35:6, ‘I was carried like a child by its mother’; Bhagwan Shree Rajneesh (Osho), *The Mustard Seed*: ‘Your mother gave birth to your body, not to you.’

¹⁰² Th 39; =*The Fables of Aesop*^o.

¹⁰³ =Lk 12:35+39.

¹⁰⁴ Mk 2:19-20, Th 14.

¹⁰⁵ Mt 23:8-9, Lk 14:26, Jn 8:41, Th 101, ‘Theogenesis’.

¹⁰⁶ ^aTh 22; Lao Tse, *Tao Te Ching*, 1: ‘These two are the same’; ^bDan 7:13-14, Th 86.

¹⁰⁷ Ezek 34:15-16, =Lk 15:3-6, Ph 59.

¹⁰⁸ Lk 6:40, Jn 4:7-15/7:37.

whomever he wishes.¹⁰⁹

110. Yeshua says: Whoever has found the world and become enriched, let him renounce the world.¹¹⁰

111. Yeshua says: The sky and the earth shall be rolled up in your presence; and he who lives from within the Living-One shall see neither death [nor fear]. ▪ Therefore Yeshua says: Whoever finds himself, of him the world is not worthy.¹¹¹

112. Yeshua says: Woe to the flesh which depends upon the soul, (and^a) woe to the soul which depends upon the flesh!¹¹²

113. His Disciples say to him: When will the Sovereignty come? ▪ (Yeshua says:) It shall not come by watching (for it). They will not say ‘Behold here!’ or ‘Behold there!’ But rather the Sovereignty of the Father is spread upon the earth, and humans do not see it.¹¹³

114. Shimon Kefa says to them: Let Mariam depart from among us, for women are not worthy of the life.^a ▪ Yeshua says: Behold, I myself shall inspire^o her so that I make her male, in order that she also shall become a living spirit like you males.^b For every female who becomes male, shall enter the Sovereignty of the Heavens.¹¹⁴

The Gospel according to Thomas

Notes to Thomas

Hyperlinears of all logia: www.metalog.org/files/th_interlin.html

Coptic was the final, millennial stage of the classical Egyptian language, evolving after the invasion of Alexander the Great (332 BC) and subsequently supplanted by Arabic following the Muslim conquest (640 AD); see Biblio. 18. It has always been the liturgical language of the Egyptian Church; moreover, the ancient Coptic versions of the Old and New Testaments are of great importance in textual Biblical studies. Utilizing many Gk loan words, Coptic also adopted the Greek alphabet, adding these letters: **ϣ** (shai), **ϥ** (fai), **Ϩ** (hori), **Ϫ** (janja), **Ϭ** (gima), and **ϭ** (ti), as well as **̅** (syllable or abbreviation indicator); see P001 and www.proel.org/alfabetos/copto.html. English terms which derive from ancient Egyptian via Coptic include ‘pharaoh’ (Egyptian **ⲡⲉⲣ.ⲟ** [C267a/253a]: house great); ‘adobe’ (Coptic **ⲧⲱⲮⲈ**: brick, C398a; via Arabic and Spanish); ‘oasis’ (from Egyptian via Greek; Coptic parallel **ⲟϮⲁⲤⲈ**, C508b); ‘barge’ (Coptic **ⲃⲁⲁⲣⲈ**, via Gk **βαρις** [Liddell & Scott, Biblio. 19+23: ‘a flat-bottomed boat, used in Egypt’], C042a); and ‘manna’ (Coptic **ⲙⲟⲟⲛⲈ**: to feed, C173a). ‘C...’ and ‘P...’ are references to pages/sections in Crum’s *Dictionary* and Plumley’s *Grammar* (Biblio. 5+6).

Adam (46/85): Heb **אָדָם** (blood-red, clay)—the original human and/or generic mankind.

Aesop (102/109): crippled Gk slave who flourished in the 6th-century BC and was executed at Delphi for ‘impiety’, whose *Fables* were well-known thruout the ancient world; the only non-Israelite other than the Delphic Oracle (‘Re-cognize thyself’: Th 3) whom Christ is known to have quoted, as also in Lk 4:23 (moral from ‘The Quack Frog’), Mt 7:15 (‘The Wolf in Sheep’s Clothing’) and various other allusions.

All (77): see **Totality**.

¹⁰⁹ Multiple asyndeta; =*The Fables* of Aesop; Mt 13:44.

¹¹⁰ Th 81; Anton Chekhov, *The Cherry Orchard*: ‘If thou art given the keys to the household, throw them into the well and walk away, go. Be free like the wind.’

¹¹¹ Isa 34:4, Lk 21:33, Th 11!, Rev/Ap 6:14.

¹¹² ^aAsyndeton; Th 87.

¹¹³ Anti-Gnostic!; Ps 47:7, Lk 17:20-21, Th 51; Henry David Thoreau, *Walden*: ‘Heaven is under our feet as well as over our heads.’

¹¹⁴ ^aPro 31:3, Ecc 7:28!; ^bexquisitely ironical, since ‘spirit’ in Aramaic—the original language of the logion—is feminine!; Gen 3:16, Ex 18:2, Th 22!; cp. (remarkably) English ‘tom-boy’; *The 1001 Nights*, I: ‘Rely not on women, trust not to their hearts!; Clement of Alexandria, *Stromata*, VI.12: ‘Souls are neither male nor female when they no longer marry nor are given in marriage [Lk 20:34-36]; and is not woman transformed into man, when she is become equally unfeminine, and manly, and perfect?’; Saul Bellow, ‘The Old System’, *Mosby’s Memoirs and Other Stories*: ‘She might smell like a woman, but she acted like a man.’

Bear (101): interpolated Coptic text (image of the papyri: www.metalog.org/files/pap.gif):

ΤΑ.ΜΑΔΥ ΓΑΡ ΝΤΑ.[C.ΜΙ CΕ ΠΑ.CΩΜΑ ΕΒ]ΟΛ
P050-C197a Gk P202+P186b-P035-C185a P050-Gk C034a
My.mother for did.[she.bear my.body for]th.

Bed (61b, NB as also in 61a): the Coptic text here is:

Δ.Κ.ΤΕΛΟ ΕΧΜ ΠΑ.ΓΛΟΓ
P199a-P035-C408b C757a P050-C815a
Did.thou[masc].lay upon my.bed.

This last term is *the one and only* Sahidic Coptic word for ‘bed’. Pace Guillaumont *et alia* (Biblio. 7), it does not mean ‘bench’, which would be ΠΟΙ (C260b); nor does it mean ‘sofa’, for which there are several terms listed in the English index of Crum under ‘couch’, e.g. ΜΑ Ν.ΝΚΟΤΚ (place of-reclining, C225a)—thus in the Sahidic version of Ac 5:15, ΓΛΟΓ is used for ΚΛΙΝΑΡΙΟΝ and ΜΑ Ν.ΝΚΟΤΚ for ΚΡΑΒΒΑΤΟΣ (my thanks to Hany Takla for this reference).

Blest (7/18/19/49/54/58/68/69a/69b/79/103): Gk ΜΑΚΑΡΙΟΣ; (see Note 2 in the hyperlinear of logion 7); Mt 5:3 *et passim*.

Bridal-Chamber (75/104): Copt ΜΑ Ν.ΩΕΛΕΕΤ (place of-bridal; C153a/560b) = Gk ΝΥΜΦΩΝ = Heb כְּתֵרֶת (*kheder*); the bedroom where the marriage is consummated (Jud 15:1, Ps 19:5/45:13-15!, S-of-S 1:4, Jn 3:29!, Mt 9:15 [ΟΙ ΥΙΟΙ ΤΟΥ ΝΥΜΦΩΝΟΣ, the Sons of the Bridal-Chamber], 25:1-13)—see **Sacrament** in Ph Notes and Ph 65/71/72/73/82/94/101/108/131/143.

Defile (7): Copt ΒΗΤ (from ΒΩΤΕ, to pollute, be abominable; C045b) see **Defilement** in Ph Notes.

Dogmatists (39/102): Aram פְּרִשְׁיִם (*perushim*, ‘Pharisees’: separated); ubiquitous dogmatic Jewish clerics of that time, the religious party of Paul of Tarsus; Mt 5:20/23:1-39, Ac 26:5.

Everything (6/67): see **Totality**.

Gnostic (5): re the blatant *anti-Gnosticism* of these texts, see **Incarnate**, **Recognition** and ‘Are the Coptic Gospels Gnostic?’; ‘Gnosticism’ is by definition metaphysically Platonic, maintaining that the perceptible universe and thus all incarnation are *untrustworthy* or even *illusory*; our texts, on the contrary, share the Biblical view that both the universe and our incarnations are *divinely created*.

Heaven (20/44/114): see **Sky**.

Image(s) (22/50/83/84): Gk ΕΙΚΩΝ (similitude) = Heb צֵלֶם (*tselem*, from צֶלַע [*tsele*, shadow]; Gen 1:26); sensory perceptions and/or mental images, the five senses (Th 19!) together with memory and the imagination; see ‘Angel, image and Symbol’.

Incarnate (28): Copt 2N CΑΡΞ (‘in flesh’—utilizing the same Gk term as Jn 1:14, ΣΑΡΞ); thus *blatantly anti-Gnostic*; see **Gnostic**.

Inspire (114): Copt COK (to draw, beguile, gather or impel [not merely lead, but rather *attract*]; C325b); as in the Sahidic version of Jn 6:44! (Gk ΕΛΚΩ); in Th 8, this same verb is used to mean ‘to *draw* a net up out of the sea’.

Jacob the Righteous (12): Heb יַעֲקֹב (*yakov*: heeler, supplanter; Gen 25:26) = Gk ΙΑΚΩΒΟΣ = English ‘James’; the human brother of Yeshua (Mk 6:3, Jn 7:5, Ac 1:14/12:17, Jas 1:1), subsequently Elder of the Convocation in Jerusalem.

John the Baptist (46/78): John = Heb יוֹחָנָן (*yokhanan*: Yah is gracious); the last Heb prophet and the Messianic precursor (Lk 1/3/7); proclaimed the supremely innovative doctrine of *forgiveness* following repentance (Mk 1:4); see **Oracle**, Ph 73/81/133, **Baptism** in Ph Notes, **Logoi** in Tr Notes.

Kind (65): see **Vintage**.

Logos/Meaning/Saying (Prolog/1/19/38/79): Gk ΛΟΓΟΣ (‘concept+expression’) = Copt ΩΛΧΕ (C612b) = Heb אִמְרָה (*amr*) = Aram מִמְרָא (*memra*); cf. Heraclitus, the Stoics and Philo of Alexandria; Lk 8:11, Jn 1:14, Rev/Ap 19:13; English ‘meaning’ derives from Anglo-Saxon *mænan*: ‘to have in mind, mention, conceive+express’—the exact sense of both *logos* and *memra*; Jn 1:1 thus reads ‘In (the) Origin was the Meaning’.

Lord/Master (47a/64/65/73/74): Heb אָדוֹן (*adón*) = Gk ΚΥΡΙΟΣ = Copt ΧΟΕΙC (C787b); slave-owner; Ph 2.

Mariam (21/114): Heb מַרְיָם (from מָרוֹם, *mrom*: exalted [Strong’s 04791]; Ex 2:4/15:20); five females named Mariam appear in the Gospels: the Virgin, Mariam of Magdala, Mariam of Bethany, Mariam of Cleopas, and Mariam the human sister of Yeshua (Mc 6:3, Ph 36); the LXX as well as the oldest and best manuscripts of e.g. Jn 20 (vs.1 [B A], vs.11 [p66c B], vs.16 [B], vs.18 [p66 B]) provide the correct transliteration of this (Semitic) name into Gk letters: ΜΑΡΙΑΜ.

Matthew (13): Heb מַטְתָּיִה (*mattan-yah*: gift of Yah); the Apostle/Evangelist, also named ‘Levi of Alphaeus’ (see Levi in Ph Notes, Mk 2:14), brother of the Apostle Jacob of Alphaeus; Mt 10:3 etc.

Natural (90): see **Vintage**.

Oracle/Prophet (31/52/88): Gk ΠΡΟΦΗΤΗΣ = Heb נָבִי (nabi); a divine spokesperson, not merely predictive; note that there are 24 books in the Heb canon of the OT, and also 24 Prophets including John the Baptist (see IV-Ezra 14:45, Rev/Ap

4:4).

Origin (18): Gk APXH; a term from the pre-Socratic Gk philosophers, meaning not a temporal beginning but rather the primary element or foundation of reality (thus in Gen 1:1 LXX, Mk 1:1, Jn 1:1).

Philosopher (13): Gk ΦΙΛΟΣΟΦΟΣ (fond of wisdom); this word (coined by the pre-Socratic Pythagoras) has no precise Heb/Aram equivalent, and thus Matthew himself may have used the Gk word; but see the parallel term at Job 9:4, כַּחֲכָמִים לִבָּב (khakam liba), ‘wise in heart’.

Prophet (52/88): see **Oracle**.

Rabbi (12): Heb רַבִּי (my great-one) = Copt ΝΟΘ (great, C250a); a spiritual authority; Jn 1:38/3:26, Mt 23:7.

Recognition (3/5/39/43/51/56/67/69a/78/80/91/105): Copt COOYN (C369b) = Gk ΓΝΩΣΙΣ (gnosis); this important term means direct personal acquaintance rather than mere intellectual knowledge, as in Jn 17:25 and I-Jn 4:7; see Th 5, Ph 116/122/134, Tr 1/4/6 etc., **Incarnate** and **Gnostic**; NB Bertrand Russell’s celebrated Theory of Descriptions, wherein the essential distinction is drawn between Knowledge by Acquaintance and Knowledge by Description—made necessary in English by its use of ‘know’ for both meanings; other languages utilize two separate terms, e.g. Spanish ‘conocer’ (from ΓΝΩΣΙΣ), ‘to be acquainted with’, versus ‘saber’ (from Latin *SAPERE*, to be wise), ‘to know about’.

Repent (28): Gk METANOEO (after-mind, reconsider: cognitive) ≠! Heb שׁוּב (shub: turn around, return: behavioral); Ps 7:12/22:27, Mt 3:1-2/ 4:17, Lk 3:2-14; the initial message of both John the Baptist and Christ, this important term does not signify a mere feeling of remorse, which is METAMEΛΟΣ (with/after-sentiment).

Repose (2/50/51/60/90): Gk ΑΝΑΠΑΥΣΙΣ (up-ceasing); Ex 23:12, Isa 28:12, Mt 11:28; see also Th 27.

Sabbath (27): Heb שַׁבָּת (shabat: repose); the (7th) day of rest; Ex 21:8-11, Lk 6:1-11, Tr 7/33—see the pericope Lk 6:4+ in Codex D (05) [Bezae]: ‘That same day, he saw someone working on the Sabbath,* he said to him: Man, if indeed you understand what you are doing, you are blest; if indeed you do not understand, you are accursed and a transgressor of the Torah’; Nestle-Aland, Biblio. 20, textual notes (*asyndeton).

Sacred Spirit (44): Heb רוּחַ הַקֹּדֶשׁ (ruakh ha-qodesh, Spirit the-Holy; feminine gender) ≠ Gk ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ (neuter gender) ≠ Copt Π.ΠΝΕΥΜΑ ΕΤ.ΟΥΛΛΑΒ (P080, masculine gender; as also Latin *SPIRITUS SANCTUS*); see **Spirit** and ‘The Maternal Spirit’.

Salome (37n/61b): Heb שְׁלֹמִית (shlomit: peaceful); a female Disciple (Mk 15:40-41/16:1-8); Ph 59/79!

Samaritan (60): those Northern Kingdom Israelites not deported to Babylon and hence lacking the later OT scriptures (I-Ki 16:24, II-Ki 17), therefore in post-Exilic times considered heretics (as in Lk 10:25-37, Jn 4:1-42).

Saying (Prolog/1/19/38): see **Logos**.

Scripturalist (39): Gk ΓΡΑΜΜΑΤΕΥΣ (scribe); Mt 23:1-39 etc.

Secret/Hidden/Concealed (Prolog/5/6/32/33/39/83/96/108/109): Copt 2ΩΠ (C695a); this is the term used e.g. in Sahidic Mt 13:35.

Shimon Kefa (13/114): Heb שִׁמְעוֹן (Shimón: hearing, Gen 29:33); Aram כִּיפָא (kefa) = Gk ΠΕΤΡΟΣ (bedrock)—the chief Apostle, Simon Peter (Mt 10:2/16:15-19).

Sky/Heaven (3/6/9/11/12/20/44/54/91/111/114): Copt ΠΕ (C259a) = Gk ΟΥΡΑΝΟΣ = Heb שָׁמַיִם (shamayim; plural); note that ‘sky’ = ‘heaven’ in all three languages.

Spirit (14/29/44/53/114): Heb רוּחַ (ruakh: feminine gender!) = Aram רִיקְחָא (rikha) ≠ Gk ΠΝΕΥΜΑ (neuter!) ≠ Latin *SPIRITUS* (masculine!); in all these languages the word for ‘spirit’ derives from ‘breath’ or ‘wind’ (Gen 2:7, Isa 57:16, Jn 3:5-8); see **Sacred Spirit** and **Commentary 2**.

Thomas (Prolog/13/Colophon): Aram תּוֹמָא (taoma) = Gk ΔΙΔΥΜΟΣ (duplicate, twin); the Apostle Didymos Judas Thomas, author of this text (Jn 11:16/20:24-29/21:2); ‘Judas’ Heb יְהוּדָא (yehúda): ‘praised’ = Arabic ‘hammad’ as in ‘Nag Hammadi’ (village of-praise) and ‘Mohammed’ (great-praise), the Ishmaelite prophet: Gen 16-17/21:1-21/25:12-18, Zech 9:6-7!, as well as not only the Arabic *Qur’án* but also the absolutely essential *Hadith* (www.metalog.org/files/hadith.html).

Totality/Everything/the All (2/6/67/77): Copt ΤΗΡ.ϣ (all of-him/it, C424a).

Transgression (14/104): Copt ΝΟΒΕ (C222a) = Gk ΑΜΑΡΤΙΑ = Heb חַטָּאת (khatat): moral error, sin = violation of the Torah (the term ‘sin’ has no other meaning, either in Biblical times or thereafter); see **Perfect, Torah** and **Defilement** in Ph Notes.

Transient (42): Gk ΠΑΡΑΓΕΙΝ (by-led); someone led past, passer-by, itinerant—see **Hebrew** in Ph Notes.

Trees (19): the ‘five trees’ may well refer to the five senses (NB that all emotions are presumably *symbolic feelings*, hence ‘sentiments’); see Tr 28 and ‘Angel, Image and Symbol’; it is noteworthy that the olive tree in particular does not shed its leaves annually.

Vintage/Kind/Natural (47b/65/90): Gk ΧΡΗΣΤΟΣ (useful, vintage, benevolent, mild, easy), Ph 126; the ancients often confused this common term with the rare ΧΡΙΣΤΟΣ (anointed, as were Gk athletes), with reference to the Hebrew Messiah.

War (16): Gk ΠΟΛΕΜΟΣ; nowadays, one might well interpret ‘the stars falling from the sky’ (Isa 34:4, Mk 13:25, Rev/Ap 6:13/8:6-12 ff.) as nuclear warfare, since hydrogen bombs are literally small man-made stars; ‘within this generation’ in Lk 21:24-32 is explicitly to be counted from the reconquest of Jerusalem (June 1967) and therefore *not* from the founding

of the modern State of Israel (May 1948); a OT Israelite generation could range from forty years (Num 14:33, Dt 2:14) to one hundred years (Gen 15:13-16). The impending military/ecological apocalypse is evidently not a parable!

Wickedness (45): Gk ΠΟΝΕΡΟΣ; this term has a root meaning of hard work or laborious drudgery, thus oppressive or exploitative; Christ's specific listing of 12 evils, at Mk 7:22-23: (1) ΠΟΡΝΕΙΑ: prostitution (see Ph Notes), any sexuality *explicitly* forbidden by the Torah; (2) ΚΛΟΠΗ: theft; (3) ΦΟΝΟΣ: homicide; (4) ΜΟΙΧΕΙΑ: adultery; (5) ΠΛΕΟΝΕΞΙΑ: selfishness; (6) ΠΟΝΗΡΙΑ: malice; (7) ΔΟΛΟΣ: deceit; (8) ΑΣΕΛΓΕΙΑ: lechery [literally: un-moon-leading!]; (9) ΟΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ: envious/jealous/selfish eye [Dt 15:9, Mt 20:15]; (10) ΒΛΑΣΦΗΜΙΑ: derision; (11) ΥΠΕΡΗΦΑΝΙΑ: pride; (12) ΑΦΡΟΣΥΝΗ: divided mind, ambivalence, schizophrenia; Rev/Ap 3:15-16!.

World (10/16/21/24/27/28/51/56/80/110/111): Gk ΚΟΣΜΟΣ (arrangement, order, system); originally the pre-Socratic philosopher Pythagoras had used this term to designate the entire natural universe, as in 'cosmos'; but in the Gospel *koinê* (later common Gk) it had also come to signify the conventionality or artificiality of the human social system, as in 'cosmetic'; see Lk 2:1/4:5-6/12:30-31; in the OT, the Universe is designated 'the heavens and the earth', as in Gen 1:1.

Yeshua (Prologue *et passim*): Aram יֵשׁוּעַ (*Yeshua*) = Heb יְהוֹשֻׁעַ (*Yehoshua*); from יְהוָה יֵשׁוּעַ (*YHWH ysha*: He-Is Savior); Josh 1:1, Ezra 5:2 (Aram form), Mt 1:21, Ph 20a; this name could not be accurately transcribed in Gk, which lacks the SH sound; in the Gk and Copt uncial manuscripts it was generally abbreviated ΤC or ΤHC; see also the second commandment as written on tablets of the Decalogue: יהוה, 'He Is' (qal imperfect 3rd person masculine singular of היה, 'to be'): www.metalog.org/files/decalogue.jpg, www.metalog.org/files/synagogue.jpg.

Yoga (90): Copt ΝΑΒΒ (yoke, C726); here, as in the canonical Gospels, meaning one's spiritual discipline (the cognate Sanskrit term 'yoga' conveys this sense quite well); see Ph 79.

† ΦΙΛΙΠΠΟΣ †

1. A Hebrew^o person makes a (convert) Hebrew, and they call him thus: a novice^o ('proselyte'). Yet a novice does not make (another) novice. [...] (The instructed) were not (formerly) as they (now) are,^a [...] and they make others [... to receive like themselves.] It suffices to those (others) that they shall be.¹

2. The slave seeks only to be set free, yet he does not seek after the estate of his master. Yet the son not only acts as a son, but also the father ascribes the inheritance to him.²

3. Those who inherit the dead are themselves dead, and they inherit the dead. Those who inherit the Living-One are alive, and they inherit both the living and the dead. The dead do not inherit anything. For how will the dead inherit? When the dead inherits the Living-One, he shall not die; but rather the dead shall instead live.³

4. A nationalist^o does not die, for he has never lived so that he could die.^a Whoever has trusted^o the truth (became) alive—and this-one is in danger of dying (as a martyr), for he is alive since the day that the Christ^o came.⁴

5. The system is invented, the cities are constructed, the dead carried out.⁵

6. In the days when we were Hebrews we were left fatherless^a, having only our Mother (the Sacred Spirit^o). Yet when we became Christics (Messianics^o), Father came to be with Mother for us.⁶

7. Those who sow in the winter reap in the summer. The winter is the world,^a the summer is the other aeon^o. Let us sow in the world so that we will harvest in the summer. Because of this, it is appropriate for us not to pray in the wintertime. What emerges from the winter is the summer. Yet if anyone reaps in the winter he will not harvest but rather uproot, as this method will not produce fruit. Not only does it [not come forth in winter], but in the

¹ ^aLk 6:40, Th 19!; Mt 23:15, Ac 2:10/6:5; Hui-neng (China, 638-706 AD), *The Platform Scripture (T'an Ching)*, 30: 'When deluded people understand and open up their minds, they are no longer different from the superior and wise'; hyperlin ears of all Philip logia: www.metalog.org/files/ph_interlin.html.

² Gen 15:2-3, Pro 17:2, Jn 8:35, Th 72.

³ Th 111.

⁴ Gen 12:1-3, Isa 40:17, Mt 24:9; ^aDante Alighieri, *The Divine Comedy*, Inferno, III.64: 'These wretches, who had never truly lived'; Desiderius Erasmus, *In Praise of Folly*: 'It really makes little difference when such a man dies; he has never lived.'

⁵ Asyndeton; Gen 4:17, Isa 40:17, Rev/Ap 18, Lk 9:60, Ph 105; Percy Bysshe Shelley, *Peter Bell the Third*, III.1: 'Hell is a city much like London'; Thomas Merton, *Raids on the Unspeakable*: '[There is] one basic lie: only the city is real.'

⁶ ^aGk ΟΡΦΑΝΟΣ, but Heb אָהֵרָא and Aram אִמְרָא mean only 'fatherless', not also 'motherless'.

other Sabbath also his field is fruitless.⁷

8. The Christ came! Some indeed he ransoms, yet others he saves, yet for others he atones°. Those who were alienated he ransomed,^a he brought them to himself. And he saved those who came to him—these he set as pledges in his desire. Not only when he was revealed did he appoint the soul as he desired, but since the day of the world's origin he appointed the soul. At the time he desires he came first to fetch it, since it was placed among the pledges. It came to be under the bandits and they took it captive. Yet he saved it, and he atoned for both the good and the evil in the world.⁸

9. The light with the darkness, life with death, the right with the left are brothers one to another. It is not possible for them to be separated from one another. Because of this, neither are the good good, nor are the evils evil, nor is the life a life, nor is death a death. Therefore each individual shall be resolved into his origin from (the) beginning. Yet those exalted above the world are immortal (and^a) are in eternity°.⁹

10. The names which are given by the worldly—therein is a great confusion°. For their hearts are turned away from the real unto the unreal. And he who hears the (word) 'God' does not think of the real, but rather he is made to think of the unreal. So also with (the words) 'the Father' and 'the Son' and 'the Sacred Spirit' and 'the Life' and 'the Light' and 'the Resurrection' and 'the Convocation'° [and] all the other (words)—they do not think of the real, but rather they are made to think of the [un]real. [...] Moreover they have learned the [all-human] reality of death. They are in the system,^a [they are made to think of the unreal]. If they were in eternity, they would not have designated anything as a worldly evil, nor would they have been placed within worldly events. There is a destiny for them in eternity.¹⁰

11. One single Name they do not utter in the world—the Name which the Father bestowed upon himself by means of the Son, this existent Name of the Father, (which) he exalts over all.^a For the Son could not become the Father, unless he were given the Name of the Father. This existing Name they are made to have in thought, yet nonetheless they speak it not.^b Yet those who do not have it, cannot even think it. But the truth engendered words in the world for our sake. It would not be possible to learn it without words.¹¹

12. She alone is the truth. She makes (the) multitude, and concerning us she teaches this alone in a love thru many.¹²

13. The authorities° desired to deceive humankind, because they perceived him being in a kinship with the truly good. They took the word 'good', they applied it to the ungood, so that thru words they might deceive him and bind (him) to the ungood. And subsequently, when these who have recognized° themselves receive grace, the (words) are withdrawn from the ungood and applied to the good. For (the authorities) had desired to take the free (person), to keep him enslaved to themselves forever. There are powers entrusted to humans. (The authorities) do not want him [to recognize] (himself), so that they will become [masters] over him. For if there is mankind, there is [slavery].¹³

14. Sacrifices began [...], and animals were offered up to the powers. [...] They were offered up to them still alive—they were indeed offered up living. Yet (when^a) they were offered up, they died. (But) the human^b was offered

⁷ ^aAsyndeton; Mt 6:1-6, Th 14/27/104!

⁸ ^aAsyndeton; Mk 10:45, Jn 10:17-18; St Justin Martyr, *Dialogue with Trypho*, 47 [ca. 160 AD]: 'Our Lord Jesus Christ said: As I find you, thus shall I judge you.'

⁹ ^aAsyndeton; Isa 45:7, Lam 3:38; Søren Kierkegaard, *Either/Or*: 'The true eternity is not located after either/or, but before it'; cp. the Chinese Tao.

¹⁰ Isa 5:20!; ^aasyndeton; note this extraordinary analysis of commonplace religious language as itself both perverted and perverting; Samuel Beckett, *Endgame*: 'I use the words you taught me. If they don't mean anything any more, teach me others. Or let me be silent'; see Ph 13 and Clement of Alexandria, *Stromata*, V.14: 'We are not to think of God according to the opinion of the multitude.'

¹¹ ¹ Jn 17; ^aTh 77, Tr 45; ^bas in I-Ki 19:12, where קול דממה דקה means 'calm *silent* voice'.

¹² Ph 6/18/40.

¹³ Isa 5:20, Ph 10; Henry David Thoreau, *Walden*: 'The greater part of what my neighbors call good I believe in my soul to be bad'; Aleksandr Solzhenitsyn, *The First Circle*: 'A prisoner ... who has risen to that stage of development where the bad begins to appear the good.'

up dead to God—and he lived.¹⁴

15. Before the Christ came, there was no bread in the world as (there had been) in paradise^o, the place where Adam was. It had many plants as nourishment for the wild animals, (but^a) it had no wheat as food for humankind; the human was nourished like the wild animals. But the Christ was sent, the perfect^o person. He brought bread from heaven, so that humankind could be nourished with the food of humankind.¹⁵

16. The authorities were thinking that by their own power and volition they enact what they do. Yet the Sacred Spirit in secret was (all along) energizing everything thru them as she wishes.¹⁶

17. The truth, which exists from the origin, is sown everywhere, and the multitude see it being sown—while yet few who see it reap it.¹⁷

18. Some say that Mariam was impregnated by the Sacred Spirit. They are confused,^a they know not what they say. Whenever has a female^o been impregnated by a female? Mariam is the virgin whom no power has defiled^o, as she is of grandeur among the consecrations for the Hebrew Apostles^o and for the Apostolics^o. Whoever of the powers (attempts to) defile this virgin, [... such] powers are (merely) defiling themselves. And the Lord was not going to say ‘my Father [in] the heavens’, as if he indeed had another father—but rather he said simply [‘my Father’].¹⁸

19. The Lord says to the Disciples^o: [...] Indeed come into the house of the Father, (but^a) do not possess (anything) nor likewise remove (anything) from the house of the Father.¹⁹

20a. ‘Yeshúa’ is a personal name, ‘the Christ’ is a common noun.^a Thus ‘Yeshúa’ indeed does not occur in any (other) languages, but rather his name is ‘Yeshúa’ as he is called. Yet his name ‘Christ’ in Aramaic^o is ‘Messiah^o’, but in Ionian^o is: Ο ΧΡΙΣΤΟΣ. Altogether, all of the remainder have (‘the Anointed^o’) according to the particular language of each one.^{20a}

20b. The revealed Nazarene^o is the secret!^{20b}

21. The Christ has everything within himself—whether human or angel^o or mystery^o, and (also) the Father.²¹

22. Those who say that the Lord first died and then arose, are confused. For first he arose and (then) he died. If someone first acquires the resurrection, he will not die; (as) God lives, that one was [not] going to [die].²²

23. No one will hide a thing of great value in something conspicuous, but oftentimes has one placed (things worth) countless myriads in something worth a pittance. Thus it is with the soul—something precious came to be in a body scorned as shameful.²³

24. There are some made fearful lest they arise naked. Therefore they desire to arise in the flesh, and they do not know that those who wear the flesh are the denuded. These who are made [into light] (by) divesting themselves (of the flesh), are they who are not naked^a.²⁴

¹⁴ ^aAsyndeton; ^bChrist/Christic.

¹⁵ ^aAsyndeton; Ps 78:25, Jn 6:30-59; NB: ΕΠΙΟΥΣΙΟΝ in Mt 6:11—its sole occurrence in either classical or *koinê* Greek literature—means ‘super-substantial’, not ‘daily’.

¹⁶ Jer 25:8-9, Jn 19:11!

¹⁷ Mt 22:14, Th 21.

¹⁸ ^aAsyndeton; =Lk 2:48-49!!; Ph 6; *Odes of St Solomon*, 19:6, ‘The Spirit opened the womb of the Virgin.’

¹⁹ ^aAsyndeton; Jn 14:2; Clement of Alexandria, *Stromata*, V.10.64, attributes to the Savior this saying: ‘My mystery is for me and for the Sons of my House.’

^{20a} Lk 1:31; ^aliterally ‘secret/revealed name’, but the sense seems to be ‘proper/common noun’.

^{20b} Lk 4:16-30, Th 108.

²¹ Lk 17:21, Jn 17:21-23, Th 3.

²² Lk 20:36, Jn 11:26, Th 29.

²³ Porphyry, *On the Life of Plotinus*, 1: ‘Plotinus ... seemed ashamed of being in the body’; Gen 3:7, Job 10:11, Th 29/37.

²⁴ ^a‘Because they are clad in the (sensory) images^o’; Ph 26/85; *Odes of St Solomon*, 25:8, ‘I was clothed with the covering of thy Spirit, and thou removed from me my garment of skin.’

25. (Paul^o claims that) ‘flesh [and blood will not be able] to inherit the Sovereignty [of God].’^a What is this which shall not inherit? This which is upon every one of us? Yet this is rather what *will* inherit—that which belongs to Yeshua with his blood. Therefore he says: He who eats not my flesh and drinks not my blood, has no life within him.^b What is his flesh? It is the Logos; and his blood is the Sacred Spirit.^c He who has received these has food and drink and clothing. I myself rebuke those others who say that (the flesh) shall not arise. (For) both of these are in error: Thou say that the flesh shall not arise, but tell me what will arise so that I may honor thee; thou say it is the spirit in the flesh and this other light in the flesh—(but^d) this also is an incarnate saying. Whatever thou will say, thou do not say anything apart from the flesh!^e It is necessary to arise in this flesh, (as^d) everything exists within it.^{f,25}

26. In this world they who wear garments^a are more valuable than the garments. In the Sovereignty of the Heavens the garments^b are more valuable than those whom they have clothed thru water with fire, which purify the entire place.²⁶

27. The revelations thru those who reveal,^a the secrets thru those who hide (them). Some (things) are kept secret by those who reveal.²⁷

28. There is water in a (Baptism of) water,^a there is fire in a Chrism^o.²⁸

29. Yeshua took them all by surprise. For he did not reveal himself as he [truly] was, but rather he has revealed himself as [they will] be able essentially to perceive him. They were susceptible to dying, (but^a) he revealed himself to them. [He revealed himself] to the great as great, he revealed himself to the small as small, he [revealed himself to the] angels as an angel and to mankind as (a) man. Thus his Logos concealed him from everyone. Some indeed saw him, thinking they were seeing themselves. But (when^a) he revealed himself to his Disciples in glory upon the mountain, he was not made small. He became great, but he (also) made the Disciples great so that they would be capable of beholding him made great.²⁹

30. He said on that day in the Eucharist^o: Oh Thou who have mated^o the Perfect Light with the Sacred Spirit,^a mate also our angels with the images!³⁰

31. Do not disdain the Lamb, for without him it is not possible to see the door. No one divested will be able to enter unto the King.³¹

32. The Sons of the Celestial Person are more numerous than those of the earthly person. If the sons of Adam are numerous although they invariably die, how many more are the Sons of the Perfect Person!—these who do not die but rather are continually being born.³²

33. The Father creates (a) Son, but it is not possible for the Son himself to create (a) son. For it is impossible for him who is begotten, himself to beget—but rather, the Son begets for himself Brothers, not sons.³³

²⁵ ^a=I-Cor 15:50!; ^b=Jn 6:53!; ^cPh 106!; ^dasyndeton; ^ean astonishing philosophical argument—emphatically anti-Gnostic and explicitly anti-Pauline; Job 19:25, Isa 26:19, Dan 12:2, Lk 24:39, Jn 5:25-26, Ac 4:33, Rev/Ap 20:11-13; Averroes, *Tahafut al Tahafut*, About the Natural Sciences, II: ‘The soul can only exist through the body’; Moses Maimonides, *The Guide for the Perplexed*, I.51: ‘Man is [essentially] a speaking animal’; ^fNorman O. Brown, *The Resurrection of the Body*: ‘Tertullian [writes]: *Resurget igitur caro, et quidem omnis, et quidem ipsa, et quidem integra*—The body will rise again, all of the body, the identical body, the entire body.’

²⁶ ^aOf materials; ^bof (sensory) images; Ps 104:2!, Ph 28/71.

²⁷ ^aAsyndeton; Mt 13:10-15, Rev/Ap 10:4!, Th prolog 62/108; Henry James, ‘The Death of the Lion’: ‘Wasn’t an immediate exposure of everything just what the public wanted?’

²⁸ Mt 3:11; ^aasyndeton.

²⁹ Mt 17:1-8; ^aasyndeton.

³⁰ ^aNB in Heb/Aram the word ‘light’ [אור, ‘or] is masculine, while ‘spirit’ [רוח, ruakh] is feminine.

³¹ Jn 1:36.

³² Gen 2:17, Ecc 5:16, Jn 1:13/11:26; Thich Nhat Hanh, *Living Buddha, Living Christ*: ‘We continue to be born’; Bob Dylan, *It’s Alright Ma*: ‘He not busy being born is busy dying.’

³³ Ps 2:7, Jn 20:17, Th 25, Ph 45!

34. All those who are begotten within the world are begotten physically, and the others are begotten [spiritually]. Those begotten in His heart [call forth] there to humankind, in order to nourish them in the promise [of the goal] which is above.³⁴

35. [Grace comes] forth from him thru the mouth, the place where the Logos came forth; (one) was to be nourished from the mouth and to become perfected. The perfect are conceived thru a kiss and they are born. Therefore we also are motivated to kiss one another—to receive conception from within our mutual grace.³⁵

36. There were three Mariams who walked with the Lord at all times: his mother and [his] sister and (the) Magdalene^o—this one who is called his Companion^o. Thus his (true) Mother and Sister and Mate^a is (also called) ‘Mariam’.³⁶

37. ‘The Father’ and ‘the Son’ are single names, ‘the Sacred Spirit’ is a double name. For they are everywhere—above and below, secretly and manifestly. The Sacred Spirit is in the revealed, she is below, she is in the hidden, she is above.³⁷

38. The Saints are served by the oppressive powers, for (the latter) are blinded by the Sacred Spirit, so that they will think they are assisting a human when they are serving the Saints. Because of this, (when^a) a Disciple one day made request of the Lord regarding a thing of the world, he says to him: Request of thy Mother, and she will give^b to thee from that which belongs to another.³⁸

39. The Apostles say to the Disciples: May our entire offering obtain salt! They called [wisdom^o] ‘salt’—without it no offering becomes acceptable.³⁹

40. Yet wisdom is barren [without (a)] Son—hence [she] is called [the Mother]. They [...] ^a in salt, the place where they shall [be as they were]—they themselves being found by the Sacred Spirit, [the True Mother who] multiplies her Sons.⁴⁰

41. That which the Father possesses belongs to the Son. And also he himself, the Son, as long as he remains small, those (things) which are his are not entrusted to him. (But) when he matures,^a all that his Father possesses he bestows upon him.⁴¹

42. Those who stray are begotten by the Spirit, and they also go astray thru her. Thus by this same breath^o, the fire (both) blazes and is extinguished.⁴²

43. Wisdom^a is one thing, and death^b is another. ‘Wisdom’ (in Aramaic) is simply ‘wisdom’ (in Greek), yet the wisdom of death is (itself) dead. This which is the wisdom with death, which is from the acquaintance with death—this is called the minor wisdom.⁴³

44. There are animals submissive to mankind, such as the calf and the donkey and others of this kind. There are others not submissive,^a isolated in the wilds. The human plows in the field by means of the submissive animals,

³⁴ Jn 1:12-13.

³⁵ I-Sam 20:41, Pro 24:26, Th 108, Ph 59.

³⁶ ^aThe Sacred Spirit; Mk 3:35, Th 101, Ph 59.

³⁷ Ph 74c; the Father is above and hidden, the Son is below and revealed, the Sacred Spirit is both above and below, both hidden and manifest; *Mundaka Upanishad*: ‘That immortal Brahman alone is in front, that Brahman is behind, that Brahman is to the right and left; Brahman alone pervades everything above and below. This universe is that Supreme Brahman alone.’

³⁸ ^aAsyndeton; ^bMt 6:11, ΔΙΑΟΜΙ.

³⁹ Lev 2:13, Num 18:19, II-Chr 13:5, Mk 9:49-50, Lk 7:35/11:49/21:15, Ac 6:3.

⁴⁰ ^aI have been unable to interpolate this important word; see www.metalog.org/files/ph_interlin/ph40.html; Pro 8, Isa 54:1, Lk 7:35, Th 49/101.

⁴¹ ^aLiterally ‘becomes a man’; Th 61b, Ph 2; Søren Kierkegaard, *Either/Or*: ‘An heir, even if he were heir to the treasures of the whole world, does not possess them before he has come of age.’

⁴² Pro 16:4, Isa 45:7, Lam 3:38, Jn 19:11!; Jonathan Swift, *A Tale of a Tub*, VIII: ‘The same Breath which had kindled, and blew up the Flame of Nature, should one Day blow it out.’

⁴³ ^aAram חכמת [khokmat] = Heb חכמה [khokmah]: wisdom; ^bHeb מות [mut]: die.

and by this he feeds himself as well as the animals—whether domesticated or wild.^b So it is with the Perfect Person: thru the submissive powers he plows, providing to cause the existence of everything. For because of this the entire place stands—whether the good or the evil, both the right and the left. The Sacred Spirit pastures everyone and commands all the powers, the submissive as well as the rebellious and isolated. For truly She continues [at all times] to control them [beyond] the desire of their abilities. [...] ⁴⁴

45. [Adam] was formed (and^a) [he begot], (but^a) thou will [not] find his sons to be noble formations.^b If he were not formed but rather begotten, thou would have found his seed to be made noble. Yet now he has been formed, (and^a) he has begotten. What nobility is this? ⁴⁵

46. Adultery occurred first, then murder. And (Cain^o) was begotten in adultery, for he was the son of the serpent.^a Therefore he became a manslayer just like his other^b father (the serpent), and he killed his brother (Abel^o). Yet every mating which has occurred between those who are dissimilar is adultery. ⁴⁶

47. God is a dyer. Just as the good pigments which are called permanent then label the things which have been dyed in them, so it is with those whom God has colored. Because his hues are imperishable, (those who are tinted) become immortal thru his hand's coloring. Yet whomever he baptizes^o, God immerses in an inundation of waters^a. ⁴⁷

48. It is not possible for anyone to see anything of those that are established, unless he has become like them. Not as with the person in the world: he sees the sun without being made a sun, and he sees the sky and the earth and all other things without having been made into them.^a But in the truth it is thus—thou saw something of that place, thou came to be among those there. Thou saw the Spirit,^b thou became spiritual; thou saw the Christ,^b thou became Christlike; thou saw [the Father,^b thou] shall become paternal. Thus [in the world] thou indeed see everything and [thou] do not [see thy self], yet thou see thy self in that [place]. For what thou see, thou shall become. ⁴⁸

49. Faith receives,^a love gives. [No one can receive] without faith,^a no one can give without love. Therefore we believe so that indeed we shall receive, yet we give so that we shall love. Otherwise, if one gives without love, he derives no benefit from having given. ⁴⁹

50. Whoever has not received the Lord, continues still among the Hebrews. ⁵⁰

51. The Apostles who preceded us called (him) thus: Yeshua the Nazirite^o Messiah—this is Yeshua the Nazirite Christ. The last name is the Christ, the first is Yeshua, that in the middle is the Nazirite. 'Messiah' has two references: both the anointed and also the measured^o. 'Yeshua' in Hebrew is the atonement. 'Nazara' is the truth, therefore the Nazirite is the true. The Christ is the measured, the Nazirite and Yeshua are the measurement. ⁵¹

52. The pearl which is cast down into the mire is not despised, nor if it is anointed with balsam oil is it (more) valued, but rather it has its great worth to its owner at all times. So it is with the Sons of God—whatever happens to them, in their heart they still have honor with their Father. ⁵²

53. If thou say 'I'm a Jew'—no one will be moved. If thou say 'I'm a Roman'—no one will be disturbed. If thou say 'I'm a Greek, a barbarian, a slave, a freeman'—no one will be troubled. If thou [say] 'I'm a Christic^o'—[everyone] shall heed.^a May it occur that I have [received from him] in this manner, this which [the worldly] shall

⁴⁴ ^aAsyndeton; ^bPro 14:4, Jas 3:7!, Ph 62; Ecc 7:14, Ph 9/42/72.

⁴⁵ ^aAsyndeton; ^bPh 46; Gen 2:7/4:1, Ph 33!

⁴⁶ ^aI.e. born of the pretense called human, rather than divine, generation; ^bthat is, other than his true Father, God; in the context of the story in Gen 3-4, this 'other father' cannot be Adam—who could not have been a murderer at that point of time, there supposedly being as yet no other humans on the earth; Ecc 11:5!; Jn 8:31-59!, I-Jn 3:12!, Th 105; see 'Theogenesis'.

⁴⁷ ^aI.e. a flood of (sensory) images; Ph 58.

⁴⁸ ^aPs 8:3-4; ^basyndeton.

⁴⁹ ^aAsyndeton; I-Jn 4:16.

⁵⁰ Th 43, Ph 6/108.

⁵¹ Num 6:1-8, Jud 13:5→Mt 2:23, Ph 20a.

⁵² Job 30:19, Jer 38:6.

not be able to withstand when [they hear] this name!⁵³

54. (A) god is a cannibal. Because of this, mankind [is sacrificed] to it. Before mankind was sacrificed, animals were being sacrificed. For these to which they are sacrificed are not divinities.⁵⁴

55. Vessels of glass and vessels of pottery always come forth thru fire. But if glass vessels break they are recast, (for^a) they had come to be by means of a breath;^b yet if pottery vessels break they are destroyed, for they had come to be without breath.⁵⁵

56. A donkey turning at a millstone did a hundred miles walking. (When^a) it had been released, it found itself still in the same place. There are persons who take many journeys and make no progress anywhere. When evening came upon them, they discerned neither city nor village, neither creation nor nature, neither power nor angel. In vain did the wretches toil!⁵⁶

57. The Eucharist is Yeshua. For in Aramaic they call him *farisatha* (פִּרְסָתָא)—this is, the out-spread. For Yeshua came to crucify the world.⁵⁷

58. The Lord went into the dyeworks of Levi^o. He took 72 complexions^o,^a he threw them into the vat. He brought them all up white, and he says: This is how the Son of Mankind has come to you—as (a) dyer.^b⁵⁸

59. The wisdom which (humans) call barren is herself the Mother of the Angels.^a And the companion^o of the [Christ] is Mariam the Magdalene. The [Lord loved] Mariam more than [all the (other)] Disciples, [and he] kissed her often on her [mouth].^b The other [women] saw his love for Mariam,^c they say to him: Why do thou love [her] more than all of us? ▪ The Savior^o replied,^c he says to them: Why do I not love you as (I do) her?⁵⁹

60. (While) a blind (person) and one who sees are both in the dark, they do not differ from one another. When the light comes, then he who sees shall behold the light, and he who is blinded shall remain in the darkness.⁶⁰

61. The Lord says: ‘Blest is he who is before he comes into Being!’^a For he who is, both was and shall be.⁶¹

62. The exaltation of mankind is not manifest but rather is implicit. Because of this he is master of the animals which are stronger than him—who is greater than them both manifestly and implicitly. And this gives to them their survival. Yet (when^a) mankind separates from them, they kill each other and gnaw each other and devour each other, because they find no food. Yet they have found food, now that mankind has cultivated the earth.⁶²

63. If one goes down into the water (of Baptism) and comes back up without having received anything, saying ‘I’m a Christic’, he has taken the name on loan. Yet if he receives the Sacred Spirit, he has the gift of the name. He who has received a gift is not deprived of it, but he who has taken a loan has it demanded from him.⁶³

64. This is how it is when one exists in a mystery: the Sacrament^o of Marriage is grand. For the world is complex —[the system] is based upon mankind, yet [mankind is] based upon matrimony.^a (Therefore) contemplate the Pure Mating, for it has [great] power! Its imagery consists in a defiling^b [of bodies].⁶⁴

⁵³ ^aTh 2!; Ac 5:41 versus 22:25.

⁵⁴ Isa 44:9-20!, Ph 14.

⁵⁵ Gen 2:7, Jn 20:22; ^aasyndeton; ^b=spirit; ceramics can only be recast before firing; Jer 18:4-10/19:11.

⁵⁶ Ps 127:2, Ecc 2:11; ^aasyndeton; Clement of Alexandria, *Stromata*, I.8.41, attributes to the Savior this saying: ‘These are they who ply their looms and weave nothing.’

⁵⁷ *Odes of St Solomon*, 27:1-2, ‘I stretched out my hands and sanctified my Lord; for the extension of my hands is his sign.’

⁵⁸ Isa 1:18, Ph 47; ^aasyndeton; ^bof the images; cp. ‘equalization’ in Th 61b; Gen 10 LXX lists 72 nations in all the world; also, Lk 10:1 in MSS p75 B D[05] mentions 72 Disciples.

⁵⁹ ^aPro 8:12+32, Lk 7:35!; Ph 40; ^bPro 24:26, S-of-S 1:2/6:9, Th 61b/107, Ph 35/36/40; ^casyndeton; Lewis Wallace, *Ben Hur*, V.16: ‘He kissed her. Was it only a kiss of peace?’

⁶⁰ Ex 4:11, Jn 9, Th 34.

⁶¹ ^a=Th 19!; Ph 1, Rev/Ap 1:8.

⁶² Job 35:11, Mk 1:13, Jas 3:7!, Ph 44; ^aasyndeton.

⁶³ Jn 4:10, Th 41.

65. (Among) the unclean spirits there are essentially male and female. The males indeed are those who thru an inequality^o mate with the souls inhabiting a female form, yet the females are those who (thus) unite^o with a male form.^a And no one will be able to escape from these (once^b) they seize him (unless^b) he receives both male and female power—which is the Bridegroom with the Bride. Yet one receives them in the mirrored^o Bridal-Chamber^o. Whenever the foolish women see a male sitting alone, they are accustomed to leap upon him, to carouse with him and defile him. So also the foolish men when they see a beautiful female sitting alone, they seduce her (or^b) coerce her in the desire to defile her. Yet if the man is seen sitting together with his woman, the females cannot intrude upon the man nor can the males intrude upon the woman. So it is (when^b) the imagery and the angel are mated together, neither can anyone dare to intrude upon the male or the female.^c He who comes forth from the world cannot be detained any longer merely because he (previously) was in the world. He is revealed as beyond both the yearning and the fear of the [flesh]. He is master over [desire],^b he is more precious than envy. And if [the multitude] come to seize him (and^b) to strangle [him], how will this one not be able to escape [by the salvation] of God? How shall he be able [to fear them]?⁶⁵

66. Frequently there are some who come (and^a) [they say]: We are faithful, hide [us ... from unclean] and demonic spirits! But if they had possessed the Sacred Spirit, no unclean spirit would have clung to them.⁶⁶

67. Do not fear the essence of the flesh, nor love it. If thou fear it, it will become thy master; if thou love it, it will devour thee (and^a) strangle thee.⁶⁷

68. One exists either in this world or in the resurrection or in the transitional^o regions. May it not occur that I be found in (the latter)! (In) this world there is good and evil. Its goods are not good and its evils are not evil.^a Yet there is evil after this world, which is truly evil: that which is called the transition—it is death. While we are in this world it is appropriate for us to be born in the resurrection, so that if we are divested of the flesh we shall find ourselves in the repose (and^b) not wander in the transition. For many go astray on the way. Thus it is good to come forth from the world before humankind is caused to transgress.⁶⁸

69. Some indeed neither wish nor have the ability. Yet others if they wish receive no benefit, because they did not practice. For desire makes them transgressors. Yet not desiring righteousness shall conceal from them both the wish and (their) lack of accomplishment.⁶⁹

70. An Apostolic^a saw in a vision some who were confined in a house of fire, crying out [in the] air with a fiery [voice], cast in the flames [for an era^o]. There is water in [...], and they proclaim to themselves: [...] The waters can[not] save us [from death! Misled by] their desire, they received [death as] chastisement—this which is called the [outermost] darkness.⁷⁰

71. The enemy [comes] forth in water with fire. The soul and the spirit have come forth [in] water and fire with light, which pertain to the Son of the Bridal-Chamber. The fire is the Chrism, the light is the fire. I do not speak of this fire that has no form, but rather the other one—whose form is white, which is made of beautiful light and which bestows splendor.⁷¹

72. The truth did not come unto the world naked, but rather it has come in symbolic^o images. (The world) will not receive it in any other fashion. There is a rebirth^o together with a reborn image. It is truly appropriate *not* to be reborn thru the image.^a What is the resurrection with its image?—it *is* appropriate to arise thru the image.^a The Bridal-Chamber with its image?—it *is* appropriate to come into the truth thru the image, which is this restoration^o.

⁶⁴ Th 61b, Ph 79; ^amatrimony↔patrimony^o, human rather than divine generation and inheritance: see ‘Theogenesis’; ^bLev 15:18!!

⁶⁵ ^aPh 46; ^basyndeton; ^cPh 30; Ps 3:6.

⁶⁶ ^aAsyndeton; Mk 1:39.

⁶⁷ ^aAsyndeton; Ps 56:4, Jn 6:63.

⁶⁸ ^aPh 9; ^basyndeton; Th 60, Rev/Ap 20:5; James Joyce, *Portrait of the Artist as a Young Man*, 3: ‘It was better never to have sinned, to have remained always a child’; Sylvia Plath, *The Unabridged Journals*: ‘Only that life end not before I am born.’

⁶⁹ Hsün Tzu, 3rd century BC China: ‘An inferior man can become a superior man, but he does not want to.’

⁷⁰ ^aProbably Philip himself; Ps 66:12, Mt 25:30, Lk 16:19-31!, Rev/Ap 20:14-15.

⁷¹ Isa 43:2, Ph 26/28.

It is appropriate for those born not only of the words ‘the Father with the Son with the Sacred Spirit’, but (moreover) are begotten of them themselves. Whoever is not begotten of them, will have the name also taken from him.^b Yet one receives them in the Chrism of the fullness in the power of the cross^c, which the Apostles call: the right with the left.^d For this-one is no longer a Christic but rather a Christ.⁷²

73. The Lord [did] everything sacramentally: a Baptism with a Chrism with a Eucharist with an Atonement with a [Holy] Bridal-Chamber.⁷³

74a. He says: ‘I came to make [the inner] as the [outer (and^a) the] outer as the [inner.’^b He spoke of] everything in that place, which is there [above] this place, by means of symbolic [images. ...]^{74a}

74b. Those who say [‘I’m a Christic’] come from the place beyond [all] confusion.^{74b}

74c. He who is manifest [from that place] which is there above, is called ‘he who is below’. And He who is hidden, is He who is above him. For it is good that they say ‘the inner and the outer, together with what is outside of the outer’. Because of this, the Lord called destruction ‘the outer darkness’;^a there is nothing beyond it. He says ‘my Father who is in secret’. He says ‘Go into thy inner chamber, shut thy door behind thee (and^b) pray to thy Father who is in secret.’^c This is He who is within them all. Yet He who is within them all is the Fullness—beyond Him there is nothing further within. This is what is meant by ‘He who is above them’.^{74c}

75. Before Christ some came forth. They were no longer able to enter into whence they emerged, and they were no longer able to exit from whither they entered. Yet the Christ came. Those who had gone in he brought out, and those who had gone out he brought in.⁷⁵

76. In the days when Eve^o was within Adam,^a there was no death. When she was separated from him, death came to be. If (she) again enters (and^b) he receives (her) to him, death shall no longer be.⁷⁶

77. ‘My God, my God, why oh Lord [did] thou abandon me?’^a—he spoke these (words) on the cross^b. For he divided the place [below from the place above], having been begotten in the [Sacred] Spirit by God.⁷⁷

78. The [Lord arose] from among the dead. [He became (again)] as he had been, but [his body] was made [entirely] perfect. He is incarnate, but this [flesh is indeed] a true flesh.^a [Yet our flesh] is not true, but rather a mirror-image of the true [flesh].⁷⁸

79. Let (the) Bridal-Chamber not be for the beasts nor for the slaves nor for impure women!—but rather it is for free men with virgins.⁷⁹

80. Thru the Sacred Spirit we are indeed born, yet we are reborn thru the Christ. In both we are anointed thru the Spirit—(and^a) having been begotten, we were mated.⁸⁰

81. Without light, no one will be able to see himself either in water or in (a) mirror. Nor again without water or mirror will thou be able to see (thyself) in light. Therefore it is appropriate to be baptized in both—in the light as

⁷² Isa 30:21, Ac 3:21; ^aJn 3, ‘spiritual rebirth’ ≠ ‘corporeal resurrection’: see Ph 130!; ^bPh 63; ^canti-Gnostic; ^dPh 9/44.

⁷³ The five Messianic Sacraments.

^{74a} ^aAsyndeton; ^b=Th 22!!; Ph 72.

^{74b} Ph 10/18/22/97/134, Tr 3 ff.

^{74c} ^a=Mt 8:12!; ^basyndeton; Th 77, Ph 37; ^c=Mt 6:6!; Rabindranath Tagore, *Gitanjali*: ‘He it is, the innermost one, who awakens my being.’

⁷⁵ I-Ki 3:7.

⁷⁶ Ph 86; ^aor ‘when life was within mankind’; ^basyndeton.

⁷⁷ ^a=Ps 22:1→Mk 15:34!; ^banti-Gnostic.

⁷⁸ ^aJn 1:14/20:27, II-Jn 7; anti-Gnostic!

⁷⁹ Gen 24:16, I-Ki 1:2, Ac 21:8-9!, Th 61b!, Ph 127!; *Odes of St Solomon*, 42:9-12, ‘Like the arm of the bridegroom over the bride, so is my yoke over those who know me; and as the bed that is spread in the house of the bridegroom and bride, so does my love cover those that believe in me.’

⁸⁰ ^aAsyndeton; Gen 2:7, Jn 3:7, Ph 72.

well as the water. Yet the light is the Christ.⁸¹

82. There were^a three vestibules for places of giving offering in Jerusalem^o—one open to the west called the holy, another open to the south called the holy of the holiness, the third open to the east called the holy of the holinesses where the High Priest alone enters. The Baptism is the holy vestibule, [the Atonement] is the holy of the holiness, the holy of the holinesses is the Bridal-Chamber. The Baptism has the resurrection [with] the Atonement entering into the Bridal-Chamber. Yet the Bridal-Chamber is more exalted than those. [...] Thou will find nothing that [compares with it]^b.⁸²

83. [The Saints] are those who pray [always for] Jerusalem [and love] Jerusalem; they [are already in] Jerusalem (and^a) they see [Jerusalem now.] These are called ‘the Saints of the holinesses’.⁸³

84. [...] The] curtain (of the Temple) was torn [in order to reveal] the Bridal-Chamber, (which) is nothing other than the image [of the ...] place above. [...] Its curtain was torn from the top to the bottom, for it was appropriate for some from below to go above.⁸⁴

85. Those who have been clothed in the Perfect Light—the powers can neither see them nor restrain them. Yet one shall be clothed with light in the Sacrament of the Mating.⁸⁵

86. If the female had not separated from the male, she would not afterward have died with the male. Their separation was the inception of death.^a Therefore the Christ came, so that he might rectify to himself the separation that had obtained from (the) beginning, by his mating the two together. And by his mating them together, he shall give their lives to those who have died in the separation. Yet the woman mates with her husband in the bridal-chamber. Those however who have mated in the Bridal-Chamber will no longer be separated. Because of this, Eve separated from Adam^b—because she did not mate with him in the Bridal-Chamber.⁸⁶

87. The soul of Adam came into being by a Spirit^a, whose mate is the [Christ. The Spirit] bestowed upon (Adam) is his Mother, and [...] her place was given to him in his soul. (Yet) because he had [not yet] been mated in the Logos, the dominant powers bewitched him. [...] Yet those who] mate with the [Sacred] Spirit [...] (in) secret [...] are invited individually [...] to the Bridal-Chamber, in order that [...] they shall be mated.⁸⁷

88. Yeshua revealed [beside the (River)] Jordan^o the fullness of the Sovereignty of the Heavens, which existed before the totality.^a Moreover he was begotten^b as Son, moreover he was anointed, moreover he was atoned, moreover he atoned.⁸⁸

89. If it is appropriate to tell a mystery, the Father of the totality mated with the Virgin who had come down—and a fire shone for him on that day. He revealed the power of the Bridal-Chamber.^a Thus his body came into being on that day.^b He came forth in the Bridal-Chamber as one who has issued from the Bridegroom with the Bride—this is how Yeshua established the totality for himself in his heart. And thru these^c, it is appropriate for each one of the Disciples to enter into his repose.⁸⁹

⁸¹ Pro 27:19, Isa 43:2, Mt 3:11; *Odes of St Solomon*, 13:1, ‘Behold! The Lord is our mirror; open thine eyes and see them in him—and learn the manner of thy face.’

⁸² Multiple asyndeta; Lev 16, Num 18:7; ^a‘They were’: Copt NЄ.Υ, Durative Imperfect tense, P194: hence this entry, like saying 137, was written after the Roman conquest of 70 AD; ^bMoses ben Nahman [1194-1270 AD], *Letter on Holiness*: ‘The sexual relationship is in reality a thing of great exaltation when it is appropriate and harmonious. This great secret is the same secret of those cherubim who copulate with each other in the image of male and female.... Keep this secret and do not reveal it to anyone unworthy, for here is where you glimpse the secret of the loftiness of an appropriate sexual relationship.... When the sexual relation points to the Name, there is nothing more righteous and more holy than it.’

⁸³ ^aAsyndeton; Ps 122:6, Rev/Ap 21:10.

⁸⁴ Mk 15:38, Th 84.

⁸⁵ Ps 104:2, Ph 24/26; *Odes of St Solomon*, 21:2, ‘I took off darkness and clothed myself with light.’

⁸⁶ Th 11/22, Ph 30/76; ^aGen 3:19; ^bor ‘life separated from mankind’.

⁸⁷ ^a=breath, Gen 2:7; see **Spirit** in Th Notes.

⁸⁸ ^aTh 77; ^bmanuscript dittography here omitted.

⁸⁹ ^aPh 64; ^banti-Gnostic!; ^cthe Bridegroom with the Bride; *Odes of St Solomon*, 33:5-8, ‘There stood a perfect Virgin who was proclaiming:... Return oh you sons of men, and come oh you daughters of men,... and I will enter into you.’

90. Adam came into being from two virgins—from the Spirit and from the virgin earth. Therefore Christ was begotten from a virgin, so that the stumbling which occurred in the beginning shall be rectified.⁹⁰

91. There were two trees in paradise—the one produces beasts,^a the other produces humans. Adam ate from the tree that produced beasts, (and^a) becoming bestial he begot beasts. Because of this, (the beasts) came to be worshiped. [... Humans] begot humans [and then] worshiped humans. [...]⁹¹

92. God created mankind, and mankind created gods. This is how it is in the world—the men create gods and they worship their creations. It would (rather) have been appropriate for the gods^a to worship the men!⁹²

93. Thus is the real truth regarding the deeds of mankind—they essentially come forth thru his power. Therefore they are called (his) abilities. His (progeny) are his sons who came forth thru (his) repose. Because of this, his power governs in his works, yet his repose is manifest in (his) sons. And thou will find that this penetrates unto the image. And this is the Mirrored Person: doing his works in his power, yet in repose begetting his Sons.⁹³

94. In this world the slaves are forced to work for the free. In the Sovereignty of the Heavens the free shall act to serve the slaves: the Sons of the Bridal-Chamber shall serve the sons of marriage. The Sons of the Bridal-Chamber have [a single] name among them, the repose occurs among them mutually,^a they are made to have no needs. [...]⁹⁴

95. The contemplation^o [of the images is aware]ness in greatness of glory.^a [Truly there is immortal]ity within those in the [Holy Bridal-Chamber, who receive] the glories of those who [are fulfilled].⁹⁵

96. [He who goes down] to the water does not [...] go down to death,^a [... for] (Christ) shall atone him [once he has come] forth—namely those who were [called to be fulfilled] in his Name. For he says: [Thus] we shall fulfill all righteousness.⁹⁶

97. Those who say that first they shall die and (then) they shall arise are confused. If they do not first receive the resurrection (while^a) they live,^b they will receive nothing (when^a) they die. Thus also it is said regarding Baptism,^c (that^a) Baptism is great, (for^a) those who receive it shall live.⁹⁷

98. Philip^o the Apostle says: Joseph^o the Carpenter planted a grove because he needed wood for his craft. He himself made the cross^a from the trees that he had planted, and his heir^o hung on that which he had planted. His heir was Yeshua, yet the plant was the cross. But the tree of life is in the midst of paradise—and the olive tree, from the heart of which the Chrism came thru him of the resurrection.⁹⁸

99. This world devours corpses—furthermore, those who eat in it themselves die. The true (person) consumes life—therefore no one nourished in [the truth shall] die. Yeshua came from within that place, and he brought nourishment from there. And to those whom he wished he gave their lives, so that they not perish.⁹⁹

100. God [created] a garden-paradise. Mankind [lived in the] garden, [... but] they were not in the [...] of God in [...] their hearts' [...] given desire. [...] This garden [is the place] where it will be said to me: [Thou may eat] this or not eat [this, according to thy] desire. This is the place (where) I shall consume every different (thing)—there, where is the tree of knowledge which slew Adam. Yet (in) this place the tree of knowledge gave life to mankind. The Torah^o was the tree. It has (the) capability in itself to bestow the knowledge of good and evil. It neither cured

⁹⁰ Gen 2:7, Lk 1:26-35, Ph 18.

⁹¹ ^aAsyndeton; Gen 2:9, Ph 54.

⁹² Isa 44:9-20, Jer 16:20, Hab 2:18-19, Ph 54; ^aplural, and thus also the previous two times.

⁹³ Jn 5:19, Th 50!

⁹⁴ Lk 20:34-36!, Ac 4:34-35, Ph 64; ^aasyndeton.

⁹⁵ ^aCf. Aristotle, *Metaphysics*, XII.7, 1072b.23.

⁹⁶ ^aThis is contrary to Paul's doctrine in Rom 6:3-4.

⁹⁷ ^aAsyndeton; ^bJn 11:26, Ph 22; ^cmanuscript dittography here omitted.

⁹⁸ ^aAnti-Gnostic; the Romans doubtless thus compelled Israelite artisans to make crosses; Mt 13:55, Ex 30:22-33, Dt 21:22-23, Rev/Ap 22:2.

⁹⁹ Jn 6:53, Th 11/60, Ph 15.

him of the evil nor preserved him in the good, but rather it caused those who had ingested it to die. For death originated because of (the Torah's) saying: Eat this, but do not eat (that)!¹⁰⁰

101. The Chrism is made lord over the Baptism.^a For from the Chrism we are called Christic(s, and^b) not because of the Baptism. And (he) was called the Christ because of the Chrism. For the Father anointed the Son, yet the Son anointed the Apostles, yet the Apostles anointed us.^c He who has been anointed has the totality—he has the resurrection, the light, the cross,^d the Sacred Spirit. The Father bestowed this upon him in the Bridal-Chamber (and^b) he received.¹⁰¹

102. The Father was in the Son, and the Son in the Father. This is the Sovereignty of the Heavens!¹⁰²

103. Excellently did the Lord say: Some have attained the Sovereignty of the Heavens laughing, and they came forth [rejoicing from the world]. The Christic [...] who went down into the water immediately came forth as master over everything, because [he did not consider (the Baptism) a] game, but rather he disdained this [changing world for] the Sovereignty of the Heavens. If he disdains (the world) and scorns it as a game, he [shall] come forth laughing.¹⁰³

104. Furthermore, it is thus regarding the Bread with the Chalice, and the Chrism: there is nonetheless another (sacrament) exalted over these.¹⁰⁴

105. The world began in a transgression, for he who made it had desired to make it imperishable and immortal. He fell away and did not attain (his) ambition. For there was no imperishability of the world, and there was no imperishability of him who has made the world. For there is no imperishability of things but rather of the Sons, and no one can obtain imperishability except by becoming (a) Son. Yet he who is unable to receive, how much (more) will he be unable to give!¹⁰⁵

106. The chalice of communion^o contains wine (and^a) it contains water. It is designated as the symbol of the blood,^b over which thanks^c are given. And it is filled with the Sacred Spirit, and it belongs to the completely Perfected Person. Whenever we drink this, we shall receive the Perfect Person.¹⁰⁶

107. The Living Water is a body.^a It is appropriate that we be clothed in the Living Person. Because of this, (when^b) he comes to go down into the water he undresses himself, in order that he may be clothed with that.¹⁰⁷

108. A horse naturally begets a horse, a human begets (a) human,^a a god begets (a) god. Thus it is, regarding the Bridegroom within the Bride—[their Sons] came forth in the Bridal-Chamber. (The) Jews had not derived [...] from the Greeks, [...] and [we Christics do not derive] from the Jews.^b [...] And these were called [...] the chosen generation of the [Sacred Spirit]—the True Man and the Son of Mankind and the seed of the Son of Mankind. This generation is named true in the world. This is the place where the Sons of the Bridal-Chamber are.¹⁰⁸

109. Mating occurs in this world (as) man upon woman, the place of strength (joined) with weakness.^a In eternity there is something else (in) the likeness of mating, yet we call them by these (same) names. Yet there are others which are exalted beyond every name which is named, and (which) transcend force. For (in) the place where there is force, there are those who are superior to force.¹⁰⁹

¹⁰⁰ Th 113, Gen 2:16-17; Isak Dinesen, 'Sorrow Acre', *Winter's Tales*: 'The Garden of Eden, newly created; from every tree of which ... thou, my Adam, mayest freely eat.'

¹⁰¹ ^aMt 3:11; ^basyndeton; ^cLk 4:18, Jn 20:21-22, Ac 6:5-6!!; ^danti-Gnostic.

¹⁰² Jn 14:10/17:20-23, Th 113!; Juan Rulfo, *Pedro Páramo*: 'For me,... heaven is right here.'

¹⁰³ Ph 96.

¹⁰⁴ The Holy Bridal-Camber; Ph 73.

¹⁰⁵ Ph 5/49; Jean-Paul Sartre, *No Exit*: 'I can't give and I can't receive.'

¹⁰⁶ Mk 14:23-24, Jn 19:34, I-Jn 5:6-8; ^aasyndeton; ^banti-Gnostic; ^cGk EYXΑΠΙΣΤΕΙΝ.

¹⁰⁷ ^aAnti-Gnostic!; ^basyndeton; Ph 3/26.

¹⁰⁸ ^aAsyndeton; ^bTh 43, Ph 50; Miguel de Cervantes, Prologue to *Don Quijote de la Mancha*: '[In] Nature,... each thing engenders its likeness.'

¹⁰⁹ ^aGen 3:16; Ph 140.

110. The one is not, and the other one is—but they are together this single unity.^a This is He who shall not be able to come unto (whomever) has the carnal heart.¹¹⁰

111. Is it not appropriate for all those who possess the totality to understand themselves? Some indeed, who do not understand themselves, shall not enjoy those (things) which they have. Yet those who have understood themselves shall enjoy them.¹¹¹

112. Not only shall they be unable to seize the perfected person, but they shall be unable (even) to see him. For if they see him, they will seize him. In no other manner will one be able to be begotten of Him in this grace, unless he is clothed in the Perfect Light and Perfect Light is upon him. [Thus clad], he shall go [forth from the world]. This is the perfected [Son of the Bridal-Chamber].¹¹²

113. [It is appropriate] that we be made to become [perfected persons] before we come forth [from the world].^a Whoever has received everything [without being made master] of these places, will [not be able to master] that place; but rather he shall [go] forth to the transition as imperfect. Only Yeshua knows the destiny of this one.¹¹³

114. The Saint is entirely holy, including his body.^a For if he receives the bread he will sanctify it, or the chalice,^b or anything else he receives he purifies. And how will he not purify the body also?¹¹⁴

115. Yeshua poured death away by perfecting the water of Baptism. Because of this, we indeed are sent down into the water—yet not down unto death,^a (but rather) in order that we be poured away from the spirit of the world. Whenever that blows, its winter occurs; (but^b) when the Sacred Spirit breathes, the summer comes.¹¹⁵

116. Whoever recognizes the truth is liberated. Yet he who is liberated does not transgress, for ‘the transgressor is the slave of the transgression.’^a The Mother is the truth, yet the conjoining^o is the recognition. The world calls liberated those to whom it is given not to transgress. The recognition of the truth exalts the hearts of these to whom it is given not to transgress. This is what liberates them and exalts them over the whole place. Yet love is inspirational. He however who has been liberated thru recognition is enslaved by love for these who have not yet been able to sustain being liberated by recognition. Yet recognition makes them competent, which liberates them.¹¹⁶

117. Love [does not take] anything, for how [(can) it take anything when everything] belongs to it? It does not [say ‘This is mine’] or ‘(That) is mine’, [but rather it says] ‘They are thine.’¹¹⁷

118. Spiritual love is [truly] wine with fragrance; all those who are anointed with it enjoy it. As long as the anointed remain, those (also) enjoy it who stand beside them. (But) if they who are anointed with the Chrism cease evangelizing them (and^a) depart, (then^a) those who are not anointed (but^a) only stand alongside remain still in their (own) miasma. The Samaritan gave nothing to the wounded (man) except wine with ointment—and he healed the blows, inasmuch as ‘love atones for a multitude of transgressions.’¹¹⁸

119. Those whom the woman will beget resemble him whom she loves. If (it is) her husband, they resemble her husband; if it is an adulterer, they resemble the adulterer. Often, if there is (a) woman (who) lays with her husband by compulsion, yet her heart is with the adulterer and she is accustomed to mate with him (also, then) he whom she bears in giving birth resembles the adulterer. Yet you who are with the Son of God—love not the world but rather love the Lord, so that those who shall be begotten not come to resemble the world, but rather will come to

¹¹⁰ Ph 9; ^aChuang Tzu, 4th century BC China: ‘That which is one is one, and that which is not one is also one; he who regards all things as One, is a companion of Heaven.’

¹¹¹ Ecc 6:1-2, Th 2/67.

¹¹² Mt 5:48, Ph 85.

¹¹³ ^aMt 5:48; Mt 25:31-46, Jn 8:7, Ph 10/68/112.

¹¹⁴ ^aJn 20:27; ^bthis is the Eucharist: Mk 14:22-24; emphatically anti-Gnostic!; Walt Whitman, *Leaves of Grass*, 142: ‘Divine am I inside and out, and I make holy whatever I touch.’

¹¹⁵ Mt 28:19, Ph 7/96/103; ^athis is contrary to Paul’s doctrine in Rom 6:3-4; ^basyndeton.

¹¹⁶ ^a=Jn 8:32-36!, I-Jn 3:9.

¹¹⁷ Job 41:11, Lk 6:30.

¹¹⁸ ^aAsyndeton; Lk 10:30-37, Th 24, =Pro 10:12→I-Pet 4:8.

resemble the Lord.¹¹⁹

120. The human naturally unites with the human, the horse unites with the horse, the donkey unites with the donkey; the species naturally unite with their like-species. Thus the Spirit naturally unites with the Spirit, and the Logos mates with the Logos, [and the] Light mates [with the Light. If thou] become human, (then) [mankind shall] love thee; if thou become [spiritual], (then) the Spirit shall mate with thee; if thou become rational, (then) the Logos shall unite with thee; if thou become enlightened, (then) the Light shall mate with thee; if thou transcend, (then) the Transcendental shall repose upon thee. (But) if thou are accustomed to become (like a) horse or donkey or calf or dog or sheep or other of the animals (which are) outside and inferior, (then) neither mankind nor the Spirit nor the Logos nor the Light nor those above nor those within shall be able to love thee. They shall not be able to repose in thee, and thy heritage shall not be among them.¹²⁰

121. He who is enslaved without his volition will be able to be freed. He who has been liberated by the grace of his master, and has sold himself (back) into slavery, shall no longer be able to be freed.¹²¹

122. The cultivation in the world is thru four modes^o—(crops) are gathered into the barn thru soil and water and wind and light. And the cultivation by God is likewise thru four: thru trust and expectation^o and compassion and recognition. Our soil is the trust in which we take root; the water is the expectation thru which we are nourished; the wind is the compassion thru which we grow; yet the light is the recognition thru which we are ripened.¹²²

123. Grace causes [the humble soul of the] person of earth to be made sovereign [over ...] what is above the sky.^a They [received] thru [Him who] is blest; this one by his [Logos truly uplifts] their souls.¹²³

124. This is Yeshua the Christ—he beguiled the entire place and did not burden anyone. Therefore, blest is this perfected person of this kind; for this one is the Logos.¹²⁴

125. Ask us concerning him, inasmuch as this (attempt to portray) him uprightly is difficult. How shall we be able to succeed in this great (task)?¹²⁵

126. How will he bestow repose on everyone? First of all, it is not appropriate to aggrieve anyone—whether great or small, whether unbeliever or believer. Then, to provide repose for those who rest among the good. There are some whose privilege it is to provide repose for those who are ideal. He who does good cannot of himself give repose to these, for he does not come of his (own) volition. Yet neither can he aggrieve them, for he does not oppress them. But he who is ideal sometimes grieves them—not that he is thus (grievous), but rather it is their (own) wickedness which causes them grief. He who is natural^o gives joy to him who is good—yet from this some grieve terribly.¹²⁶

127. A householder acquired everything—whether son or slave or cattle or dog or swine, whether wheat or barley or straw or hay or [bones] or meat (or) acorns. Yet he (was) wise and knew the food of each [one]. Before the sons he indeed set bread with [olive-oil and meat; before] the slaves he set castor-oil with grain; and before the cattle [he set barley] with straw and hay; to the dogs he cast bones; yet before [the swine] he threw acorns and crusts of bread. So it is with the Disciple of God—if he is wise, he is perceptive about the Discipleship. The bodily forms will not deceive him, but rather he will then observe the disposition of the soul of each one in order to speak with him. In the world there are many animals made in human form—these he is accustomed to recog-

¹¹⁹ Ex 20:14, Lev 20:10, II-Sam 11:1-5/12:1-10, Mt 5:27-28+32, Mk 7:21, Jn 8:3-11.

¹²⁰ Ph 108, Sir 13:16; Eccl [Ben Sirach] 13:19-20, 'Every beast loves its like; so also every person him that is nearest to himself. All flesh shall consort with the like to itself, and every person shall associate himself to his like.'

¹²¹ Ex 21:5-6 [but also Lev 25:10!], Ph 116.

¹²² Th 25, Ph 116; Clement of Alexandria, *Stromata*, V.3: 'An ignorant man has sought; and having sought, he finds the teacher; and finding, has believed; and believing, has hoped; and henceforward, having loved, is assimilated to what was loved—such is the method Socrates shows'; Gustave Flaubert, *Madame Bovary*: 'Manure and rain and sun and wind bring on the flowers.'

¹²³ ^aTh 2!/11!

¹²⁴ Ph 29.

¹²⁵ Th 13!; César Vallejo, 'A Man Passes By', *Human Poems*: 'How to write, afterward, of the Infinite?'

¹²⁶ Pro 21:15, Th 90.

nize. To the swine indeed he will throw acorns; yet to the cattle he will cast barley with straw and hay; to the dogs he will cast bones; to the slaves he will give the elementary^a; to the Sons he will present the perfect^b.¹²⁷

128. There is the Son of Mankind and there is the Grandson of Mankind. The Lord is the Son of Mankind, and the Grandson of Mankind is he who is created thru the Son of Mankind. The Son of Mankind received from God the ability to create; (God alone) has the ability to beget.¹²⁸

129. That which is created is a creature, that which is begotten is a progeny. A creature cannot beget, (but^a) a progeny can create. Yet they say that the creature begets. However, his progeny is a creature. Therefore (a person's) progeny are not his sons, but rather they are (Sons) of [God].¹²⁹

130. He who creates works manifestly, and he himself also is manifest; he who begets [acts] in [secret], and he [hides himself from] the images [of others]. (Thus also) the Creator [indeed] creates visibly, yet in begetting [begets the] Sons in secret.¹³⁰

131. No [one will be able] to know on what day [the man] and the woman mate with each other, except themselves only. For marriage in the world is a sacrament for those who have taken a spouse. If the marriage of impurity^a is hidden, how much more is the Immaculate Marriage a true sacrament!^b It is not carnal but rather pure, it is not lustful but rather compassionate, it is not of the darkness or the night but rather of the day and the Light. A marriage which is exhibited becomes adultery^c; and the bride has committed adultery^c not only if she receives the sperm of another man, but even if she escapes from the bedroom^o and is seen. Let her display herself only to her father and her mother and the friend of the bridegroom^d and the sons of the bridegroom! To these it is given to enter daily into the bridal-chamber. Yet as for the others, let them be made to yearn even to hear her voice and to enjoy (her) fragrance, and let them feed like the dogs from the crumbs that fall from the table! (Those) being from the Bridegroom within the Bride belong in the Bridal-Chamber. No one will be able to behold the Bridegroom with the Bride unless he becomes this.¹³¹

132. When Abraham^o had [rejoiced] at seeing what he was to see, he circumcised the flesh of the foreskin—showing us that it is appropriate to renounce the flesh [which pertains to] this world.¹³²

133. [... As long as] the entrails of the person are enclosed, the person lives. If his entrails are exposed (and^a) he is disemboweled, the person will die. So also with the tree: it naturally sprouts and thrives while its root is covered, (but^a) if its root is exposed the tree withers.^b Thus it is with everything begotten in the world, not only with the manifest but also with the covert. For as long as the root of evil is hidden, it is strong; yet if it is recognized it is destroyed (and^a) when it is exposed it perishes. This is why the Logos (John the Baptist!) says 'Already the ax has reached the root of the trees!'^c It will not (merely) chop off, for that which is chopped off naturally sprouts again. But rather the ax delves down into the ground (and^a) uproots. Yet Yeshua pulled up the root of the entire place, but the others (had done so) only in part. Ourselves also—let each one of us delve down to the root of the evil that is within him (and^a) tear out its root from his own heart! Yet it will be uprooted if we but recognize it. But if we are unaware of it, it takes root within us and produces its fruits in our hearts. It makes itself master over us (and^a) we are made into its slaves. We are taken captive, which coerces us into doing what we do not want (and^a) into [not] doing what we do want.^d It is potent until we recognize it. While it is subliminal, it indeed impels.¹³³

¹²⁷ ^aThe Torah; ^bthe Gospel; Mk 5:9-12!/7:27!, Mt 7:6!, Jn 7:24!, Th 93, Ph 79!; NB five spiritual levels and/or stages are here stipulated.

¹²⁸ Th 101.

¹²⁹ ^aAsyndeton; Ecc 11:5, Isa 29:23, Jn 1:12-13/3:3, Ph 33; Kahlil Gibran, *The Prophet*: 'Your children are not your children; they are the sons and daughters of Life's longing for itself. They come through you but not from you; and though they are with you, yet they belong not to you.'

¹³⁰ God as masculine creates the observable Universe without, God as feminine begets us from within; see Ph 93 and 'The Maternal Spirit'.

¹³¹ =Mk 7:27-28!; ^a!; ^bPh 64/73; ^cliterally: prostitution^o; ^dJn 3:29/15:14-15.

¹³² Anti-Gnostic; Gen 17:9-14, Dt 10:6, Jn 8:56, Th 53.

¹³³ Job 14:7-9, Pro 20:9; ^aasyndeton; ^bAeschylus, *Agamemnon*, 967: 'When the root lives on, the new leaves come back'; ^c=Mt 3:10!; ^dCharles Dickens, *Great Expectations*: 'I was too cowardly to do what I knew to be right, as I had been too cowardly to avoid doing what I knew to be wrong.'

134. Ignorance is the mother of [all evil;^a and] ignorance (itself) results from [confusion]. Those things originating from [ignorance] neither were nor [are] nor shall be [among the truthful. Yet] they shall be perfected when the entire truth is revealed. For the truth is like ignorance—if it is hidden it reposes within itself, yet if it is revealed it is recognized. (The truth) is glorious in that it prevails over ignorance and liberates from confusion. The Logos says ‘You shall know the truth (and^b) the truth will set you free!’^c Ignorance enslaves (but^b) recognition is freedom. By recognizing the truth, we shall find the fruits of the truth within our hearts. By mating with it, we shall receive our fulfillment.¹³⁴

135. At present we have the manifestation of creation. They say that (visible beings) are the powerful which are honorable, yet the invisible are the weak which are contemptible. (But) the truth is that visible beings are thus weak and inferior, whereas the invisible are the powerful and honorable.¹³⁵

136. Yet the mysteries of the truth are revealed, composed in symbolic images.^a But the Bedroom is hidden—it is the Saint within the Holiness.¹³⁶

137. The veil (of the Temple) indeed at first concealed how God governs the creation. Yet (once) the veil was torn and the things within were revealed, then this house was to be forsaken (and^a) desolate, yet moreover to be destroyed. Yet the entire Divinity departed from these places (which are) not within the holies of the holies, for (the Divinity) was not (there) able to unite with the Light nor unite with the flawless fullness. But rather it was to be under the wings of the cross^b [and in] its arms.¹³⁷

138. This ark shall be salvation for us when the cataclysm of water has overwhelmed them.¹³⁸

139. If some are in the tribe of the priesthood, these shall be permitted to enter within the veil (of the Temple) with the High Priest. Therefore the veil was not torn at the top only, else it would have been opened only for those who are above; nor was it torn at the bottom only, else it would have been revealed only to those who are below. But rather it was torn from the top to the bottom. Those who are above opened to us who are below, in order that we shall enter into the secret of the truth.¹³⁹

140. This strengthening is truly excellent. Yet we shall enter therein by means of despised symbols and weaknesses. They are indeed humble in the presence of the perfect glory. There is glory that surpasses glory,^a there is power which surpasses power.^b Therefore the perfect have opened to us with the secrets of the truth. Moreover, the Saints of the holinesses have been revealed, and the Bedroom has invited us within.¹⁴⁰

141. As long as the evil indeed is covert, it (remains) potential, not yet truly purged from the midst of the seed of the Sacred Spirit. (Thus) they are enslaved by the oppression.^a Yet when the Perfect Light is revealed, then it will pour forth upon everyone and all those within it shall receive the Chrism. Then the slaves shall be freed [and] the captives atoned.¹⁴¹

142. ‘[Every] plant which my heavenly Father has not sown [shall be] rooted out.’^a Those who are separated shall be mated (and) [the empty] shall be filled.^b Everyone who [enters] the Bedroom shall be born in the Light. For they [are not begotten] in the manner of the marriages which we [do not] see, (which) are enacted by night, the fire (of which) [flares] in the dark (and then) is extinguished. Yet rather the Sacraments of this Marriage are con-

¹³⁴ ^aLk 23:34!, Ac 3:17; ^basyndeton; ^c=Jn 8:32!

¹³⁵ St Bonaventure, *De plantatione paradisi*, I.t.v.575: ‘The wisdom of the invisible God cannot become known to us except by taking the form of the visible things with which we are familiar’; Søren Kierkegaard, *Concluding Unscientific Postscript*: ‘An omnipresent being should be recognizable precisely by being invisible’; Antoine de Saint-Exupéry, *The Little Prince*: ‘It is only with the heart that one can see rightly; what is essential is invisible to the eye’; *I Ching*, Hexagram 50, The Ritual Vessel: ‘All that is visible must grow beyond itself, extend into the realm of the invisible.’

¹³⁶ Ph 82/83; ^aPh 72.

¹³⁷ ^aAsyndeton; ^banti-Gnostic; Ex 26:31-34, Mt 27:51/23:38/24:2, Ph 84; this entry must be dated after 70 AD.

¹³⁸ Gen 6-9, Pro 10:25, Lk 17:22-37.

¹³⁹ Num 18:7, Mk 15:38, Ph 84/137.

¹⁴⁰ ^aAsyndeton; ^bPh 109; Ph 83/137.

¹⁴¹ Ps 19:12; ^aTh 45, Ph 133.

summed in the day and the light. Neither that day nor its light ever sets.¹⁴²

143. If someone becomes a Son of the Bridal-Chamber, he shall receive the Light. If one does not receive it in these places, he will not be able to obtain it in the other place. He who has received that Light shall not be seen, nor shall they be able to seize him; nor shall anyone be able to disturb this one of this nature, even if he socializes in the world. And furthermore, (when) he leaves the world he has already received the truth via the images. The world has become eternity, because the fullness is for him the eternal. And it is thus revealed to him individually—not hidden in the darkness (or) the night, but rather hidden in a Perfect Day and a Holy Light.¹⁴³

The Gospel according to Philip^o

Notes to Philip

The reader is urged to consult the hyperlinear (www.metalog.org/files/ph_interlin.html), as (a) the text is conceptually complex and (b) the papyrus is somewhat deteriorated—thus, any interpretation must necessarily remain provisional. The translation itself is concordant with that of Thomas, and therefore words discussed in the notes there are not repeated here. Complete references are listed for selected terms; otherwise only the first occurrence is given. Examples of the three phases of this translation: (1) www.metalog.org/files/till/interlin/till-01.jpg [1990], (2) www.metalog.org/files/ph_interlin/philip_2.gif [2004], (3) www.metalog.org/files/ph_interlin/ph002.html [2008].

Abel (46): Hebrew **הבֵּל** (vapor, breath; see Isa 57:13); second son of Adam and Eve; killed, out of envy, by his brother Cain; Gen 4:1-16.

Abraham (132): Heb **אַבְרָהָם** (father of many); the original Heb patriarch (Gen 11:26).

Aeon (7): Copt **ἐνε2** (C057a) = Gk **ΑΙΩΝ** (unconditional); designates either a specific *limited* era of time, or a trans-temporal eternity—not only, as generally translated, the latter.

Angel (21/29/30/56/59/65): Gk **ΑΓΓΕΛΟΣ** = Heb **מַלְאָךְ** (*malak*: emissary, messenger); here the pure ego of the individual, who is both born of God and observes (reflects) the images created by God; Mt 18:10, Lk 20:36, Th 88; see ‘Angel, image and Symbol’.

Anointed (20a): Heb **מָשִׁיחַ** (*mashiakh*: Messiah) = Gk **ΧΡΙΣΤΟΣ**; in ancient Israel priests, prophets and monarchs were installed by crowning with an olive-oil ointment (Ex 29:7, I-Ki 19:16, II-Sam 2:4—hence Lk 4:18, Mt 26:6-7); see Gen 28:18, Ex 30:22-33.

Apostle (18): Gk **ΑΠΟΣΤΟΛΟΣ** (sent forth); one who is commissioned; compare **Disciple**.

Apostolic (18): Gk **ΑΠΟΣΤΟΛΙΚΟΣ** (follower of the Apostles).

Aramaic (20): Semitic language of the ancient world, dated by extra-Biblical records to 3000 BC, source of Hebrew square-letter alphabet, the language of Abraham (Dt 26:5) as well as of Christ in his ministry (Mk 5:41/7:34/15:34, Mt 27:46); Gen 22:20-21, II-Ki 18:26, Isa 36:11.

Atone (8/51/73/82/88/96/141): Copt **ϥωτε** (C362a) = Gk **ΛΥΤΡΩΩ** = Heb **כִּפֶּר** (*kpr*: cover, substitute; ‘Yom Kippur’: Day of Atonement); suffering which serves to reconcile the guilty (Lev 1:1-4/16:1-34, Isa 53, Mt 5:10-12/20:28, Th 58/68/69a); see **Sacrament** and Tr 1; Anne Frank, *Diary*: ‘Maybe our religion will teach the world and all the people in it about goodness, and that’s the reason, the only reason, we have to suffer.’

Authority (13): Gk **ΑΡΧΩΝ** (original-being); an official within society; see **World-System** in Th Notes.

Baptism (47/73/81/82/96/97/101/115): Gk **ΒΑΠΤΙΣΜΑ** (immersion); the sacrament of spiritual cleansing re the Torah; see **Sacrament**, Isa 1:16-17, Mk 1:4, Mt 28:19, Ac 1:22, Tr 37, **John the Baptist** in Th Notes.

Bedroom (131/136/140/142): Gk **ΚΟΙΤΩΝ**; see also **Bridal-Chamber**.

Bridal-Chamber (65/71/72/73/82/94/95/101/108/112/131/143): see **Bridal-Chamber** in Th Notes; (79/84/86/87/89): Gk **ΠΑΣΤΟΣ**; see also **Bedroom**, **Sacrament**, and Ph 64 (the Sacrament of Marriage, the Pure Mating), 85 (the Sacrament of the Mating), 104/109/131 (the Immaculate Marriage), 142 (the Sacraments of this Marriage).

Cain (46): Heb **קַיִן** (product and hence possession); that is, ‘my or our product’ rather than ‘product of God’, perhaps indicating that the ‘original transgression’ of humans consisted in claiming (Godlike) to create and hence to judge their offspring; Gen 2:15-4:1, Ecc 11:5!—see **Abel**, **Adam** in Th Notes, **Eve**, Ph 93/129, as well as ‘Theogenesis’.

Chrism (28/51/52/71/72/73/80/81/88/98/101/118/141): Gk **ΧΡΙΣΜΑ** (unguent) = Copt **נע2** (C240b), **כֻּסְּנ** (C388b), **טֻוֻּכ** (C461b); the sacrament of anointing with olive oil, christification; see **Anointed**, **Sacrament**, Tr 41.

Christ (4): Gk **ΧΡΙΣΤΟΣ**; see **Anointed**.

¹⁴² a=Mt 15:13!; bTh 40; multiple asyndeta; Ph 73/131, Tr 33.

¹⁴³ Ph 85.

Christic (6/14/48/53/63/72/101/103/108): Gk ΧΡΙΣΤΙΚΟΣ (follower of Christ) = Heb ‘Messianic’ (follower of the Messiah).

Communion (106): Copt ⲩⲗⲏⲗ (C559a); communicating with God, prayer: *The Shorter Oxford English Dictionary*, 5th edition, CD-ROM version 2.0: ‘Communion: 3. Intimate mental or spiritual communing’, silent prayer—see Mt 6:6; (NB Lk 18:1, ΠΑΝΤΟΤΕ ΠΡΟΣΕΥΧΕΣΘΑΙ enjoins praying *continually*).

Companion (36/59): Gk ΚΟΙΝΩΝΟΣ (companion, partner; NB plural at Lk 5:10!); see **Mate**; the feminine of this Gk word does *not* mean ‘wife’ (www.metalog.org/files/gk.jpg); moreover, contrary to the claim made in the popular novel *The Da Vinci Code* (2003), neither does the underlying Aramaic, ܕܚܒܐ (*khaver*: female companion), mean ‘spouse’ (www.metalog.org/files/aram.jpg); regarding Leonardo’s famous painting, in his own highly secretive *Notebooks*, I.665 ‘Notes on the Last Supper’ (www.metalog.org/files/leonardo.html), he unambiguously refers to that figure in his famous painting as a male!; video presentation: www.metalog.org/files/dvcode_1.wmv.

Complexion (58): Gk ΧΡΩΜΑ (the color of the skin) = Sanskrit *varna* (complexion, thus caste!).

Confusion (10/18/22/74b/97/134): Gk ΠΛΑΝΗ (straying; hence ‘planet’ as a celestial body which appears to stray relative to the fixed stars); see Tr 3 ff.

Contemplation (95): Gk ΘΕΩΡΙΑ; here meaning to behold one’s (sensory images as God’s own manifested imagination (Mt 18:10, ‘Angel, image and Symbol’); the quote in Aristotle is: Η ΘΕΩΡΙΑ ΤΟ ΗΛΙΣΤΟΝ ΚΑΙ ΑΡΙΣΤΟΝ, ‘Contemplation [of the intelligible (NOHTON) is] the most delightful and excellent.’

Convocation (10): Gk ΕΚΚΛΗΣΙΑ (called-out); the assembly of those ‘called forth’ from the world (Mt 16:18/18:15-20); this had been the term for the Athenian Assembly; Ps 22:22.

Defilement (18/64/65): Copt ⲭⲟⲩⲙ (C797b) = Gk ΜΙΑΣΜΑ = Heb מִטְמָא (tame); ritual uncleanness (Lev 15), as opposed to transgression of the Torah (Lev 19)—a vital distinction; see **Torah**, compare **Transgression** in Th Notes.

Disciple (19): Gk ΜΑΘΗΤΗΣ (learner; a word notably absent from Paul’s Epistles); in Attic Gk, used of the pupils of the philosophers and rhetoricians, as in Plato’s *Protagoras*, 315A; compare **Apostle**.

Era (70): see **Aeon**.

Eternal (9/10/109/143): see **Aeon**.

Eucharist (30/57/73/106/114): Gk ΕΥΧΑΡΙΣΤΙΑ (well-joying, thanksgiving); the sacrament of bread and wine; see **Sacrament** (Lk 22:14-20).

Eve (76): Heb חַוָּה (living; Gen 3:20); see **Abel**, **Adam** in Th Notes, **Cain** and **Female**.

Expectation (122): Gk ΕΛΠΙΣ = Heb תִּקְוָה (*tiqvah*); not mere hoping or wishing, but rather *anticipation*—Clement of Alexandria, *Stromata*, II.6: ‘Hope is the expectation of the possession of good; necessarily, then, is expectation founded on faith’; Isa 42:9, Jn 16:13!

Female (18): Copt Ⲉⲩⲙⲉ (C385a); here emphasizing the Sacred Spirit as our Mother, as in Isa 49:15/66:13, Lk 13:34; see **Spirit** and ‘The Maternal Spirit’.

Hebrew (1/6/18/50): Heb עִבְרִי (eber: cross over, beyond, passer-by, transient; Th 42!); the lineage of Shem and especially of Abraham (Gen 10:21/14:13/16:15—thus Ishmael also was a Hebrew!).

Heir (98): Copt ⲉⲣⲟⲥ (C831b: seed, sperm); in light of Ph 18, and as with Gk ΣΠΕΡΜΑ in Ph 108, this term must here be a metaphor for ‘heir’ rather than meaning literally ‘progeny’.

Image(s) (24n/26n/30/72/84/93/95/130/136/143): see Th Notes.

Inequality (65): Copt ⲁⲧ.ⲧⲟⲩ (P063d/C438a: not in agreement, not conjoined); see **Union** and Th 61b!

Ionian (20): Gk ΙΟΝΙΟΣ (violet) = Heb יַיִן/יָוָן (*yayin/yavan*: wine); Hebrew name for the Greeks (Gen 10:2-5, Dan 8:21); the coast of Asia Minor (now Turkey) was where Greeks met the ancient middle-eastern civilizations, acquiring the alphabet via the Semitic-speaking Phoenicians (ΦΟΙΝΙΞ: purple—Gk name for the Canaanites [Heb: ‘merchants’] of Gen 9:18-10:19/12:5-7, I-Ki 5, Ezek 27-28; cp. Mt 15:22 with Mk 7:26; according to Herodotus’ *Histories*, I, Thales of Miletus—the first ‘pre-Socratic’—was a Phoenician/Canaanite).

Jerusalem (82): Heb יְרוּשָׁלַיִם (foundations/city of peace); note that Heb יָרָח (*yarah*: directive) is the root of both ‘Jeru-’ and ‘Torah’.

Jordan (88): Heb יַרְדֵּן (descender); the river of the Holy Land, in the northern extension of Africa’s Great Rift Valley; NB apparently the River Pishon of Gen 2:11; thus, could the Flood have swept down thru the *Jordan Rift Valley*?!—topologically more intelligible, except for the puzzling Ararat (which, however, means merely ‘sacred/high land’); this would of course place all of Gen 2-9 in the Jordan Valley, with Gen 10 the first human (linguistic?!) dispersion, and Gen 11 thereafter in Mesopotamia.

Joseph the Craftsman (98): Joseph = Heb יוֹסֵף (addition); craftsman = Copt ⲁⲙⲟⲩⲉ (C546b), Gk ΤΕΚΤΩΝ (Mt 13:55); husband of the Virgin Mariam; notably silent thruout the Gospels; see Ph 18.

Levi (58): Heb לֵוִי (join, convert); the OT patriarch of the priestly line; Ph 58 could thus be interpreted: ‘The Lord went into the dyeworks of conversion [or, of the priesthood]...’ (Isa 14:1, Zech 2:11).

Magdalene (36/59): Heb מִגְדָּל (*migdal*: watchtower); Christ’s companion; Pro 18:10, Isa 5:1-2, Mic 4:8, Lk 8:2, Jn

20:1-18; note that ΑΠΤΩ in Jn 20:17 means not merely ‘touch, cling to’ but also ‘kindle, ignite’ (as in Lk 8:16) and thus ‘caress’, as also in Lk 7:39; see **Mariam** in Th Notes and ‘The Paul Paradox’, II.15.

Mate (30/36/64/65/80/86/87/89/119/120/131/134/142): Copt 2ΩTP (C726b) = Gk KOINΩNIA (common-being); sexual union; cp. Israelite ‘concubinage’, non-marital sexual union (in which any offspring do not inherit), as Abraham with Hagar and Ketura (Gen 16 & 25:1-6) or King David (II-Sam 15:16)—forbidden neither by the Torah nor by Christ (Ex 20:14, Lev 20:10, Mt 5:28 refer *only* to the wife of another man, *not* to an unmarried woman or a widow); see **Companion, Prostitution, Sacrament** and **Unite**.

Measurement (51): Heb מִשְׁקָל (*m-shql*: of-shekel/weighing) is apparently here being punned with מָשִׁיחַ (*mashiakh*: Messiah).

Messiah (20a): Heb מָשִׁיחַ (*mashiakh*); see **Anointed**.

Messianic (6): Heb ‘Messiah’ with Gk suffix -ΙΚΟΣ (thus ‘follower of the Messiah’); see **Christic**.

Mirrored (65/93): Gk EIKONIKΟΣ: imaged; see **image(s)** in Th Notes.

Mode (122): Gk ΕΙΔΟΣ; the term for the Platonic forms (often as ΙΔΕΑ), as well as the Aristotelian species; note also the evident allusion to the four primary elements of ancient physics: earth, water, air and fire (recast in modern formulation as the four basic states of matter: solid, liquid, gas and plasma).

Mystery (21/64/73/85/89/104/131/136/142): Gk ΜΥΣΤΗΡΙΟΝ; secret or sacrament, a term from the ancient Mediterranean mystery religions; see **Sacrament**, Mk 4:11, Th 62, Tr 5/45.

Nationalist (4): Heb גּוֹי (*goy*: corpse!) = Gk ΕΘΝΙΚΟΣ; non-Israelite, pagan, Gentile, as in Ps 2, Mt 18:17/20:25/24:9, Ac 4:25-26.

Natural (126): see **Vintage/Kind/Natural** in Th Notes.

Nazarene (20b): Heb ‘of Nazareth’ (NT Gk spelling NAZAPHNOS, as in Mk 1:24); to be carefully distinguished from:

Nazirite (51): Heb נָזִיר (*nazir*: crowned, consecrated; LXX and NT Gk spelling NAZΩPAIOS, as in Num 6:1-8 LXX, Jud 13:5→Mt 2:23); Hebrew holy man or woman (1) with uncut hair, (2) abstaining from products of the grapevine, and (3) avoiding corpses—the latter two rules of which Christ implicitly abrogated (Lk 7:11-17/22:17-18).

Novice (1): Gk ΠΡΟΣΗΛΥΤΟΣ (proselyte, toward-comer); a Torah convert (Num 9:14, Tob 1:8, Mt 23:15, Ac 2:10) such as St Nicholas of Antioch (‘Santa Claus’, the first Gentile Disciple!) at Ac 6:5 and Cornelius at Ac 10:1-2; ‘A proselyte is a full Jew’: Abraham Chill, *Biblio*. 27.

Paradise (15): Gk ΠΑΡΑΔΕΙΣΟΣ, a term introduced into Gk by Xenophon, from Sanskrit ‘paradesa’ (garden) via Persian ‘pardes’ (park); see Gen 2:8 LXX where it translates the Heb גַּן (*gan*, garden), Lk 23:43!

Patrimony (64): attribution of the begetting of children to human parents rather than directly to God; ‘matrimony↔patrimony’ (or ‘marriage↔inheritance’) signifies mutual logical entailment, as in Gen 25:5-6 and also laws 170-71 of the *Code of Hammurabi*; Leo Tolstoy, *War and Peace*: ‘An illegitimate son cannot inherit’; see **Cain**, Dt 14:1, Hos 1:10, Mt 23:8-9, Lk 20:34-36, Jn 1:12-13/11:52, Th 105, as well as ‘The Maternal Spirit’ and ‘Theogenesis’.

Paul (25/96/115): Latin ‘small’; the supposed Apostle (but see ‘The Paul Paradox’); remarkably, Mt 5:19 can thus be read ‘Whoever relaxes one of the least of these commandments [much less *all* of them, as in Rom 7:6!] ... shall be called Paul (i.e. small) in the Kingdom of Heaven.’

Perfect (15): Gk ΤΕΛΕΙΟΣ (completed); it is essential to note that Biblical morality exhibits a three-valued rather than a binary logic: (1) evil/wrong [in violation of the Torah], (2) good/right [in accordance with the Torah], and (3) perfect [in accordance with the Messiah]; see Mt 5:48/19:16-21, T.P. Brown, ‘God and the Good’ (*Religious Studies*, 1967: www.metalog.org/files/tpb/god.g.html).

Philip The Apostle (98): (Philip = Gk ΦΙΛΟΣ-ΙΠΠΙΟΣ→ΦΙΛΙΠΠΙΟΣ: friend of horses) Mk 3:18, Jn 1:43-46/12:21/14:8; NB distinct from:

Philip The Evangelist (Colophon): Ac 6:1-6/8:4-40/21:8-14!; prominent early Disciple, one of the Seven and author of this text.

Prostitution (131): Gk ΠΟΡΝΕΙΑ (from ΠΕΡΝΗΜΙ: to sell) does *not* mean ‘fornication’¹ (non-adulterous sexual relations outside of marriage, including importantly concubinage [Heb פְּלִגְשָׁה, *pilegash*] as in Gen 16:3/25:6), but rather ‘prostitution’ (cultic or commercial sexual relations, as in ‘porno-graphy’; or more generally, any sexuality expressly forbidden by the Torah, as in Mt 5:32—such as incest, male homosexuality or adultery (i.e. infidelity by a wife—monoandry being one of the female’s punishments at Gen 3:18); Gen 38, Josh 2, Pro 6:26; see Mk 7:21!!; Th 105; prostitution is forbidden by Dt 23:17 (cultic) & Lev 19:29 (commercial)—note that the blame falls solely on her parents, her procurer and her clients, and not on the prostitute herself, who is a victim; Mt 21:31; Bruce Malina, ‘Does *PORNEIA* mean Fornication?’, *Novum Testamentum*, 1972, notes that ‘there is no evidence in traditional or contemporary usage of the word *porneia* that takes it to mean pre-betrothal, pre-marital, hetero-sexual intercourse of a non-cultic or non-commercial nature, i.e. what we call “fornication” today’ expressly prohibited by the Torah’²; see **Mate**, Gen 25:1-6, II-Sam 3:2-5/5:13/15:16, Mt 5:32, Jn 8:2-11. (‘as importantly and doubtless intentionally *mistranslated* at Mk 7:21 in Jerome’s Latin Vulgate [405 AD], as well as in William Tyndale’s English NT [1525]—whereas Martin Luther’s German NT [1522] has it translated correctly as ‘harlotry’; ²www.metalog.org/files/malina.html)

Rebirth (72): Copt χπο ἄ.κε.κοπ (birth another time: C778b/090b/349b) ≠! Gk ΓΕΝΕΣΗ ΑΝΩΘΕΝ (generation from above [up-place]; the Gk can mean either ‘birth from above’ or ‘birth again’; compare Jn 3:3 with 3:31).

Recognition (13/116/122/127/133/134): see Th Notes.

Restoration (72): Gk ΑΠΟΚΑΤΑΣΤΑΣΙΣ (from-down-stand), as in Ac 1:6/3:21—in the secular papyri this term is used for the repair of buildings, returning estates to their rightful owners and balancing accounts.

Sacrament (64/73/85/104/131/142): see **Mystery** and Ph 127; Ph 73 gives a sequential and hierarchical list of five Sacraments: (1) *Baptism* [moral cleansing re the Torah]; (2) *Chrism* [the Messianic Discipleship]; (3) *Eucharist* [the communal meal, commemorating Yeshua’s sacrifice]; (4) *Atonement* [suffering for Salvation]; and (5) *Holy Bridal-Chamber* [uniting of the male with the female Disciples, to celebrate their eternal birth thru the mating of the Father with the Sacred Spirit].

Sacred Spirit (6): see **Spirit** and **Sacred Spirit** in Th Notes.

Savior (59): Gk ΣΩΤΗΡ = Copt ΝΟΥΣΜ (C243b) = Heb יְשׁוּעָה (*ysha*); see **Yeshua** in Th Notes, Tr 1.

Symbol (72/74a/106/136/140): Gk ΤΥΠΟΣ (type, alphabetical letter, pattern, model, general idea).

Torah (100): Heb תּוֹרָה (arrow, directive); the 613 commandments or *mitzvot* of the OT Law, also specifically the five books of Moses (Gen→Dt); Ps 9:7-10, Mal 4:4, Mt 5:17-19/23:23, Lk 16:31, Tr 36; *in what script was the Decalogue written at Sinai?*—re the possibly divine origin of the (Semitic) alphabet; see **Baptism** and **Perfect**, also Abraham Chill, *Biblio.* 27.

Transition (68): Copt ΜΗΤΕ (C190b) = Gk ΜΕΣΟΤΗΣ (middle); between alternatives, neither the one nor the other (Rev/ Ap 3:16!); see **Wickedness** 12 in Th Notes.

Trust (4/122): Gk ΠΙΣΤΙΣ (faith); not mere factual opinion, but rather personal confidence in someone or something.

Union/Unite (65/116/120/137): Copt ΤΩΣ (C438a: combine or couple, copulate); NB first Mt 19:12 (celibacy) in the context of the previous four Sacraments, and only then the fifth Sacrament! (Ph 73); see **Companion**, **Mate** and **Sacrament**.

Wisdom (39/40/43/59): Gk ΣΟΦΙΑ = Aram כְּחֻמָּה (*khokmát*, Ex 35:35); see Tr 16/30/34, **Philosopher** in Th Notes.

† ΑΛΗΘΕΙΑ †

1 **The Gospel of Truth** is joy for those who have received from the Father of truth the gift of recognizing^o him, thru the power of the Meaning^a who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Savior—that being the name of the task which he is to do for the atonement of those who had been unacquainted with the Name of the Father.¹

2 Now, the Gospel is the revelation of the hopeful, it is the finding of themselves by those who seek him. For since the totality were searching for him from whom they came forth—and the totality were within him, the Inconceivable Incomprehensible, he who exists beyond all thought^a—hence unacquaintance with the Father caused anxiety and fear. Then the anxiety condensed like a fog so that no one could see.²

3 Wherefore confusion grew strong, contriving its matter in emptiness and unacquaintance with the truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Inconceivable Incomprehensible. For the anxiety and the amnesia^a and the deceitful fabrication were nothing—whereas the established truth is immutable, imperturbable and of unadornable beauty. Therefore despise confusion! It has no roots and was in a fog concerning the Father, preparing labors and amnesia and fear in order thereby to entice those of the transition and take them captive.³

4 The amnesia of confusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship^o—this being revealed so that forgetfulness might dissolve and the Father be recognized. Since amnesia occurred because the Father was not recognized, thereafter when the Father is recognized there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed to those perfected thru the mercies of the Father as the secret mystery: Yeshua the Christ! He enlightened those who were in darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the truth which he proclaimed.

¹ Mt 1:21, Jn 17, Ac 4:12; ^aΟ Λόγος.

² ^aPh 125.

³ Ph 68; ^aLeo Tolstoy, *Anna Karenina*: ‘That universal solution which life gives to all questions, even the most complex and insolvable: one must live in the needs of the day—that is, forget.’

6. Therefore confusion was enraged at him and pursued him in order to suppress and eliminate him. He was nailed to a crossbeam,^a he became the fruit of recognizing the Father. Yet it did not cause those who consumed it to perish, but rather to those who consumed it he bestowed a rejoicing at such a discovery. For he found them in himself and they found him in themselves^b—the Inconceivable Incomprehensible, the Father, this perfect-one who created the totality, within whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet conferred upon them all.⁶

7. The Father is not jealous, for what envy could there be between him and his members?^a For if the way of this aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him^b and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognize and love him. For what did they all lack except acquaintance with the Father?⁷

8. Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst^c and spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test—yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all there also approached the little children, those who are acquainted with the Father. Having been confirmed, they learned of the face-forms^c of the Father.^a They recognized, they were recognized; they were glorified, they glorified. Revealed in their heart was the living book of life, this which is inscribed in the thought and mind of the Father and which has been within his incomprehensibility since before the foundation of the totality. No one can take this (book) away, because it was appointed for him who would take it and be slain^b.⁸

9. No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-one—Yeshua!—patiently endured the sufferings in order to take this book, since he knew that his death is life for many.^a Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible—this-one thru whom all dimensions originate. This is why Yeshua appeared, clothed in that book.⁹

10. He was nailed to a crossbeam^a in order to publish the edict of the Father on the cross. Oh sublime teaching, such that he humbled himself unto death while clad in eternal life! He stripped off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia.^b Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the living, inscribed in this book of life, who are taught about themselves and who receive themselves from the Father in again returning to him.¹⁰

11. Because the perfection of the totality is in the Father, it is requisite that they all ascend unto him. When someone recognizes, he receives the things that are his own and gathers them to himself. For he who is unacquainted has a lack—and what he lacks is great, since what he lacks is Him who will make him perfect. Because the perfection of the totality is in the Father, it is requisite that they all ascend unto him. Thus each and every one receives himself.¹¹

12. He pre-inscribed them, having prepared this gift for those who emerged from him. Those whose names he foreknew are all called at the end. Thus someone who recognizes has his name spoken by the Father.^a For he whose name has not been spoken remains unacquainted. How indeed can anyone hearken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it.

⁶ ^aAnti-Gnostic: Dt 21:22-23, Jn 19:18, Ac 10:39; ^bJn 14:20.

⁷ Jn 14:9; ^aMk 15:10!, Th 77; ^bJn 17:21, Ph 21.

⁸ Isa 5:21, Mt 18:10; ^aPs 17:15, Clement of Alexandria, *Stromata*, V.6: 'The Son is said to be the Father's face, being the revealer of the Father's character to the five senses by clothing Himself with flesh'; ^banti-Gnostic.

⁹ Rev/Ap 5:1-5; ^aanti-Gnostic.

¹⁰ ^aAnti-Gnostic; ^bPh 75; Dt 21:22-23, Ac 10:39, Tr 6.

¹¹ Mt 5:48.

Otherwise why indeed is there no name for those wretches, and why do they not heed the call?¹²

13. Thus someone with acquaintance is from above. When he is called he hears and heeds and returns to Him who called, ascending unto him. And he discovers who it is that calls him. In recognition he does the volition of him who called. He desires to please him, and granted repose he receives the Name of the One. He who recognizes thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.¹³

14. He has brought many back from confusion. He went before them into the spaces thru which their hearts had migrated in going astray, due to the depth of Him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognizing him, and that they were able to depart unto themselves because they could neither comprehend nor recognize him in whom they were. For thus his volition had not yet emerged from within himself. For he revealed himself so that all his emanations^o would reunite with him in recognition.

15. This is acquaintance with the living book, whereby at the end he has manifested the eternal-ones^o as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognize it are themselves expressed. Each letter is a perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the eternal-ones so that thru his alphabet they might recognize the Father.¹⁵

16. His wisdom meditates on the Meaning ▪ His teaching expresses it ▪ His acquaintance revealed it ▪ His dignity is crowned by it ▪ His joy unites with it ▪ His glory exalted it ▪ His appearance manifested it ▪ His repose received it ▪ His love embodied it^a ▪ His faith embraced it.¹⁶

17. Thus the Logos of the Father comes into the totality as the fruit of his heart and the face-form of his volition. But he supports them all, he atones them and moreover he assumes the face-form of everyone, purifying them, bringing them back—within the Father, within the Mother, Yeshua of infinite kindness. The Father uncovers his bosom,^a which is the Sacred Spirit, revealing his secret. His secret is his Son!² Thus thru the compassions of the Father the eternal-ones recognize him. And they cease their toil of seeking for the Father and repose in him, recognizing that this is the repose.¹⁷

18. Having replenished the deficiency, he dissolved the scheme^o. For the scheme is this world in which he served as a slave, and deficiency is the place of envy and quarreling. Yet the place of the unity is perfect. Since deficiency occurred because the Father was not recognized, thereafter when the Father is recognized there shall be no deficiency. Just as with ignorance: when someone comes to know, the ignorance dissolves of itself—and also as darkness dissipates when the light shines—so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme, but rather it disappears in the fusion of the unity. For now their involvements are made equal at the moment when the fusion perfects the spaces.¹⁸

19. Each one shall receive himself in the unification and shall be purified from multiplicity unto unity in acquaintanceship—consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the household be holy and silent for the unity.¹⁹

20. It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by these which are

¹² ^aI-Sam 3:10, Lk 19:5.

¹³ Th 28.

¹⁵ Ps 139:16, Rev/Ap 1:8.

¹⁶ ^aDefinitively anti-Gnostic.

¹⁷ ^a*Odes of St Solomon*, 8:17, ‘My own breasts I prepared for them, that they might drink my holy milk and live thereby’; see also *Ode* 19; ^bPh 20b.

¹⁸ Th 61b.

¹⁹ Ps 46:10, Zech 2:13.

fully perfect. This is the judgment which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.²⁰

21. There came to the midst the Logos, which is in the heart of those who express it. This was not a mere sound, but rather he became a body.^a A great disturbance occurred among the jars—for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. Confusion was in anguish at not discerning what to do—distressed and lamenting and shearing^b from understanding nothing.²¹

22. Then when recognition approached with all its emanations, this was the annihilation of confusion, which was emptied into nothingness. The truth came to the midst, and all his emanations recognized and embraced the Father in truth and united with him in a perfect power. For everyone who loves the truth attaches himself to the mouth of the Father with his tongue by receiving the Sacred Spirit.^a The truth is the mouth of the Father, his tongue is the Sacred Spirit joined to him in truth. This is the revelation of the Father and his self-manifestation to his eternal-ones. He has revealed his secret, explaining it all.²²

23. For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognized in coming forth from his heart like sons from a mature person who knows them. Each one whom the Father begets had previously received neither form^o nor name. Then they were formed thru his self-awareness. Although indeed they had been in his mind, they had not recognized him. The Father however is perfectly acquainted with all the dimensions, which are within him.

24. Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings—but rather they preexist within him who shall intend their becoming when he desires it, like a season yet to come.^a Before anyone is manifest (the Father) knows what he will bring forth. But the fruit that is not yet manifest neither recognizes nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.²⁴

25. Whoever lacks root also lacks fruit, but still he thinks to himself: ‘I have become, so I shall de cease—for everything that (earlier) did not (yet) exist, (later) shall no (longer) exist.’^a What therefore does the Father desire that such a person think about himself?: ‘I have been like the shadows and the phantoms of the night!’ When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because they did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work thru these.²⁵

26. It was as if they were sunk in sleep and found themselves in troubled dreams—either fleeing somewhere, or powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from a high place, or sailing thru the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbors since they are sullied by their blood.²⁶

27. Then the moment comes when those who have endured all this awaken, no longer to see all those troubles—for they are naught.^a Such is the way of those who have cast off ignorance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognizing the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.²⁷

²⁰ Rev/Ap 1:16.

²¹ ^aAnti-Gnostic!; ^bLev 19:27 + Num 6:5.

²² Th Prolog/108; ^aAc 2:1-4.

²⁴ Th 19; ^aPh 1.

²⁵ ^aWisd 2:2, ‘We were born by mere chance, and hereafter we shall be as though we had never been’; Victor Hugo, *Les Misérables*: ‘Did I exist before my birth? No. Shall I, after my death? No.’

²⁶ James Joyce, *Ulysses*, 2: ‘History ... is a nightmare from which I am trying to awake.’

²⁷ Isa 29:7-8; ^aTh 2.

28. How good for the person who returns to himself and awakens, and blest is he whose blind eyes have been opened! And the Spirit ran after him, resurrecting him swiftly. Extending her hand to him who was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is thru the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.²⁸

29. When he appeared, telling them about the incomprehensible Father, he breathed into them^a what is in the thought of doing his volition. Many received the light and returned to him. But the materialists were alien and did not behold his likeness nor recognize him, although he came forth incarnate^b in form. Nothing obstructs his course—for imperishability is indomitable. Moreover he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.²⁹

30. Light spoke thru his mouth, and his voice gave birth to life.^a He gave to them the thought of wisdom, of mercy, of salvation, of the Spirit of power from the infinity and the kindness of the Father. He abolished punishment and torment,^b for these caused some who had need of mercy to go astray from his face in confusion and bondage. And with power he pardoned them, and he humbled them in acquaintanceship.³⁰

31. He became a path for those who had strayed—acquaintance for the unaware—discovery for those who seek—stability for the wavering—and immaculate purity for those who were defiled.

32. He is the shepherd who left behind the 99 sheep that were not lost, in order to go searching for this-one which had strayed. And he rejoiced when he found it. For 99 is a number that is counted^o on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the One, which is the entire right hand—he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now, the signification within these words is the Father.³²

33. Even on the Sabbath he labored for the sheep which he found fallen into the pit. He restored the sheep to life, bringing it up from the pit, so that you Sons of heart-understanding may discern this Sabbath on which the work of salvation must never cease, and so that you may speak from this day which is above, which has no night, and from the perfect light which never sets.³³

34. Speak therefore from your hearts, for you are this perfect day and within you dwells this abiding light. Speak of the truth with those who seek it, and of acquaintanceship unto those who in confusion have transgressed. Support those who stumble, reach out your hand to the sick, feed those who are hungry, give repose to the weary, uplift those who yearn to arise, awaken those who sleep—for you are the wisdom that rescues!³⁴

35. Thus strength grows in action. Give heed to yourselves—be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten—for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36. For someone who violates the Torah harms himself more than the judgment harms him.^a For he does his deeds illicitly, whereas he who is righteous does his deeds for the sake of others. Do therefore the volition of the Father, because you are from him. For the Father is kind, and things are good thru his volition. He has taken cognizance of whatever is yours, so that you may repose yourselves concerning such things—for in their fruition it is recognized whose they are.³⁶

37. The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father loves his

²⁸ The five senses: emphatically anti-Gnostic!; Th 19.

²⁹ ^aSee ΕΜΦΥΣΑΩ [inflate] in Jn 20:22 [LSJ, Biblio. 19+23: ‘to blow in’], also Gen 2:7; *Odes of St Solomon*, 18:19, ‘The Most High breathed into them?; ^banti-Gnostic, Jn 1:14.

³⁰ ^aII-Sam 23:2; ^bLk 23:34, Jn 8:2-11!

³² Mt 18:12-13, Th 107.

³³ Mt 12:11, Th 27/34, Ph 142.

³⁴ Mt 25:31-46!

³⁶ ^aSt Augustine, *Confessions*, I: ‘Every disorder of the soul is its own punishment’; Jn 16:28, Lk 6:43-44.

fragrance and manifests it everywhere. And blending it with matter,^a he bestows his fragrance upon the light, and in his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the breath^b has the sense of smell and draws it to oneself—and thus is someone baptized in the fragrance of the Father.³⁷

38. Thus he draws into harbor his original fragrance which had grown cold, unto the place from which it came. It was something which in psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterward, when a warm and fragrant breeze blows, it again evaporates. Thus coldness results from separation.^a This is why the Faithful-One came—to abolish division and bring the warm fullness of love, so that the cold would not return but rather there should be the unification of perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the salvation which comes from on high. Prolonged is the hope of those who await—those whose likeness is the light which contains no shadow—at that time when the fullness finally comes.³⁸

39. The deficiency of matter did not originate thru the infinity of the Father, who came in the time of inadequacy—although no one could predict that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of confusion was not with him. It is a topic for falling prostrate, it is a reposeful topic—to be set upright on one's feet, in being found by This-One who came to bring him back. For the return is called Repentance^o.³⁹

40. This is why imperishability breathed forth—to seek after the transgressor so that he might have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his heart's desire.^a But he who has a lack cannot hide it from him who possesses what he needs. Thus the fullness, which has no deficiency, replenishes the lack.⁴⁰

41. (The Father) gave of himself to replenish whomever lacks, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked,^a (then the Father) revealed to him a fullness, which is this finding of the light of truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst—so that they would receive their returning. He anoints with the Chrism those who have been troubled.^b The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected^c.⁴¹

42. For jars which are full are those which are sealed^o. Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant, for then something in the dynamics of the air evaporates it. But nothing is emptied if the sealant has not been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43. He is good. He knows his seedlings, for it is he who planted them in his paradise. Now his paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the Logoi^o of his meditation. Each one of his Logoi is the product of his unitary volition in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to becoming manifest. So it occurred that (the Logos) was the first to come forth, at the time when it pleased the will of him who intended it.⁴³

44. Now the volition of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father.^a But his volition is unfathomable.^b His volition is his imprint^c, and no one can determine it nor anticipate it in order to control it. But whenever he wills, what he wills

³⁷ ^aAnti-Gnostic!; ^bspirit; Ph 118.

³⁸ II-Pet 3:3-13, Ph 85/112; ^aTh 11, Ph 86.

³⁹ Mk 1:4+15, Tr 28.

⁴⁰ ^a*Diatessaron* [150 AD]: 'Where there is suffering, [Christ] says, to there the physician hastens.'

⁴¹ ^aMt 18:4, Th 21/22/46, Tr 8; ^bTh 2; ^cMt 5:48, Ph 28.

⁴³ Jn 1:1.

exists—even if the sight does not please them. They are nothing before the face of God and the volition of the Father. For he knows the beginning and the ending of them all—at their finish he shall question them face-to-face. Yet the finish is to receive acquaintance with This-One who was hidden.^d Now this is the Father—this-one from whom the beginning came forth, this-one to whom all these shall return who came forth from him.^e Yet they have been manifest for the glory and joy of his Name.⁴⁴

45. Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his Name is transcendental—for it alone is the mystery of the invisible, which thru him comes to ears completely filled with it.⁴⁵

46. For indeed the Name of the Father is not spoken,^a yet rather it is manifested as a Son.^b Accordingly, great is the Name! Who therefore could proclaim a Name for him, the supreme Name, except him alone whose Name this is, together with the Sons of the Name?—those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name. Because the Father is immutable, it is he alone who begot him as his own Name before he fashioned the eternal-ones, so that the Name of the Father would be Lord over their heads—this-one who is truly the Name, secure in his command of perfect power.⁴⁶

47. The Name is not mere verbiage, nor is it only terminology, but rather it is transcendental. He alone named him, he alone seeing him, he alone having the power to give him a name. Whoever does not exist has no name—for what names are given to nothings? But this existing-one exists together with his Name. And the Father alone knows him, and he alone names him.

48. The Son is his Name. He did not keep him hidden as a secret—but rather the Son came to be, and (the Father) alone named him. Thus the Name belongs to the Father, such that the Name of the Father is the Son. How otherwise would compassion find a name, except from the Father? For after all, anyone will say to his companion: ‘Whoever could give a name to someone who existed before him?—as if children do not thus receive their names thru those who gave them birth!’

49. Firstly, therefore, it is appropriate that we think on this topic: what is the Name? Truly (the Son) is the Name—thus also he is the Name from the Father. He is the existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each individual who is to be created in his heart. For he is the Lordly Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when He who is Perfect gave expression to (the Son) alone. And it is (the Son) who has the power to express his Name and to see him. Thus it pleased (the Father) in his heart that his desired Name be his Son, and he gave the Name to him—this-one who came forth from the profundity.

50. (The Son) expressed his secret, knowing that the Father is benevolent. This is exactly why (the Father) brought this-one forth—so that he might speak of the dominion and his place of repose from which he came, and render glory to the fullness, the majesty of his Name, and the kindness of the Father. He shall speak of the realm from which each one came—and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving his substance in the place where he stood,^a receiving the taste^b of that place, receiving nourishment and growth. And his own dominion of repose is his fullness.⁵⁰

51. Thus all the emanations of the Father are plenitudes, and the source of all his emanations is within the heart of Him from whom they all flourish. He bestowed their destinies upon them.^a Thus is each one made manifest, such that thru their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them thru all the heights of heaven unto the Father. They attain unto his head, which becomes

⁴⁴ ^aPs 139:16, Pro 20:24, Jn 5:19; ^bIsa 40:13; ^cCop ΙΧΝΟC, Gr ΙΧΝΟΣ: literally, footprint; ^dPs 11:7/17:15; ^eTh 77; Clement of Alexandria, *Stromata*, V.6: ‘Having become Son and Friend, [the Disciple] is now replenished with insatiable contemplation face to face.’

⁴⁵ Mt 1:21, Lk 1:31, Jn 17:6-26!, Ph 11!

⁴⁶ Ex 3:14, Th 13; ^asee Ph 11, note b; also Lao Tse, *Tao Te Ching*, 1: ‘The name which can be named is not the Eternal Name’; ^bJn 17:6.

⁵⁰ ^aTh 28; ^banti-Gnostic.

their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in embraces. Yet they are not thus made manifest by exalting themselves. They neither lack the glory of the Father, nor do they think of him as being trite or bitter or wrathful. But rather he is benevolent, imperturbable and kind—knowing all the dimensionalities before they come into existence, and having no need of edification.⁵¹

52. This is the manner of those who themselves belong on high thru the grandeur of the immeasurable, as they await the Unique and Perfect-One who makes himself there for them. And they do not descend unto the abode of the dead°. They have neither jealousy nor lamentation nor mortality there among them, but rather they repose within him who is reposeful. They are neither troubled nor devious concerning the truth, but rather they themselves are the truth. The Father is within them and they are within the Father, perfected and made indivisible in the truly good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these within whom his root is found and who harm no soul. This is the place of the blest, this is their place!⁵²

53. Wherefore let the remainder understand in their places that it is not appropriate for me, having been in the realm of repose, to say anything further. But it is within his heart that I shall be—forever devoted to the Father of the totality, together with those true Brothers and Sisters upon whom pours the love of the Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the true and eternal life and speaking the perfect light which is filled with the seed of the Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, glorifying him in whom they exist. He is good, and his Sons and Daughters are perfect and worthy of his Name. For it is children of this kind that he the Father desires.

Notes to Truth

The translation of the Gospel of Truth is concordant with that of Thomas and Philip, and therefore words discussed in the notes there are not duplicated here. Online are (1) the Coptic text: www.metalog.org/files/truth.html; (2) Kendrick Grobel's detailed textual commentary (Biblio. 14, www.metalog.org/files/grobel1.html); and (3) a preliminary version of another extraordinary text from the Nag Hammadi library, perhaps also by Valentine: www.metalog.org/files/supremacy.html.

Acquaintanceship (4): see **Recognition** in Th Notes.

Count (32): this refers to the ancient technique of finger-calculation, whereby numbers 1→99 were counted on the left hand, but from 100 upward on the right hand; the number 100 itself was formed by touching the right forefinger-tip to the upper joint of the thumb (the Hindus call such a symbolic hand-posture a 'mudra').

Dead, Abode of the (52): Copt εΜΝΤΕ (C056a→C008b: 'west', as the entrance to the underworld) = Heb שְׁאוֹל (sheol: 'plead') = Gk ΑΔΗΣ (hades: 'unseen').

Emanation (14/22/23/51): Copt τΗ (C392); Th 77; Grobel (Biblio. 14) convincingly shows that this term is analogous to the Neo-Platonic notion of divine radiation, wherein all beings are likened to sunbeams emanating from the one God; see Plotinus, *Enneads*, V.3.12: 'The analogy of light from a sun—the entire intellectual order may be figured as a kind of light, with the One in repose at its summit as its King'; cp. also A.C. Bhaktivedanta Swami Prabhupada, *Beyond Illusion and Doubt* (1999): 'In the *Bhagavad-gita*, Krishna says, *aham sarvasya prabhavaḥ*: "Everything is emanating from Me." Christ says that he is the son of God, and this means that he emanates from God.'

Eternal-Ones (15): see **Aeon** in Ph Notes; all creatures considered as eternal, relative to the trans-dimensional mind of God (Lk 20:38, Jn 6:54, 'Angel, image and Symbol').

Face-Form (8/17): Copt ΜΟΥΝΕ Ν.20 (C175a/646b: form of face); Gen 32:30/33:10, Th 76; here the idea seems similar to that expressed in those extraordinary Hindu religious paintings which show all men and creatures as countless manifestations of one transcendental Deity (the Brahman)—this metaphysic is found in the *Upanishads* and the *Bhagavad Gita*; see **Emanation**.

Form (23/29/38/52): Latin *FORMA*; it is a noteworthy idiosyncrasy of both this text and the Supremacy that the Latin term is employed rather than the Gk ΜΟΡΦΗ (www.metalog.org/files/supremacy.txt).

Logoi (43): Gk ΛΟΓΟΙ; this is the plural of ΛΟΓΟΣ (see **Meaning** in Th Notes), indicating that each Son-or-Daughter of God is a divine Logos like unto the Savior (see Lk 6:40 with Jn 1:1+Th 108, also Ph 133 where John the Baptist is quoted as Logos!).

⁵¹ ^aPs 139:16, Pro 20:24, Jn 5:19.

⁵² Jn 17:21-23, Ph 102.

Midst (8): Copt ΜΗΤΕ (C190b: amidst, in transition, hence this transitory world); see **Transition** in Ph Notes and in Tr 3.

Recognize (1): see **Recognition** in Th Notes, Hos 6:6, Mt 5:8.

Repentance (39): see **Repent** in Th Notes.

Scheme (18): Gk ΣΧΗΜΑ; form, plan, appearance as opposed to the substantial reality.

Seal (42): Copt ΤἘΒΕ (C398b); a sealant such as retsina, used to affix the top onto a jar/amphora to make it airtight (perhaps led to the tradition of retsina flavoring in Gk wine).

Commentary

(1) Are the Coptic Gospels Gnostic?

The leaning of sophists towards the bypaths of apocrypha is a constant quantity.

—James Joyce, *Ulysses*

Ever since the initial announcement of the Nag Hammadi discovery, and unto the present day, the library as a whole has been consistently called ‘Gnostic’, both in the scholarly literature and in the popular press.¹ To begin with, the *entire* Nag Hammadi Library was so labeled in the first published editions of Thomas (1956+59: www.metalog/files/th_coptic/03a.gif; from Biblio. 7)—which classification was subsequently accepted by virtually everyone who looked into the text. Thus, representative of almost all subsequent publications was the report of Robert M. Grant & David Noel Freedman, *The Secret Sayings of Jesus* (1960): ‘[Regarding] the Gospel of Thomas, [Jean] Doresse looked through this gospel in the spring of 1949 and later announced that it was “a Gnostic composition”.... The Gospel of Philip contains nothing but Gnostic speculations.’ Wiser counsel, at least regarding Thomas, soon came from no less an authority than Gilles Quispel at the centenary meeting of the Society of Biblical Literature in 1964: ‘The Gospel of Thomas ... is not gnostic at all. The adherents of the gnostic interpretation ... must explain how the author could possibly say that the buried corpse could rise again (logion 5, Greek version).’ Unfortunately, however, Quispel’s seemingly irrefutable point was soon eclipsed by a surge of fascination, in both academic publications and the media, with Gnosticism’s apparently more exotic enticements.

While there may well be Gnostic writings amongst the several dozen titles found so significantly near the site of Saint Pachomius’ archetypal monastery, the three Coptic Gospels in that collection are demonstrably not Gnostic in content. This can most readily be shown via an ordinary syllogism; the remainder of the present essay will then consist in proving the two premises, from which the conclusion follows as proven.²

1. No text, which affirms the basic reality and sanctity of incarnate life, can properly be labeled ‘Gnostic’.

2. The Coptic Gospels of Thomas, Philip and Truth (like the entire Old Testament, the New Testament Gospels and Acts) explicitly assert the sacred reality of incarnate life.

Therefore 3. They are not Gnostic writings or compilations. QED

Proof of the First Premise:

‘Gnosticism’, *Encyclopædia Britannica* CD-ROM edition 2002: ‘In the Gnostic view, the unconscious self of man is consubstantial with the Godhead, but because of a tragic fall it is thrown into a world that is completely alien to its real being. Through revelation from above, man becomes conscious of his origin, essence, and trans-cendent destiny. Gnostic revelation is to be distinguished ... from Christian revelation, because it is not rooted in history and transmitted by Scripture. It is rather the intuition of the mystery of the self. The world, produced from evil matter and possessed by evil demons, cannot be a creation of a good God; it is mostly conceived of as an illusion, or an abortion.’

Proof of the Second Premise:

- **Thomas 5** (Gk): ‘nothing that has been buried shall not be raised’ (τεθαμμενον ο ουκ εγερθησεται)
- Th 12: ‘for whose sake the sky and earth have come to be’ (πλεΙ ΝΤΑ.Τ.ΠΕ ΜΝ Π.ΚΔ? ΩΩΠΕ ΕΤΒΗΤ.Ϝ)
- Th 22a: ‘the inside as the outside and the outside as the inside’ (Π.СА Ν.ΖΟΥΝ Ν.ΘΕ Μ.Π.СА Ν.ΒΟΛ ΔΥΩ Π.СΔΝ. ΒΟΛ Ν.ΘΕ

¹ The citations in Modern Scholarly Comments, in the Introduction above, are but notable exceptions—which the student will encounter only by an extensive review of the more academic literature. More typical are the prejudicial titles of Elaine Pagel’s best-selling *The Gnostic Gospels* (1979); E.J. Brill’s entire scholarly series, *Nag Hammadi Studies: The Coptic Gnostic Library*; and *The Coptic Gnostic Library: A Complete Edition of the Nag Hammadi Codices*, General Editor James M. Robinson (2006 edition)—for these last two, more appropriate titles would surely be *The Coptic Monastic Library etc.*

² Modally: **1.** (x)(Φx → ~Ψx); **2.** Φa,b,c; ∴ **3.** ~Ψa,b,c; → = entailment; ~ = negation; Φx = x asserts incarnate sanctity; Ψx = x is Gnostic; a,b,c = Coptic Gospels.

Ἰ.Π.ϸΔ Ν.2ΟΥΝ)

- Th 22b: ‘a hand in the place of a hand and a foot in the place of a foot’ (ΟΥ.ϸΙΧ Ε.Π.ΜΔ Ν.Ν.ΟΥ.ϸΙΧ ΔΥΩ ΟΥ. ΕΡΗΤΕ Ε.Π.ΜΔ Ν.ΟΥ.ΕΡΗΤΕ)
- Th 28: ‘incarnate I was manifest to them’ (Δ.ΕΙ.ΟΥΟΝ2 ΕΒΟΛ ΝΔ.Υ 2Ν.ϸΔΡΞ)
- Th 29: ‘the flesh has come to be because of spirit’ (ΝΤΔ.Τ.ϸΔΡΞ ΩΩΠΕ ΕΤΒΕ ΠΝΔ)
- Th 55: ‘his cross’ (ΠΕϢ.ϸΡΟϸ)
- Th 101: ‘my mother bore my body’ (ΤΔ.ΜΔΔΥ ΓΔΡ ΝΤΔ.ϸ.ΜΙϸΕ ΠΔ.ϸΩΜΔ ΕΒΟΛ)
- Th 113: ‘the Sovereignty of the Father is spread upon the earth’ (Τ.ΜΝΤ.ΕΡΟ Ἰ.Π.ΕΙΩΤ Ε.ϸ.ΠΟΡΩ ΕΒΟΛ 2ΙΧΜ.Π.ΚΔ2)
- **Philip** 25: ‘it is necessary to arise in this flesh’ (2ΔΠϸ ΠΕ Ε.ΤΩΟΥΝ 2Ν ΤΕΕΙ.ϸΔΡΞ)
- Ph 72: ‘the power of the cross’ (Τ.ΔΥΝΔΜΙϸ Ἰ.Π.ϸΡΟϸ)
- Ph 77: ‘on the cross’ (2Ι Π.ϸΡΟϸ)
- Ph 78: ‘the Lord arose from among the dead;... he is incarnate’ (Δ.Π.ΧΟΕΙϸ ΤΩΟΥΝ ΕΒΟΛ 2Ν ΝΕΤ.ΜΟΟΥΤ ... ΟΥΝΤΔ.Ϣ Ἰ.ΜΔΥ Ν.ϸΔΡΞ)
- Ph 89: ‘his body came into being on that day’ (ΠΕϢ.ϸΩΜΔ ΝΤΔ.Ϣ.ΩΩΠΕ Ἰ.ΦΟΟΥ ΕΤ.ΜΜΔΥ)
- Ph 107: ‘the Living Water is a body’ (Π.ΜΟΟΥ ΕΤ.ΟΝ2 ΟΥ.ϸΩΜΔ ΠΕ)
- Ph 114: ‘the Saint is entirely holy, including his body’ (Π.ΡΩΜΕ ΕΤ.ΟΥΔΔΒ Ϣ.ΟΥΔΔΒ ΤΗΡ.Ϣ ΩΔ 2ΡΔΙ Ε.ΠΕϢ. ϸΩΜΔ)
- Ph 132: ‘Abraham ... circumcised the flesh of the foreskin’ (ΔΒΡΔ2ΔΜ ... Δ.Ϣ.ϸΒΒΕ Ἰ.Τ.ϸΔΡΞ Ἰ.Τ. ΔΚΡΟΒΥϸΤΙ Δ)
- Ph 137: ‘under the wings of the cross and in its arms’ (2Δ Ν.ΤΝ2 Ἰ.Π.ϸΡΟϸ ΔΥΩ 2Δ ΝΕϢ.ϸΒΟΕΙ)
- **Truth** 6+10: ‘he was nailed to a crossbeam’ (Δ.Υ.ΔϢΤ.Ϣ Δ.Υ.ΩΕ)
- Tr 8: ‘it was appointed for him who would take it and be slain’ (Ε.ϸ.ΚΗ Ἰ.ΠΕΤ.ΝΔ.ϢΙΤ.Ϣ Ἰ.Ν.ϸΕ.2Χ2ΩΛ.Ϣ)
- Tr 9: ‘Yeshua ... knew that his death is life for many’ (ΤΗϸ ... Ϣ.ϸΔΥΝΕ ΧΕ ΠΙ.ΜΟΥ ἸΤΟΟΤ.Ϣ ΟΥ.ΩΝ2 Ἰ.2Δ2 ΠΕ)
- Tr 16: ‘his love embodied it [the Logos]’ (†.ΔΓΔΠΗ Ἰ.ΤΟΟΤ.Ϣ Δ.ϸ.ῤ ΟΥ.ϸΩΜΔ 2ΙΩΩ.Ϣ)
- Tr 21: ‘the Logos ... became a body’ (ΠΙ.ΩΕΧΕ ... Δ.Ϣ.ῤ ΟΥ.ϸΩΜΔ)
- Tr 29: ‘he came forth incarnate in form’ (ΝΤΔ.Ϣ.ΕΙ ΔΒΔΛ 2Ι.ΤΟΟΤ.ϸ Ἰ.ΟΥ.ϸΔΡΞ Ἰ.ϸΜΔΤ)
- Tr 30: ‘light spoke thru his mouth’ (Ε.Δ.Ϣ.ΩΕΧΕ ΔΒΔΛ 2Ν ῤΩ.Ϣ Ἰ.ΝϸΙ Π.ΟΥΔΕΙΝ)
- Tr 37: ‘the Father loves his fragrance and ... blends it with matter’ (Π.ΙΩΤ ΜΔΙ Ε Ἰ.ΠΕϢ.ϸΤΔΕΙ ΔΥΩ ... Ε.Ϣ. ΩΔ.ΤΩ2 Ἰ.Μ Ἰ.2ΥΛΗ)

It would merely beg the question to claim that all such passages were inserted into otherwise Gnostic documents; to omit from consideration all and only contrary passages *per se*, constitutes the logical fallacy called *petitio principii*. Moreover, one would then have to ask why the remaining logia of these three Gospels should be considered Gnostic to begin with, since the sanctity of incarnate reality is there nowhere denied.

Conclusion: The Gospels of Thomas, Philip and Truth are not Gnostic compositions or compilations.

It is admittedly scandalous that virtually an entire generation of scholars should have erred regarding something so elementary and so vitally important as this (Th 39!). There were of course a wide variety of Gnostic movements and scriptures in antiquity, often influenced by Platonism’s epistemological distrust of the senses; and indeed there have been many gnostico-theosophical sects together with their writings in modern times, no doubt more often influenced by Oriental religious traditions than by Plato. But this has no direct bearing on the three Coptic Gospels, which—like the four canonical Gospels—cannot rightly be considered Gnostic documents.¹

¹ For a recently discovered Coptic ‘Gospel’ (found, not at Nag Hammadi, but rather in the 1970s near El Minya in Egypt), which by contrast clearly *is* Gnostic as well as pseudonymous, see the Gospel of Judas Iscariot. That document contains such typical Gnostic ramblings as: ‘The first is Seth who is called Christ, the second is Harmathoth who is [...], the third is Galila, the fourth is Yobel, the fifth is Adonaios; these are the five who ruled over the underworld, and first of all over chaos.... Then Saklas said to his angels: Let us create a human being after the likeness and after the image. They fashioned Adam and his wife Eve—who is called, in the cloud, Zoe’ (www9.nationalgeographic.com/lostgospel). See also April D. DeConick, ‘Gospel Truth’, *New York Times* Op-Ed, 1.XII.07 (www.metalog.org/files/gosp.judas/DeConick.html).

(2) The Maternal Spirit

As one whom his mother comforts, so shall I comfort you.
—Isa 66:13

The origin of the world is its Mother;
recognize the Mother and you recognize the child,
embrace the child and you embrace the Mother.
—Lao Tse, *Tao Teh Ching*, 5

I am the Father and the Mother of this Universe.
—*Bhagavad Gita*, 9.17

It is spoken by the Maker, Modeler, Mother-Father of Life, of Humankind.
—*Popul Vuh* of the Quiché Maya, Prologue.

In a remarkable saying in the Thomas Gospel, the Savior asserts: ‘My mother bore my body, yet my True Mother gave me the life.’¹ (Th 101; cf. Th 15/46) This passage—the only recorded occasion in which Christ refers to God as his Mother²—is subsequently elucidated by an equally surprising entry in the Philip Gospel: ‘Some say that Mariam was impregnated by the Sacred Spirit. They are confused, they know not what they say. Whenever was a female impregnated by a female?’ (Ph 18) For in this latter logion, attention is being drawn to the fact that ‘spirit’ is of feminine gender in the Semitic languages (Heb, רוּחַ [*ruakh*]: breath, wind, spirit). This fundamental point, traditionally obscured in scriptural translation and largely ignored by commentators, clearly has the most far-reaching theological implications.

It is simply ungrammatical, whenever there are alternate forms either available or readily constructed in a given language, for a word to be used to refer to a being of the opposite gender—thus for example Hebrew/ English נָבִיא/prophet and נְבִיאָה/prophetess.³ But furthermore, רוּחַ itself is very occasionally used as of masculine gender, as in Ex 10:13: וּרוּחַ הַקָּרִים נִשְׂא אֶת־הָאָרֶבָה, ‘the east wind brought the locusts’, where the verb נִשְׂא is in the qal perfect third-person masculine singular. Thus רוּחַ could elsewhere in the OT have been employed in the masculine in referring to the Divine Spirit, *if that had been considered more appropriate*.

Let us also note the salient parallel between Isa 66:13 LXX and Jn 14:16:

Ὡς εἰ τινὰ μητέρα παρακαλεσεῖ οὕτως καὶ ἐγὼ παρακαλεσῶ ὑμᾶς.
Like if of-someone **mother helpmates**, thus also **I helpmate you**.

Καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παρακλητὸν δώσει ὑμῖν.
And-I shall-request of-the Father, and another **helpmate** he-will-give **you**.

This evident allusion strongly conveys a maternal concept of the Paraclete.

Now of course ΠΝΕΥΜΑ in Greek is neuter and ΠΑΡΑΚΛΗΤΟΣ masculine, while *SPIRITUS* and *ADVOCATUS* in Latin are both masculine in gender. Hence starting from the earliest versions of both the Old and New Testaments in non-Semitic tongues, the very idea was lost which Thomas is conveying and Philip emphasizing in the foregoing quotations. Thus from having the neuter form ΤΟ ΠΝΕΥΜΑ instead of a feminine form Η ΠΝΕΥΜΗ in Greek, we pass to e.g. ‘el Espíritu’ instead of ‘la Espíritu’ in Spanish, ‘der Geist’ instead of ‘die Geist’ in German, and in English ‘he/him’ in place of ‘she/her’ referring to the Helpmate (Heb, מְנַחֵם: participle, and thus without gender) in Jn 16:7 ff.

We need hardly remind ourselves of the confusions, schisms and even religious machismo to which this gender-shift has given rise across the centuries, as theologians struggled to make sense of a presumably all-male Trinity. Thus, as is well known, the Orthodox/Catholic rupture of 1054 AD resulted from the vexed ‘filioque’ controversy over the procession of the third member of the Trinity.⁴ With the Sacred Spirit as a maternal figure, however, the underlying idea is clarified: Father

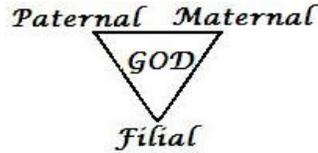
¹ ΤΑ.ΜΑΑΥ ΓΑΡ ΝΤΑ.[C.MICE MMO.I EB]ΟΛ [ΤΑ.ΜΑΑΥ] ΔΕ Μ.ΜΕ Δ.Α.Α.† ΝΑ.ΕΙ Μ.Π.ΩΝ2; see **Bear** in Th Notes.

² But see the Gospel of the Hebrews: ‘The Savior says:... my Mother the Sacred Spirit’ (cited by Origen, *Commentary on John*, II.6), as well as the maternal image in the Mother Hen parable at Mt 23:37, and also the quotes from Gilles Quispel and Raymond Brown in ‘Modern Scholarly Comments’, Introduction, above.

³ Nonetheless, the contrary grammatical gender can be used in order to obtain a determined cognitive effect—thus an ordained female may be called a ‘priest’ rather than a ‘priestess’, in order to emphasize an equality of ecclesiastical role between the two sexes. ‘The metaphorical meanings of sentences in which are used the masculine or the feminine of ... terms, [are] completely distinct’, Pedro José Chamizo Domínguez, *Metáfora y conocimiento*, Universidad de Málaga, 1998.

⁴ *Filioque*: combination of Latin words meaning ‘and of the Son’, added to the Nicene Creed of 325 AD by the Visigothic III Council of Toledo in 589 AD: *CREDO IN SPIRITUM SANCTUM QUI EX PATRE {FILIOQUE} PROCEDIT*: ‘I believe in the Sacred Spirit, who from the

God and Mother Spirit and Incarnate Son as the basic mystery of three-in-one, the threefold Godhead. Here the concept is evidently that of a transcendental holy family, in which the Divine Child—and indeed each child¹ (Mt 18:10, Jn 11:52)—is eternally born, not of the physical union between human parents, but rather of the mystical union between the paternal and maternal aspects of the Divinity:



And so, as to the filioque controversy, it is precisely a third possibility—and neither the Oriental nor the Occidental doctrine—that resolves the issue: *the Sacred Spirit does not proceed from the Father, either with or without the Son; rather the Son proceeds (is born) from the Father joined with the Sacred Spirit.* This logically coherent form of the Trinitarian concept has for centuries been effectively obscured by a simple grammatical shift.

One might therefore say that in the flesh Yeshua was once born of the Virgin Mariam, whereas in the Spirit she is eternally born of him; the Virgin is the Incarnation of the maternal Spirit, just as Yeshua is the Incarnation of God the Father (Jn 19:26-27!).

Herewith are the other passages in Thomas, Philip and Valentine which directly concern this topic: ‘Yeshua sees little children who are being suckled. He says to his Disciples: These little children who are being suckled are like those who enter the Sovereignty.’ (Th 22) ‘In the days when we were Hebrews we were fatherless, having only our Mother. Yet when we became Messianics, the Father came to be with the Mother for us.’ (Ph 6) ‘She alone is the truth. She makes the multitude, and concerning us she teaches this alone in a love thru many.’ (Ph 12) ‘His (true) Mother and Sister and Mate is (called) “Mariam”.’ (Ph 36) ‘A Disciple one day made request of the Lord for something worldly; he says to him: Request of thy Mother and she will give to thee from what belongs to another.’ (Ph 38) ‘Wisdom is barren without Sons—hence she is called the Mother,... the Sacred Spirit, the True Mother who multiplies her Sons.’ (Ph 40) ‘The wisdom which humans call barren is the Mother of the Angels.’ (Ph 59) ‘Adam came into being from two virgins—from the Spirit and from the virgin earth.’ (Ph 90) ‘The Mother is the truth, yet the conjoining is the recognition.’ (Ph 116) ‘He supports them all, he atones them and moreover he assumes the face-form of every one, purifying them, bringing them back—within the Father, within the Mother, Yeshua of infinite kindness. The Father uncovers his bosom, which is the Sacred Spirit, revealing his secret. His secret is his Son!’ (Tr 17).

In numerous entries in the latter part of Philip, reference is then made to the ΝΥΜΦΩΝ or Bridal-Chamber wherein the Son is born of the mystical union of the Father with the Spirit—thus for example: ‘If it is appropriate to tell a mystery, the Father of the totality mated with the Virgin who had come down—and a fire shone for him on that day. He revealed the power of the Bridal-Chamber. Thus his body came into being on that day. He came forth from the Bridal-Chamber as one who has issued from the Bridegroom with the Bride. This is how Yeshua established the totality in his heart. And thru these, it is appropriate for each one of the Disciples to enter into his repose.’ (Ph 89) This primal mystery is then celebrated in the sacrament of the Holy Bridal-Chamber (Th 75, Ph 73/79).

(3) Theogenesis

הלוא אב אחד לכלנו

—Mal 2:10

I

The canonical Gospels clearly teach that the disciple *per se* is born of God rather than of human parents: ‘To all who received him,... he gave power to be generated children of God; who were born, not of ... the will of a human, but of God’ (Jn 1:12-13); ‘You are all Brothers and Sisters, and [so] call no man your father on earth, for you have but one Father, the celestial’ (Mt 23:8-9). And hence the Savior’s astonishing assertion in Thomas 101: ‘My mother (the Virgin) bore me, but my true Mother (the Sacred Spirit) gave me the life.’

Furthermore and most importantly, with reference to the remainder of mankind (those who are not yet Disciples), the

Father {and the Son} proceeds’; the Orthodox Church did not accept the inclusion, leading to the final rupture of 1054 AD between the Eastern and Western Churches.

¹ I assume that ΜΟΝΟΓΕΝΗΣ (‘uniquely born’) in Jn 1:14 refers to the singularity of the Virgin Birth, and not to Christ’s being the *only* Son; see Jn 1:12-13/20:17.

canonical text states: ‘I have other sheep, which are not of this fold; I must bring them also,... so there shall be one flock, one shepherd;... to gather into One the children of God who are scattered abroad’ (Jn 10:16/11:52); and ‘Go therefore and make disciples of all nations’ (Mt 28:19).

This most fundamental messianic doctrine may be summarized as follows: The person instructed by the Logos, who thus comes to know himself (Th 3), thereby sees that he has in truth all along been an eternally be-gotten Son of God, born ‘from above’ (Gk ANΩΘEN, Jn 3:7-8+31). However, the vast multitudes of humankind are evidently unaware of being Children of the Most High, rather than children of local couples. Hence confusion and evil—and hence the need for evangelization.

II

Let us now consider the following quite extraordinary entry in the Philip Gospel: ‘Adultery occurred first, then murder. And (Cain) was begotten in adultery, (for) he was the son of the serpent. Therefore he became a manslayer just like his other father, and he killed his brother.’ (Ph 46). Now, in whatever sense could it be said that Cain was born of the serpent?

We may first call to mind one of the traditionally most difficult canonical passages, from John’s Gospel: ‘You [infidels] are of your Father the Devil;... he was a murderer from the origin;... he is a liar and the Father of Lies’ (Jn 8:44). Utilizing this important parallel, to say that Cain was born of the serpent, is to say that he was born of a lie. In what sense, then, was Cain born of an untruth?

Of consummate relevance here is the fact that ‘Cain’ in Hebrew signifies ‘product’:

כַּיִן: ‘fit together, fabricate, make artificially, forge’, *Hebrew-Aramaic and English Lexicon of the Old Testament* (#8544), by F. Brown, S.R. Driver and C.A. Briggs, 1906; based upon Wilhelm Gesenius, *Lexicon Manuale Hebraicum et Chaldaicum*, 1833 (included in *Biblio.* 23).

So in the Genesis account, by giving the name ‘Cain’ to the infant, the woman and the man were saying that the child was at least in part their own creation: ‘I have produced a man with the help of Yahweh’ (Gen 4:1)—rather than *entirely* the Lord’s creation, merely produced *thru* them: ‘You do not know how the spirit comes to the bones in the womb of a woman’ (Ecc 11:5).¹

And so they called themselves the parents of the child, rather than calling God its sole progenitor. Furthermore, in so doing they forgot that God is their own Parent as well. And thus in turn they claimed complete moral authority over the infant as well as over themselves—judging good and evil like gods, instead of letting God alone proclaim judgment (Gen 3:5, Mt 7:1-2).²

This then was the Fall, the ‘original transgression’ of humankind in the remotest past: accepting the misconception called human generation, instead of the reality of divine generation, down across the generations. ‘Whoever recognizes father and mother, shall be called the son of a harlot’ (Th 105). Which confusion Christ came to rectify, by proclaiming that all humankind are in truth Angels born of God and thus Brothers and Sisters, rather than mere children of humans (see Mt 12:46-50/18:10/23:9, Ph 64).

III

Philip 46 is thus a logion which seems genuinely to illumine and clarify not only the OT concept of Original Sin, but also the notoriously difficult passage at Jn 8:44.

(4) Angel, Image and Symbol

Behold! The Lord is our mirror; open your eyes and see them in him,
and learn the manner of your face.
—*Odes of St Solomon*, 13:1

When the ultimate level of non-reaction has been reached,
awareness can clearly see itself as independent
from the fundamental qualities of nature.
—Patañjali, *The Yoga Sutra*, I.16

¹ This same fundamental error is reflected in the common English expression ‘to give birth’—as if the woman were *producing* the child on her own, instead of *receiving* it from God. It would be better always to use the verb ‘to bear’.

² ‘To know good and evil is equivalent to deciding on one’s own and with absolute independence what is good and what is evil; that is, to have complete autonomy [from God] in morals’—*Santa Biblia Reina-Valera 95*, Edición de Estudio, note to Gen 2:9. On the logic of morality, see T.P. Brown, ‘God and the Good’, *Religious Studies* (1967): www.metalog.org/files/tpb/god.g.html.

Everything has a surface, forms, sounds and colors....
How can we consider any of them to be the Primitive Being?
—The Book of Chuang Tsu, 19

That called Body is a portion of Soul discerned by the five senses.
—William Blake, *The Marriage of Heaven and Hell*

Nature is a mirror, the very clearest of mirrors; look into it and admire!
—Feodor Dostoyevsky, *Crime and Punishment*

The remarkable angel/image/symbol analysis woven thru the three Coptic Gospels proposes replacing [A] the ‘worldly’ frame of reference (paradigm, protocol, model, program, vocabulary) with [B] a ‘celestial’ frame of reference (paradigm, protocol, model, program, vocabulary). According to the former, we are electronic machines in a material universe; according to the latter, we are eternal spirits in the mind of God, reflecting his imagination in our five senses.

I. (Th 5/84) Nothing is hidden; our sensory images do not disguise anything ulterior—that is, there is nothing *behind or beyond* or *within* them. In philosophical terms, there is no material substratum underlying what is perceived. So in his superlative study, Claude Tresmontant states that ‘biblical metaphysics is characterized by the absence of the negative concept of matter.... The Hebrew tradition ... uncompromisingly affirms the goodness of reality, of the sensible world, of created things.... [Thus] the Hebrew conception of the sensible insofar as it differs from the Greek, is [of] *a world in which the idea of “matter” does not occur*.... Hebrew is a very concrete language.... It has no word for “matter” nor for “body” [as contrasted with “soul”], because these concepts do not cover any empirical realities. Nobody ever saw any “matter” nor a “body”, such as they are defined by substantial dualism. The sensible elements—wood, iron, water—are not “matter”; they are sensible realities.... If we wish to refer to the sensible as “matter”, there can be no objection. It is just a question of words. But then we must make quite sure of our meaning and not refer to ... an inconceivable “material substance”.’ (Biblio. 17; in the Middle Ages, the Jewish philosophers adopted the term גולם [golem, embryo; only in Ps 139:16] to signify matter.)

II. (Th 19/22/36/50/67/80/83, Ph 24/26/81/84/95) Starting with this implicit axiom that there can be no such thing as ‘matter’ (that being, in our modern phrase, an essentially non-referential term), the texts proceed to designate our entire sensory field as ‘images’. This latter therefore serves as a collective term for what recent philosophers have called ‘phenomena’ or ‘sense-data’—including one’s interior soliloquy, memories, emotions and fantasies, as well as those perceptions which comprise one’s individual incarnation together with its empirical environment.

III. (Th 37/42, Ph 9/30/47/85/112) But imagery logically presupposes a consciousness which perceives them, a ‘witness’. This correspondingly juxtaposed individual ego is then designated as an ‘angel’, a pure awareness which like a mirror ‘reflects’ (contemplates) its spacio-temporal complex of sensory images. In this way, the angel is said to be ‘mated’ with its imagery. Furthermore, as all space and time are merely relations *among* the images, the angel is itself non-spacio-temporal or ‘eternal’; thus Jn 3:15-16+36/5:24/6:47+54, etc.

IV. (Mt 18:10, Th 5/15/17/52/59/76/91, Ph 65/107) Therefore there is a Universal Consciousness corresponding to the meta-totality of all imagery; this superego is by definition God (Gen 1:26, ‘in our imagination’). Each person or angel is thus like an incarnate mirror in the mind of God, individually reflecting in his five senses the plethora of the divine imagination. (This importantly does not entail that everyone be explicitly cognizant of that relation.)

V. Thus, regarding the primordial query of Thales of Miletus (625-546 BC) as to the basic substance of the perceptible Universe—from which all subsequent scientific and philosophical inquiry arose—Christ appears to have taught that it is composed of *God’s imagination*. It would, I think, be impossible to exaggerate the innovative brilliance of this insight.

VI. (Jn 5:19, Th 75, Ph 6/32/40/93/130/143) To know one’s incarnate self as essentially a reflection of imagery in the mind of God, is then to know that one is ‘eternally born in the Bridal-Chamber’ of the mystical union of the Two into One: the Light with the Spirit, the Father with the Mother, the Bridegroom with the Bride¹, and Christ with the Totality. (‘the Song of Songs’)

VII. (Th 83, Ph 78, Tr 8/17) But a mirror is itself a type of image, not somehow separate from the visual field, but rather a symmetrical spacial configuration within it—as is indeed an echo a symmetrical temporal configuration in the auditory field. In just such a symmetry are the pair, the angel and its image, united: each individual is a particular reflection *within* the universal divine imagery. The incarnate Christ is then proposed as the perfect mirror-image (‘face-form’) of the Father, in which God beholds himself ideally reflected. We ourselves, on the other hand, are intended by God as imperfect—though perfectible (Mt 5:48, Lk 1:6, Tr 53)—mirror-images of incarnation in his imagination.

VIII. (Jn 1:1-3, Ph 10/11/13/25/72/136, Tr 43) Remaining to be considered would be the entire topic of semantics, which is to say of the logos or meaning itself, what is it precisely that characterizes those images—sounds, pictures, gestures, inscriptions, etc., or thoughts thereof—which serve as specifically ‘symbolic images’, including linguistic images? Words and sentences are, after all, themselves images (whether physical or mental) which are being put to a symbolic, communicative use. Are then propositions and their components perhaps, like the persons who use them, essentially reflectional? This would imply that the symbolism of language consists in a polydimensional ‘mirroring’ of its possible denotations—just as the

identity of a person consists in his reflecting his own imagery and in his being a reflection (incarnation) of God. Here we would have to analyze the various interrelations of at least six parallel binaries: ego/imagery, substance/attribute, subject/object, subject/predicate, active/passive and variable/function—both among individuals and regarding the Godhead.

IX. Regarding only the syntactical structure which is required e.g. in order to format noun-phrases and verb-phrases, we might well think that a person's being essentially a subjective mirroring of objective images could in itself enable him *inherently* to understand the subject-predicate as well as the active-passive (Jn 5:19) grammatical forms. This would perhaps help to explain the necessarily innate linguistic capacity of children (thus Noam Chomsky) to understand, generate and transform new sentences in the language.

X. Children, however, assuredly learn single words before they learn sentences; so individual words are indeed primitive in language. Now, since a word is an image (sound, inscription, etc.), we might raise the question whether there is a significant logical parallel between such ordinary linguistic images and computer icons. For the latter—far from being mere pictures—represent files of programs as well as of data; so we might hypothesize that a word is a type of image which designates a file either of data (including images) or of a program. Thus men will, quite naturally, have made computers as simplified models of their own rationality. It is important to note, however, that ordinary language is generally *analog* (i.e. has continuous rather than digital truth-functions), whereas modern computers function in a *binary* calculus.

XI. Such a unique and extraordinary metaphysic, which might be called Spiritual Idealism, has significant parallels with (1) the Neoplatonism of Plotinus in his *Enneads*; (2) George Berkeley's philosophy of Subjective Idealism, according to which 'sensible things cannot exist otherwise than in a mind or spirit; whence ... there must be some other Mind wherein they exist' [*Three Dialogues between Hylas and Philonous*]; (3) Gottfried Wilhelm Leibniz' schema of ourselves as monads 'mirroring' the Universe, with God as the Supreme Monad [*Monadology*, 56]; (4) the ego/phenomena analysis of Immanuel Kant, where the 'unity of consciousness preceding all empirical data,... the transcendental unity of apperception' is in essential polarity with 'the [sensory] manifold of all our intuitions' [*Critique of Pure Reason*, A106-7]—see especially his eloquent 'transcendental hypothesis' [A779/B807]; (5) Ludwig Wittgenstein's *Tractatus Logico-Philosophicus*, 5.64, *Notebooks 1914-1916* [7.VIII.16, 2.IX.16], and *Philosophical Investigations* [#373, 'Theology as grammar']; (6) Martin Buber's *I and Thou*—see also William James's prior *The Will to Believe*: 'The universe is no longer a mere *It* to us, but a *Thou*, if we are religious'; (7) Hans Reichenbach's *The Philosophy of Space & Time* [Dover Books, New York, n/d]; (8) Maurice Merleau-Ponty's *Phenomenology of Perception*; and (9) much traditional Oriental epistemology: Hindu, Buddhist, and Taoist [Th 30!]¹—thus e.g. Daisetz Teitaro Suzuki, *Essays in Zen Buddhism* [2nd Series]: 'The entire structure of [Mahayana] Buddhist philosophy is based on an idealistic monism'; cp. also the polymorphic incarnationism of the Bhagavad Gita, 11:5: 'Behold my forms in hundreds and thousands—diverse, divine, of many colors and shapes'.

(5) The Paul Paradox

Επειρασας τους λεγοντας αποστολους
και ουκ εισιν και ευρες αυτους ψευδεις.
—Rev/Ap 2:2

I

Those who study the New Testament may well note that popular 'red-letter' editions of the text, with Christ's words thus highlighted, contain virtually no such rubrics thruout the Epistles of Paul. With the sole exception of the Eucharistic formula at I-Cor 11:24-25, he does not quote *any* sayings of the historical Yeshua/Jesus, either as found in the written Gospels or from a contemporaneous oral tradition.¹ Indeed furthermore, he never even once alludes to the panorama of the Savior's life story from the Nativity up to the Passion, as well as his elaborate teaching, which fill the pages of the first four books of the New Testament. This is, on the face of it, a most troubling omission.

Beyond this remarkable lack of historical concern, however, there is an even more enigmatic aspect of Paul's record in the New Testament. For an objective, philosophical reading of the documents would seem to reveal a number of *logical contradictions*, both within his biography and also between his theology and that of the Evangelists. It must be emphasized that these anomalies are conceptual rather than empirical in nature. For although they of course occur in interwoven historical, theological and normative contexts within the NT, they nevertheless present themselves as *a priori* problems of analytical consistency between various texts—regardless of the truth or falsity of any factual claims being made or presumed by those texts. Furthermore, these discrepancies must be similarly distinguished from logically posterior issues concerning the ancient composition, editing, redactions or dating of the New Testament writings, all of which are factual/historical topics.

In sum, and stated more formally: *the Pauline antinomies are logical contradictions and therefore cannot in principle*

¹ Although, astonishingly, at Ac 13:24-25 he does quote John the Baptist! Ac 20:35, on the other hand, is actually a citation from Thucydides, *Peloponnesian War*, II.97.4; whilst Ac 26:14 is the first half of line 1574 of the *Agamemnon* of Aeschylus, which then continues: '... The blow will hurt thee.'

be resolved by means of either historical investigation or textual criticism, both of which are empirical methodologies.

Neither is this the place to provide a retrospective survey of the many past commentaries on these complex questions. I shall only append a series of quotations from a large number of eminent figures who are in general agreement that Paul's doctrines appear to be seriously at odds with the Gospel message. These excerpts suffice to show that what might be called 'the Paul paradox' has been recognized by a remarkably wide spectrum of prominent individuals across the centuries.

II

Here then is the matrix of antinomies, along with a brief statement of the apparent logical contradiction in each case. The original Greek should always be checked, at least via Adolph Knoch's superlative interlinear (Biblio. 16), as translations since antiquity have often—intentionally—blurred these very discrepancies. It should be borne in mind, however, that such contrasts are oftentimes analog rather than binary in nature; as so commonly in real life, instead of *either/or*, it may be a case of *more or less*—as for instance in #17, where one might donate to the poor anywhere from nothing up to everything (cf. Lk 19:8-9, but also Ac 5:1-11!). Others of the following dichotomies, on the other hand, are irreducibly binary in form.

01. Ac 9:7 (Dt 4:12) • Ac 22:9

In the propositional calculus of modern logic, '*p & not-q*' is the truth-functional negation of '*q & not-p*'. Thus '*they heard the voice but did not see anyone*' directly contradicts '*they saw the light but did not hear the voice*'. Yet that famous event on the Damascus road was the sole original justification for Paul's supposed com-mission in independence of Peter/Kefa and the other Apostles. (Cf. E. Pagels, 1975/79, in the Appendix)

02. Ac 9:26-29 • Gal 1:17-2:1

Did Paul then travel immediately—or seventeen years later!—from Damascus to Jerusalem in order to meet the entire Apostolic circle?

03. Mt 1:16/22:41-45, Lk 3:23 • Rom 1:3

Paul asserts that Christ is descended from David, which the Gospels explicitly deny.

04. Mt 23:21, Lk 2:49/19:45-46 • Ac 17:24

The Gospels endorse the OT designation of the Temple in Jerusalem as the very House of the LORD. Paul nevertheless proclaims to the Athenians that God inhabits no sanctuary made by human hands.

05. Ac 1:15 • I-Cor 15:5-6

How can Christ have appeared to the Twelve, and then to over 500 Brothers at once, at a time (prior to the Ascension) when there were only eleven Apostles (Iscairiot being gone and Matthias not yet chosen) and the entire Discipleship numbered only 120?

06. Mt 10:2+40/16:15-19 • Gal 2:6+11-13

The explicit designation of Simon Peter as the foremost Apostle, with all the delegated authority of the Lord himself, logically precludes any other Disciple or Apostle opposing him 'to his face' and (worse yet) calling him a hypocrite. *Had Paul indeed nothing to learn from the original Apostles?*

07. Mt 28:16-20, Ac 1:8/10:1-11:18/15:7-8+13-18 • Gal 2:6-9

The Gospel doctrine is clearly that, after the resurrection, the remaining eleven Apostles were sent forth to proclaim the good news to the whole world. Paul nevertheless claims to be *the one and only* Apostle to the gentiles ('the' Apostle as he is often called), while Peter and the others according to this view were to be restricted to evangelizing among the Jews!

08. Mt 5:48, Lk 1:6, Jn 1:14/6:53-56 • Rom 8:8

The incarnation of the Logos, and also the injunction to be perfect, entail that those who are in the flesh can indeed please God.

09. Lk 24:36-43, Jn 11:43-44/20:27, Ac 1:9-11, Ph 2:51 • I-Cor 15:50

The evangelists proclaim an incarnate resurrection and parousia (second coming), whereas Paul on the contrary takes an anti-corporeal, frankly Gnostic position.

10. Lk 4:5-8, Jn 18:36/19:18, Ac 4:26 (Ps 2:2) • Rom 13:1-5

The celestial kingdom is described in the Gospels as of another order from the entire realm of the nations, which are ruled by Satan and whereby Christ was crucified. On the other hand, the secular authorities with all their weaponry (including Mk 15:16 ff.?) are stated by Paul to be God's own armed force for punishing sinners!

11. Mt 22:21 • Ac 25:11

Christ cedes taxes to Caesar, Paul cedes his personal security to him (Nero, no less!).

12. Dt 23:15-16, Mt 23:10-12, Jn 8:31-36 • Col 4:1, I-Tim 6:1-2, Philem 10-19

The re-conceptualization in the Gospels promises to emancipate the believers from oppressive relationships, while Paul literally endorses slavery *within* the Discipleship.

13. Mt 12:46-50/23:8-9, Lk 14:25-26, Jn 1:12-13/3:1-8/11:52 • Col 3:18-21, I-Tim 5:8

Christ teaches that family ties are to be *renounced* in favor of—that is, replaced by—the Father/Motherhood of God together with the Brother/Sisterhood of the incarnate Sons and Daughters, whereas Paul adamantly defends the traditional family structure.

14. Mt 19:10-12, Lk 14:20-26/18:28-30/20:34-36, Ph 64! • I-Cor 7:2-16+9:5?, Eph 5:22-24, I-Tim 3:1-4:3

The Gospels stipulate that those worthy of salvation must transcend matrimony (note that Lk 18:28-30 occurs *after* Lk 4:38-39); let us not forget that, according to Gen 3:16, monandry (having only one husband) was Eve's punishment for disobedience. Thus, if a married couple entered the Discipleship—for example, if the wife of Simon Peter [Mk 1:30] also joined the community—they would thereafter be considered Brother and Sister rather than man and wife. Paul notwithstanding permits a continuation of marriage among the Disciples.

15. Gen 25:1-6, Jud 19:1, II-Sam 3:7/15:16, I-Chr 2:46, Th 61b!, Ph 36/59 • I-Cor 7:9/9:5!?

The Old Testament permits 'concubine' (mistress, girl-friend) relationships outside of marriage, any sons of which do not inherit—a vital institution that Christ did not abolish. Paul, however, states that the only two alternatives are 'to marry or to burn'.

16. Num 6:5, Lev 19:27, Jud 13:5, I-Sam 1:11, Mt 2:23, Tr 21 • I-Cor 11:14

The Hebrew tradition was that long hair on male or female is a sign of holiness and special devotion to God. Indeed the word at e.g. Mt 2:23 is ΝΑΖΩΠΑΙΟΣ (the LXX or Septuagint term for Nazirite), not ΝΑΖΑΦΗΝΟΣ (someone from Nazareth, as e.g. at Mk 10:47). Were not Samson, the Prophet Samuel, John the Baptist and Christ himself thus consecrated from birth?

17. Mt 6:24-34/10:8, Mk 10:13-31, Lk 10:38-42/14:28-33, Ac 4:32-36 • Ac 18:1-3, I-Cor 11:34, II-Thes 3:6-12

Christ decrees a cessation of working for mammon, donating all private possessions to the poor, and following thereafter a lifestyle both communal and itinerant—without anxiety day-to-day like the birds and the flowers, with all shared possessions being distributed equitably among those who have need—thus lifting the curse of toil from mankind (Gen 3:17-19). Paul's advice, on the contrary, is to 'eat at home' and avoid idlers, who must either work or go hungry.

18. Mt 11:25/18:1-5, 21:16 (Ps 8:2), Mk 10:15, Th 4 • I-Cor 13:11

Yeshua teaches that one must become childlike in order to find the Kingdom; Paul says the exact opposite.

19. Mk 7:14-23, Lk 7:34 • Rom 14:21, I-Cor 8:13

Either we ought, or we ought not, to maintain some particular diet for religious reasons. Yet Paul agrees with neither the OT's dietary rules (*kashrut*) nor the Savior's remarkable *midrash* (commentary) thereupon.

20. Mt 12:19 (Isa 42:2), Lk 10:7 • Ac 17:16-34/20:20

Paul preaches house-to-house, as well as in the streets and squares—contrary to Christ's paradigm.

21. Mt 6:5-6 • I-Tim 2:8

Paul demands the very same outspoken prayer which Christ condemns as exhibitionist; the Savior states that one should *only* pray in solitude and in secret, never openly.

22. Mt 18:1-4, Mk 9:33-35, Lk 14:7-11 • II-Cor 11:5-12:13

Paul's recounting of his travels is insubordinately boastful and rivalrous—rather than humble, respectful and obedient—toward those who preceded him in the Discipleship: the ΠΡΕΣΒΥΤΕΡΟΙ, 'elders (in the faith)'.

23. Mt 5:43-48/7:1-5/9:10-13/18:21-35, Jn 8:2-11 • I-Cor 5, Gal 5:12, Tit 3:10-11

The Gospel attitude toward wrongdoers is merciful, yet Paul's is frankly inquisitorial. Is 'turning someone over to Satan for the extermination of the flesh' intended to mean delivering him to the secular authorities for execution (as in Jn 19:17-18)? Are we to love our enemies or condemn and castigate them?

24. Mt 23:8-12 • Ac 20:28, Gal 4:19, Phlp 2:22, I-Tim 1:2/3:1-13

Paul introduces the terms 'father' and 'deacon' and 'bishop' to designate religious leaders—the very sort of title (along with 'pastor', 'minister', etc.) which Christ had explicitly prohibited. Indeed, the passage in Matthew would seem to preclude *any* kind of hierarchy in the Discipleship other than simple seniority (thus ΠΡΕΣΒΥΤΕΡΟΣ in Ac 21:18, Jas 5:14, I-Pet 5:1, II-Jn 1)—by which criterion Paul was *obliged* to submit to the original Apostles, quite contrary to II-Cor 11:5+Gal 2:6.

25. Gen 17:10, Lk 2:21 • Ac 16:3?, Gal 5:2, Phlp 3:2, Tit 1:10-11

Saying that it is necessary 'to gag (ΕΠΙΣΤΟΜΙΖΕΙΝ) circumcisionist dogs' is *conceptually* inappropriate in an Apostolic context. In any event, even if Christ referred to circumcision parabolically—as in Th 53—he certainly did not forbid its physical practice.

26. Lk 11:27-28, Jn 4:1-30/11:20-35/20:11-18, Th 21 • I-Cor 14:34-35, I-Tim 2:11-15

Various women speak up boldly to the Savior. Later, Mariam Magdalene as first witness (!) of the resur-rection is sent by Christ to 'angel' (ΑΓΓΕΛΩ: p66* S* A B) his rising to the Apostles themselves. This is not a teaching of mere female submissiveness or keeping quiet in the Convocation!

27. Lk 7:36-8:3/10:38-42/23:55-24:11, Jn 12:1-3, Th 61b/114, Ph 59 • I-Cor 7:1-2, Eph 5:22-24, Tit 2:4-5

The Gospels represent women as an intimate part of Christ's entourage—thus rescinding the punishment of husband-domination in Gen 3:16. Paul emphatically opposes any liberated role for females.

28. Mt 3:11-17/28:19-20, Ph 73/96/115! • Rom 6:3-4, Col 2:12

The Gospels endorse John's Baptism in water as signifying repentance and cleansing vis-à-vis the Torah, and which furthermore is explicitly to be undertaken 'in the Name'. Paul, however, sees Baptism as a metaphorical or participatory

¹ NB The Greek text here, often mistranslated, is ἀδελφὴν γυναῖκα: 'a Sister as a woman'—not inversely 'a woman (wife) as a Sister', which is a very different concept, chronologically reversed. There can be *companionship* between the Brothers and Sisters in the Discipleship, but not marriage (see #14, Lk 10:1?!, Ph 36/59).

dying!

29. Lk 23:43, Jn 5:24/8:51, Rev/Ap 20:4-6, Th 1/18/19/111, Ph 43 • I-Thes 4:16-17

Christ teaches that his Disciples will not *experience* death, regardless of martyrdom, whereas Paul writes of ‘the dead in Christ’.

30. Gen 4:1-5, Mk 15:10, Ph 134 • I-Tim 6:10

Paul claims that the love of money is the root of all evil; but in the paradigm cases of Cain killing Abel and the Chief Priests delivering up the Savior, *envy* is cited as the underlying ill, while Philip states that ultimately the problem is confused ignorance (as in Lk 23:4, Ac 3:17).

31. Mt 5:17-19/19:16-19, Lk 16:29-31, Ac 21:17-24!, 4QMMT:C.26b-31* • Rom 7:6, Gal 3:10/5:18

If the entire Torah—the Decalogue in particular, but also the remaining *mitzvot* (moral rules) such as Lev 19:18 *et passim*—is in effect until the sky and earth pass away, then the Mosaic Law is *not* an obsolete curse from which believers are absolved. This was the very topic at issue when, *after* Paul had completed his three missionary journeys, ‘all of the Elders’ (!) in Jerusalem required him to take the Nazirite vow—to prove his continuing adherence to the Law of Moses. (*‘The works of the Torah ... will be reckoned to you as righteousness’; from the Dead Sea Scroll, *Miqsat Ma’ase ha-Torah*)

32. Mt 7:21/11:2-6!/19:16-19/25:31-46, Jn 13:34!/14:21/15:10, Jas 2:14-26 • Rom 3:28/10:9, I-Cor 15: 35-44

Christ says that one’s calling him ‘Lord’ is not enough, but rather that the Disciple’s total obedience is demanded; both the OT and the Gospels require adherence to a plenitude of divine commandments, with resultant fruitful deeds. Indeed, it was precisely by his works—and not merely by his faith—that Christ proved his own authority to John the Baptist! Paul on the other hand states that a simple confession of faith, along with a belief in Christ’s (merely spiritual, not corporeal) resurrection, suffices—a thoroughly antinomian doctrine. (This subject must be carefully distinguished from that of *forgiveness*—both among humans and between God and humankind—as a preeminently innovative tenet in the teaching, first of John the Baptist and subsequently of Christ [Mk 1:4]. For of course *absolution logically presupposes a transgression of the rules, not their abrogation*; compare e.g. Ezek 18 with Mt 6:14-15.)

33. Gen 49, Mt 19:28, Ac 1:13-26, Rev/Ap 2:2!/21:14, Barnabas 8:3! • I-Cor 9:1-2, II-Cor 11:5-13

Finally, we must observe the fact that the permanent tally of the Apostles was established by the Savior at exactly twelve (for obvious reasons of historical symbolism—note the symmetry at Rev/Ap 21:12-14), and more-over that Paul was never numbered in that circle; not even Barnabas in his Epistle recognizes Paul’s Apostleship!: ‘[The Apostles] to whom he gave the power of the Gospel to preach; and there are twelve as a testimony to the tribes, because there are twelve tribes of Israel’ (8:3).

III

Paul of Tarsus is an enigmatic and contradictory figure. Caught in the ethical dilemma of calling all men transgressors by the Torah, only to reject the Torah precisely for thus condemning them (Gal 3:10!), he was unacquainted with Christ’s historical teachings and practice; nor was he willing to learn of them from the original Apostles (Gal 2:6). Thus his soteriology focused entirely on the Passion, of which he was aware, interpreting Christ’s mission as exclusively an OT Sacrifice. Whereas the innovating Messianic message—*Christ’s teachings as incarnate in his lifestyle*, elaborated thruout the canonical Gospels prior to the Passion narratives—was entirely unknown to Paul. (On the 3-valued logic of Biblical morality, See **Perfect** in Ph Notes)

This is not to deny that he composed some eloquently poetic passages (such as Col 1:15-20); but these must, in light of the aforelisted doctrinal conflicts, be considered no more than ornamentation in Paul’s writings. Those documents, in their entirety, proclaim a discipleship which is fundamentally incompatible with the message of Christ himself as recorded in the historical Gospels.

Remarkably enough, prior to Clement of Alexandria and Irenaeus of Lyon at the close of the second century, there is no single author who quotes from both the Gospels and Paul’s Epistles. There was thus an exceedingly long period of open schism between the traditions of the Twelve and of Paul, prior to the earliest attempts at integration.

And yet the irony, of course, is that the canonical Gospels themselves, of which tradition Paul was so manifestly ignorant, were ultimately only preserved by the Pauline Church—which indeed has also disseminated worldwide the very OT which Paul himself had disparaged. On the other hand, the Petrine/Apostolic Church (which by definition maintained the Gospel side of the foregoing matrix) seems not to have survived the persecutions of the first two centuries.

Paul was personally in charge of the stoning of Stephen (Ac 7:58-8:1), since according to Dt 17:7 the ‘witnesses who laid their cloaks at his feet’—were under his direct authority—were obliged to cast the first stones. Was he also ‘the captain of the Temple guard’ who arrested Kefa and John in Ac 4:1? Might one even ask as to his involvement the night Christ himself was arrested? (Remember that Lk 22:63-65 takes place at the hands of the Temple guard, not those of the Romans.) Thus perhaps the puzzling II-Cor 5:16, ΕΓΝΩΚΑΜΕΝ ΚΑΤΑ ΣΑΡΚΑ ΧΡΙΣΤΟΝ: ‘We have known Christ according to the flesh.’ This would certainly explain Paul’s subsequent obsession with unmerited forgiveness!

In any event, my purpose here has been merely to format a set of scriptural dichotomies which exhibit the underlying logic of the ancient Messianic/Paulianity schism, as essentially a conceptual (and of course personal/pragmatic) rather than a factual issue. This in turn may hopefully serve to stimulate in the reader a reconsideration of the apostolic status of Saul of

Tarsus. For he evidently never joined Christ's Discipleship at all—which would indisputably have meant accepting Peter's spiritual authority—much less became an Apostle.

These basic questions can no longer be papered over, nor can they be settled by institutional fiat. For their illuminating implication is that traditional Christianity—as defined by the classical NT canon including both the Gospels and Marcion's collection of Paul's Epistles—is logically self-contradictory and hence inherently unstable (as the intervening centuries have all too clearly demonstrated). In a more positive light, since the Pauline teaching amounts to an essentially Old Testament lifestyle (patriarchal families, property, priests, sanctuaries, ceremonies, Mosaic righteousness), we might say that Pauline Christianity adopted the Gospel vocabulary parabolically. Thus, to take the prime example, the traditional Christian Mass or Communion has served in the Churches' periodic reunions as a ceremonial symbol for actually *living* together and therefore always *eating* together—which was, most evidently, the Eucharist (Η ΑΓΑΠΗ, as it was called) as celebrated in the first-century Apostolic Community. In this manner, Christianity across the centuries has been fundamentally a *parable* of the original Discipleship (Mt 13:34-35!).

Appendix: Critiques of Paul (in chronological order)

Tertullian, *The Prescription against Heretics* (200 AD): Forasmuch as Peter was rebuked because, after he had lived with the Gentiles, he proceeded to separate himself from their company out of respect for persons, the fault surely was one of conversation, not of preaching. For it does not appear from this, that any God other than the Creator, or any Christ other than [the son of] Mary, or any hope other than the resurrection, was [by him being] announced.

Macarius Magnes, *Apocriticus*, III.30-36 (ca. 300): [Paul] says, 'As many as are under the Law are under a curse' (Gal 3:10). The man who writes to the Romans 'The Law is spiritual' (7:14), and again, 'The Law is holy and the commandment holy and just' (7:12), places under a curse those who obey that which is holy!... In his Epistles ... he praises virginity (I-Tim 4:1, I-Cor 7:25), and then turns round and writes, 'In the latter times some shall depart from the faith,... forbidding to marry' (I-Tim 4:1-3)... And in the Epistle to the Corinthians he says, 'But concerning virgins I have no commandment of the Lord' (I-Cor 7:25).

Flavius Claudius Julianus (†363): Paul ... surpasses all the conjurers and impostors who ever lived. [quoted by John Henry Newman, *Christian Doctrine*, 2.6.1.18]

St John Chrysostom, *Homilies on Galatians* (391): What is this, Oh Paul! Thou who neither at the beginning nor after three years wouldest confer with the Apostles, do you now confer with them after fourteen years are past, lest you should be running in vain? Better would it have been to have done so at first, than after so many years; and why did you run at all, if not satisfied that thou were not running in vain? Who would be so senseless as to preach for so many years, without being sure that his preaching was true?... As James says, 'You see, brother, how many thousands there are among the Jews of them which have believed; and they are informed of you, that you teach to forsake the Law' (Acts 21:17 ff.)... Paul himself, who meant to abrogate circumcision, when he was about to send Timothy to teach the Jews, first circumcised him and so sent him.... He not only does not defend the Apostles, but even presses hard upon those holy men.... What could they, each of whom was himself perfectly instructed, have learned from him?... Why did not the Apostles, if they praised your procedure, as the proper consequence abolish circumcision?... The words, 'I resisted him to the face' (Gal 2:11) imply a scheme; for had their discussion been real, they would not have rebuked each other in the presence of the disciples, for it would have been a great stumbling-block to them.... Be not surprised at his giving this proceeding the name of *hypocrisy*; for he is unwilling, as I said before, to disclose the true state of the case, for the correction of the disciples. On account of their vehement attachment to the Law, he calls the present proceeding *hypocrisy*, and severely rebukes it, in order effectually to eradicate their prejudice. And Peter too, hearing this, joins in the feint, as if he had erred, that they might be corrected by means of the rebuke administered to him.... The whole difficulty was removed by Peter's submitting in silence to the imputation of hypocrisy.... Observe how [Paul] has resolved the matter to a necessary absurdity.

St Augustine of Hippo, *Letter 28, to Jerome* (394): I have been reading also some writings ascribed to you, on the Epistles of the Apostle Paul. In reading your exposition of the Epistle to the Galatians,... most disastrous consequences must follow upon our believing that anything false is found in the sacred books: that is to say, that the men by whom the Scripture has been given to us and committed to writing, did put down in these books anything false.... For if you once admit into such a high sanctuary of authority one false statement as made in the way of duty, there will not be left a single sentence of those books which, if appearing to any one difficult in practice or hard to believe, may not by the same fatal rule be explained away, as a statement in which intentionally and under a sense of duty, the author declared what was not true.... If indeed Peter seemed to (Paul) to be doing what was right, and if notwithstanding, he, in order to soothe troublesome opponents, both said and wrote that Peter did what was wrong—if we say thus,... nowhere in the sacred books shall the authority of pure truth stand sure. • *Letter 40, to Jerome* (397): If it be possible for men to say and believe that, after introducing his narrative with these words, 'The things which I write unto you, behold, before God, I lie not', the apostle (Paul) lied when he said of Peter and Barnabas, 'I saw that they walked not uprightly, according to the truth of the gospel',... [then] if they did walk uprightly, Paul wrote what was false; and if he wrote what was false here, when did he say what was true? • *The Harmony of the Gospels*, III.25.71 (400): The statement which Paul gives ... runs thus: He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once. And thus it is not made clear who these twelve were, just as we are not informed who these five hundred were.... For now the apostle might speak of those whom the Lord designated apostles, not as the twelve, but as the eleven. Some codices, indeed, contain this very reading. I take that, however, to be an emendation introduced by men who were perplexed by the text, supposing it to refer to those twelve apostles who, by the time when Judas disappeared, were really only eleven.

St Jerome, *Letter 112, to Augustine* (404): Porphyry ... accuses Paul of presumption because he dared to reprove Peter and rebuke him to his face, and by reasoning convict him of having done wrong; that is to say, of being in the very fault which he himself, who blamed

another for transgressing, had committed.... Oh blessed Apostle Paul—who had rebuked Peter for hypocrisy, because he withdrew himself from the Gentiles through fear of the Jews who came from James—why are you, notwithstanding your own doctrine, compelled to circumcise Timothy (Acts 16:3), the son of a Gentile, nay more, a Gentile himself?

Nestorius, *The Bazaar of Heracleides*, Fragment 272 (450 AD): Paul preaching: ‘Of the Jews is Christ who was in flesh.’ What then? A mere man is Christ, oh blessed Paul?

Anselm of Laon (†1117), *Gloss on I-Corinthians 15*: ‘He was seen by Cephas’; prior to the other males, to whom, as we read in the Gospel, he appeared. Otherwise this would be contrary to the statement that he appeared first to the women.

Peter Abelard, *Sic et Non* (1120): Writing in reply to St. Augustine, after he had been brought to task by Augustine concerning the exposition of a certain spot in Paul’s Epistle to the Galatians, Jerome said (Epist.112.4), ‘You ask why I have said in my commentary on Paul’s letter to the Galatians that Paul could not have rebuked Peter for what he himself had also done. And you asserted that the reproof of the Apostle was not merely feigned, but true guidance, and that I ought not to teach a falsehood. I respond that ... I followed the commentary of Origen.’ • *Letters of Direction* (before 1142): We know of course that when writing to the Thessalonians the Apostle [Paul] sharply rebuked certain idle busybodies by saying that ‘A man who will not work shall not eat.’ ... But was not Mary sitting idle in order to listen to the words of Christ, while Martha was ... grumbling rather enviously about her sister’s repose?

Tales from the Old French, ‘Of the Churl who Won Paradise’, (circa 1200): How is this, Don Paul of the bald pate, are you now so wrathful who formerly was so fell a tyrant? Never will there be another so cruel; Saint Stephen paid dear for it when you had him stoned to death. Well I know the story of your life; thru you many a brave man died, but in the end God gave you a good big blow. Have we not had to pay for the bargain and the buffet? Ha, what a divine and what a saint! Do you think I know you not?

St Thomas Aquinas, *Summa Theologica*, I-II, Q.103, Art.4, Reply Obj.2 (1272): According to Jerome, Peter [in Gal 2:6-14] withdrew himself from the Gentiles by pretense, in order to avoid giving scandal to the Jews, of whom he was the Apostle; hence he did not sin at all in acting thus. On the other hand, Paul in like manner made a pretense of blaming him, in order to avoid scandalizing the Gentiles, whose Apostle he was. But Augustine disapproves of this solution.

John Duns Scotus, *Summa Theologica*, III.55.1, Obj.2 (ed. Jerome of Montefortino, 1728-34; based on *Opus oxoniense*, 1298-99): The order in which Christ’s resurrection is related to have been made known, seems inappropriate. For it is presented as having been revealed firstly to Mary Magdalene, and that through her the Apostles learned that Christ was alive; but the recorded command of the Apostle in I-Tim 2 is well-known, saying: ‘I do not permit a woman to teach.’

Desiderius Erasmus, *In Praise of Folly* (1509): There are many things in St. Paul that thwart themselves.... I was lately myself at a theological dispute, for I am often there, when one was demanding what authority there was in Holy Writ that commands heretics to be convinced by fire rather than reclaimed by argument; a crabbed old fellow, and one whose supercilious gravity spoke him at least a doctor, answered in a great fume that Saint Paul had decreed it, who said, ‘Reject him that is a heretic, after once or twice admonishing [him].’

Sta Teresa of Avila, *Accounts of Conscience*, XVI (1571): It seemed to me that, concerning what St. Paul says about the confinement of women—which has been stated to me recently, and even previously I had heard that this would be the will of God—[the Lord] said to me: ‘Tell them not to follow only one part of the Scripture, to look at others, and [see] if they will perchance be able to tie my hands.’

Blaise Pascal, *Pensées*, 673 (1660): Saint Paul ... speaks of [marriage] to the Corinthians [I-Cor 7] in a way which is a snare.

Sor Juana Inés de la Cruz, *Reply to Sor Filotea de la Cruz* (1691): This should be considered by those who, bound to ‘Let women keep silence in the Church’ [I-Cor 14:34], say that it is blasphemy for women to learn and teach, as if it were not the Apostle himself who said ‘The elder women ... teaching the good’ [Tit 2:3].... I would want those interpreters and expositors of Saint Paul to explain to me how they understand that passage ‘Let the women keep silence in the Church.’... Because Saint Paul’s proposition is absolute, and encompasses all women not excepting saints, as also were in their time Martha and Mary,... Mary mother of Jacob, Salome, and many other women that there were in the fervor of the early Church, and [Paul] does not except them [from his prohibition].

John Locke, *The Reasonableness of Christianity* (1695): It is not in the epistles we are to learn what are the fundamental articles of faith, where they are promiscuously and without distinction mixed with other truths.... We shall find and discern those great and necessary points best in the preaching of our Savior and the apostles ... out of the history of the evangelists.... And what that was, we have seen already, out of the history of the evangelists, and the acts; where they are plainly laid down, so that nobody can mistake them.... If all, or most of the truths declared in the epistles, were to be received and believed as fundamental articles, what then became of those Christians who were fallen asleep (as St. Paul witnesses in his first to the Corinthians, many were) before these things in the epistles were revealed to them? Most of the epistles not being written till above twenty years after our Saviour’s ascension, and some after thirty.... Nobody can add to these fundamental articles of faith.

Matthew Henry, *Exposition of the New Testament*, vol. V (1721): Paul took [Timothy] and circumcised him, or ordered it to be done (Acts 16:1-3). This was strange. Had not Paul opposed those with all his might that were for imposing circumcision upon the Gentile converts? Had he not at this time the decrees of the council at Jerusalem with him, which witnessed against it? He had, and yet circumcised Timothy.

Benjamin Franklin, *Pennsylvania Gazette* (10 April 1735): A virtuous heretic shall be saved before a wicked Christian.

Thomas Morgan, *The Moral Philosopher* (1737-40): St. Paul then, it seems, preach’d another and quite different Gospel from what was preach’d by Peter and the other Apostles.

Peter Annet, *Critical Examination of the Life of St. Paul* (letter to Gilbert West, 1746): We should never finish, were we to relate all the contradictions which are to be found in the writings attributed to St. Paul.... Generally speaking it is St. Paul ... that ought to be regarded as the true founder of Christian theology,... which from its foundation has been incessantly agitated by quarrels [and] divisions.

Emanuel Swedenborg, *A Continuation of the Last Judgment* (1763) & *The True Christian Religion* (1771): He seated himself at the table and continued his writing, as if he were not a dead body, and this on the subject of justification by faith alone and so on, for several days, and writing nothing whatever concerning charity. As the angels perceived this, he was asked through messengers why he did not write about charity also. He replied that there was nothing of the Church in charity, and if that were to be received as in any way an essential attribute of the Church, man would also ascribe to himself the merit of justification and consequently of salvation, and so also he would rob faith of its spiritual essence. He said these things arrogantly, but he did not know that he was dead [Jas 2:26] and that the place to which he had been sent was not Heaven.

Charles Churchill, 'The Conference', *Poems* (1763): May I (can worse disgrace on manhood fall?) be ... baptized a Paul; may I (though to his service deeply tied by sacred oaths, and now by will allied), with false, feigned zeal an injured God defend, and use his name for some base private end!

Voltaire, 'Paul', *Dictionnaire philosophique portatif* (Chez Varberg edition, Amsterdam 1765): Paul did not join the nascent society of the Christians, which at that time was half-Jewish.... Is it possible to excuse Paul for having reprimanded Peter?... What would be thought today of a man who intended to live at our expense, he and his woman, judge us, punish us, and confound the guilty with the innocent?

Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, I.15.2 (1776): Judaizing Christians seem to have argued ... from the divine origin of the Mosaic law ... that if the Being, who is the same through all eternity, had designed to abolish those sacred rites which had served to distinguish his chosen people, the repeal of them would have been no less clear and solemn than their first promulgation: that, instead of those frequent declarations, which either suppose or assert the perpetuity of the Mosaic religion, it would have been represented as a provisional scheme intended to last only to the coming of the Messiah, who should instruct mankind in a more perfect mode of faith and of worship: that the Messiah himself, and his disciples who conversed with him on earth, instead of authorizing by their example the most minute observances of the Mosaic law, would have published to the world the abolition of those useless and obsolete ceremonies.

Juan Josef Hoil, *The Book of Chilam Balam of Chumayel* (compiled by Hoil in his native Mayan language 1782, 3rd Spanish edition by the UNAM 1973): Only in the crazed times, through the mad priests, did it happen that sadness entered into us, that 'Christianity' entered us. Because these same 'Christians' were those who brought here the true God; but this was the beginning of our misery, the beginning of the taxes, the beginning of 'alms', the cause from which arose hidden discord, the beginning of the battles with firearms, the beginning of the outrages, the beginning of the plundering of everything, the beginning of slavery for debt, the beginning of debts glued to one's back, the beginning of the continuous quarreling, the beginning of suffering.... the Antichrist upon the Earth, tiger of the villages, wildcat of the villages, leech on the poor [American] Indian. But the day will arrive when the tears of their eyes reach unto God, and the justice of God comes down upon the world in a single blow.... Brothers, little brothers, sons of servants come to the world! When the King comes and is recognized, the face of the Son of God will be crowned. And the Bishop, which is called the Holy Inquisition, will come before Saul to beg concord with the Christians, so that oppression will cease and misery will end.

Thomas Paine, *The Age of Reason* (1794): That manufacturer of quibbles, St. Paul,... [wrote] a collection of letters under the name of epistles.... Out of the matters contained in those books,... the church has set up a system of religion very contradictory to the character of the person whose name it bears. It has set up a religion of pomp and of revenue, in pretended imitation of a person whose life was humility and poverty.

Red Jacket (Chief of the Iroquois Tribe in New York), 'Address to a Christian Missionary' (1805): Brother: Listen to what we say. There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting of the sun. The Great Spirit had made [all this] for the use of the Indians,... because He loved them.... But an evil day came upon us. Your forefathers crossed the great waters and landed on this island.... They called us brothers. We believed them, and gave them a large seat.... Brother: Our seats were once large, and yours very small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but you are not satisfied; you want to force your religion upon us.... You say that you are right, and we are lost. How do you know this to be true? We understand that your religion is written in a book. ... Brother: You say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book?

Johann Gottlieb Fichte, *Characteristics of the Present Age* (1806): [The] Christian System ... [is] a degenerate form of Christianity, and the authorship of which ... [must be] ascribed to the Apostle Paul.

Thomas Jefferson, 'Letter to William Short' (1820): Paul was the ... first corrupter of the doctrines of Jesus.

Jeremy Bentham, *Not Paul But Jesus* (1823): It rests with every professor of the religion of Jesus to settle with himself, to which of the two religions, that of Jesus or that of Paul, he will adhere.

Victor Hugo, *The Hunchback of Notre Dame*, (1831): 'So, good brother, you refuse to give me a penny to buy a crust from a baker?' | 'Qui non laborat non manducet.' [II-Thes 3:10]

Ferdinand Christian Baur, 'The Christ Party in the Corinthian Church, the Opposition between Petrine and Pauline Christianity in the Ancient Church, and the Apostle Peter in Rome' (1831): What kind of authority can there be for an 'Apostle' who, unlike the other Apostles, had never been prepared for the Apostolic office in Jesus' own school but had only later dared to claim the Apostolic office on the basis of his own authority? • *The Church History of the First Three Centuries* (1853): The only question comes to be how the Apostle Paul appears in his Epistles to be so indifferent to the historical facts of the life of Jesus.... He bears himself but little like a disciple who has received the doctrines and the principles which he preaches from the Master whose name he bears.

Ralph Waldo Emerson, 'The Lord's Supper' (1832): It does not appear that the opinion of St. Paul, all things considered, ought to alter our opinion derived from the evangelists.

Søren Kierkegaard, *Letter to Peter Wilhelm Lund* (I.VI.1835): In Christianity itself there are contradictions so great that they prevent an unobstructed view. • *The Journals* (1849): In Christ the religious is completely present-tense; in Paul it is already on the way to becoming doctrine. One can imagine the rest!... This trend has been kept up for God knows how many centuries. • (1850) When Jesus Christ lived, he was indeed the prototype. The task of faith is ... to imitate Christ, become a disciple. Then Christ dies. Now, through the Apostle Paul, comes a basic alteration.... He draws attention away from imitation and fixes it decisively upon the death of Christ the Atoner. • (1854) What Luther failed to realize is that the true situation is that the Apostle [Paul] has already degenerated by comparison with the Gospel. • (1855) It becomes the disciple who decides what Christianity is, not the master, not Christ but Paul,... [who] threw Christianity away completely, turning it upside down, getting it to be just the opposite of what it is in the [original] Christian proclamation. • *For Self-Examination Recommended to the Present Age*, I (1851): 'God's Word' is indeed the mirror—but, but—oh, how enormously complicated—strictly speaking, how much belongs to 'God's Word'? Which books are authentic? • 'My Task', *The Moment* (I.IX.1855): If in the apostle [Paul]'s proclamation there is even the slightest thing that could pertain to what has become the sophistry corruptive of all true Christianity, then I must raise an outcry lest the sophists summarily cite the apostle. It is of great importance ... to correct the enormous confusion Luther caused by inverting the relation and actually criticizing Christ by means of Paul, the Master by means of the follower....

What I have done is to hold Christ's proclamation alongside the apostle's.

George Henry Borrow, *The Bible in Spain* (1843): It was scarcely possible to make an assertion in their hearing without receiving a flat contradiction, especially when religious subjects were brought on the carpet. 'It is false,' they would say; 'Saint Paul, in such a chapter and in such a verse, says exactly the contrary.'

Herman Melville, *Typee* (1846): Better will it be for them for ever to remain the happy and innocent heathens and barbarians that they now are, than, like the wretched inhabitants of the Sandwich Islands [Hawaii], to enjoy the mere name of Christians without experiencing any of the vital operations of true religion, whilst, at the same time, they are made the victims of the worst vices and evils of civilized life.... Ill-fated people! I shudder when I think of the change a few years will produce in their paradisaical abode; and probably when the most destructive vices, and the worst attendances on civilization, shall have driven all peace and happiness from the valley, [it will be] proclaim[ed] to the world that the Marquesas Islands have been converted to Christianity!... [Similarly,] the Anglo-Saxon hive have extirpated Paganism from the greater part of the North American continent; but with it they have likewise extirpated the greater portion of the Red race.

Henry David Thoreau, *A Week on the Concord and Merrimack Rivers* (1849): Why need Christians be still intolerant and superstitious? ... In all my wanderings I never came across the least vestige of authority for these things.... It is necessary not to be Christian to appreciate the beauty and significance of the life of Christ.... It would be a poor story to be prejudiced against the Life of Christ because the book has been edited by Christians. • *Journal* (1 Jan 1858): There are many words which are genuine and indigenous and have their root in our natures.... There are also a great many words which are spurious and artificial, and can only be used in a bad sense, since the thing they signify is not fair and substantial—such as the church, the judiciary,... etc. etc. They who use them do not stand on solid ground. It is vain to try to preserve them by attaching other words to them [such] as the true church, etc. It is like towing a sinking ship with a canoe.

Benjamin Jowett, *The Epistles of St. Paul to the Thessalonians, Galatians and Romans* (1855): Our conception of the Apostolical age is necessarily based on the Acts of the Apostles and the Epistles of St. Paul. It is in vain to search ecclesiastical writings for further information.... Confining ourselves, then, to the original sources, we cannot but be struck by the fact, that of the first eighteen years after the day of Pentecost, hardly any account is preserved to us.... It seems as if we had already reached the second stage in the history of the Apostolic Church, without any precise knowledge of the first.

Charles Dickens, *Little Dorrit* (1857): There was the dreary Sunday of his childhood, when he sat with his hands before him, scared out of his senses by a horrible tract which commenced business with the poor child by asking him, why he was going to perdition?... and which, for the further attraction of his infant mind, had a parenthesis in every other line with some such hiccoughing reference as 2 Ep. Thess. c.iii v.6 & 7 ['Keep away from any brother who travels about in idleness'].

John Stuart Mill, *On Liberty* (1859): The Gospel always refers to a pre-existing morality,... the Old Testament.... St. Paul, a declared enemy to this Judaical mode of interpreting the doctrine ... of his Master, equally assumes a pre-existing morality, namely that of the Greeks and Romans;... even to the extent of giving an apparent sanction to slavery.

John Henry Newman, *Apologia pro Vita Sua* (1864), Appendix 7: St. Paul circumcised Timothy [Ac 16:1-3], while he cried out 'Circumcision availeth not.' [Gal 5:6]

Ernest Renan, *Saint Paul* (1869): True Christianity, which will last forever, comes from the Gospels, not from the epistles of Paul. The writings of Paul have been a danger and a hidden rock, the causes of the principal defects of Christian theology.

Feodor Dostoyevsky, *The Diary of a Writer* (1880): If slavery prevailed in the days of the Apostle Paul, this was precisely because the churches which originated then were not yet perfect, as we perceive from the Epistles of the Apostle himself. However, those members of the congregations who, individually, attained perfection no longer owned or could have had slaves, because these became brethren, and a brother, a true brother, cannot have a brother as his slave. • *The Brothers Karamazov* (1880): This child born of the son of the devil and of a holy woman:... they baptized him 'Paul'.

Friedrich Nietzsche, *The Dawn* (1881): The story of one of the most ambitious and obtrusive of souls, of a head as superstitious as it was crafty, the story of the Apostle Paul—who knows this, except a few scholars? Without this strange story, however, without the confusions and storms of such a head, such a soul, there would be no Christianity.

Leo Tolstoy, *My Religion* (1884): The separation between the doctrine of life and the explanation of life began with the preaching of Paul who knew not the ethical teachings set forth in the Gospel of Matthew, and who preached a metaphisico-cabalistic theory entirely foreign to Christ; and this separation was perfected in the time of Constantine, when it was found possible to clothe the whole pagan organization of life in a Christian dress, and without changing it to call it Christianity.

Adolf von Harnack, *History of Dogma*, I (1885): The Pauline Gospel is not identical with the original Gospel.... The empty grave on the third day ... is directly excluded by the way in which Paul has portrayed the resurrection (1 Cor. XV).... Paul knows nothing of an Ascension.... Every tendency which courageously disregards spurious traditions, is compelled to turn to the Pauline Epistles—which, on the one hand, present such a profound type of Christianity, and on the other, darken and narrow the judgment about the preaching of Christ himself.

James George Frazer, *The Golden Bough* (1890): If Christianity was to conquer the world, it could not do so except by relaxing a little the exceedingly strict principles of its Founder.

Frederick Engels, 'On the History of Early Christianity' (1894): Attempts have been made to conceive ... all the messages [of John's Rev/Ap] as directed against Paul, the false Apostle.... The so-called Epistles of Paul ... are not only extremely doubtful but also totally contradictory.

William James, *The Varieties of Religious Experience* (Gifford Lectures, 1901): This is the religious melancholy and 'conviction of sin' that have played so large a part in the history of Protestant Christianity.... As Saint Paul says: self-loathing, self-despair, an unintelligible and intolerable burden ... [—a] typical [case] of discordant personality, with melancholy in the form of self-condemnation and sense of sin.

William Wrede, *Paul* (1904): The obvious contradictions in the three accounts [of Paul's conversion in Ac 9/22/26] are enough to arouse distrust of all that goes beyond this kernel.... The moral majesty of Jesus, his purity and piety, his ministry among his people, his manner as a prophet, the whole concrete ethical-religious content of his earthly life, signifies for Paul's Christology—nothing whatever.... If we do not wish to deprive both figures of all historical distinctness, the name 'disciple of Jesus' has little applicability to Paul.... Jesus or

Paul: this alternative characterizes, at least in part, the religious and theological warfare of the present day.

Albert Schweitzer, *The Quest for the Historical Jesus* (1906): Paul ... did not desire to know Christ after the flesh.... Those who want to find a way from the preaching of Jesus to early Christianity are conscious of the peculiar difficulties raised.... Paul shows us with what complete indifference the earthly life of Jesus was regarded by primary Christianity. • *Paul and His Interpreters* (1912): The system of the Apostle of the Gentiles stands over against the teaching of Jesus as something of an entirely different character, and does not create the impression of having arisen out of it.... It is impossible for a Hellenized Paulinism to subsist alongside of a primitive Christianity which shared the Jewish eschatological expectations.... To the problem of Paulinism belong ... questions which have not yet found a solution:... the relation of the Apostle to the historical Jesus ... and towards the [Mosaic] Law.... He does not appeal to the Master even where it might seem inevitable to do so.... It is as though he held that between the present world-period and that in which Jesus lived and taught there exists no link of connection.... What Jesus thought about the matter is ... indifferent to him.... Critics [have] demanded of theology proof that the canonical Paul and his Epistles belonged to early Christianity; and the demand was justified. • *Out of My Life and Thought* (1931): The rapid diffusion of Paul's ideas can be attributed to his belief that the death of Christ signified the end of the [Mosaic] Law. In the course of one or two generations this concept became the common property of the Christian faith, although it stood in contradiction to the tradition teaching represented by the Apostles at Jerusalem. • *The Mysticism of St. Paul* (1931): What is the significance for our faith and for our religious life, of the fact that the Gospel of Paul is different from the Gospel of Jesus?... The attitude which Paul himself takes up towards the Gospel of Jesus is that he does not repeat it in the words of Jesus, and does not appeal to its authority.... The fateful thing is that the Greek, the Catholic and the Protestant theologies all contain the Gospel of Paul in a form which does not continue the Gospel of Jesus, but displaces it.

• **'Abdu'l-Bahá** (son of Bahá'u'lláh), *Some Answered Questions* (1908): Paul permitted even the eating of strangled animals, those sacrificed to idols, and blood, and only maintained the prohibition of fornication. So in chapter 4, verse 14 of his Epistle to the Romans.... Also Titus, chapter 1, verse 15.... Now [according to Paul] this change, these alterations and this abrogation are due to the impossibility of comparing the time of Christ with that of Moses. The conditions and requirements in the latter period were entirely changed and altered. The former laws were, therefore, abrogated.

• **Mark Twain**, *Letters from the Earth* (1909): Paul ... advised against sexual intercourse altogether. A great change from the divine view. • *Notebooks* (date?): If Christ were here now, there is one thing he would not be—a Christian.

• **José Ortega y Gasset**, 'A Polemic' (1910): Between remembering Jesus as did St Peter, to thinking about Jesus as did St Paul, stands nothing less than theology. St Paul was the first theologian; that is to say, the first man who, of the real Jesus—concrete, individualized, resident of a certain village, with a genuine accent and customs—made a possible, rational Jesus, thus adapted so that all men and not only the Jews could enter into the new faith. In philosophical terms, St Paul objectifies Jesus.

• **Gerald Friedlander**, *The Jewish Sources of the Sermon on the Mount* (1911): Paul has surely nothing to do with the Sermon on the Mount.... The Sermon says: 'Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves' (Matt.vii.15). This is generally understood as a warning against untrustworthy leaders in religion.... Does the verse express the experience of the primitive Church? Might it not be a warning against Paul and his followers?

• **Miguel de Unamuno**, *The Tragic Sense of Life* (1913): Paul had not personally known Jesus, and hence he discovered him as Christ.... The important thing for him was that Christ became man and died and was resurrected, and not what he did in his life—not his ethical work as a teacher. • *The Agony of Christianity* (1931): During Christ's lifetime, Paul would never have followed him.

• **George Bernard Shaw**, *Androcles and the Lion*, Introduction (1915): There is not one word of Pauline Christianity in the characteristic utterances of Jesus.... There has really never been a more monstrous imposition perpetrated than the imposition of Paul's soul upon the Soul of Jesus.... It is now easy to understand why the Christianity of Jesus failed completely to establish itself politically and socially, and was easily suppressed by the police and the Church, whilst Paulinism overran the whole western civilized world, which was at that time the Roman Empire, and was adopted by it as its official faith. • *Everybody's Political What's What?* (1944): A government which robs Peter to pay Paul can always depend on the support of Paul.

• **Henry Louis Mencken**, 'The Jazz Webster', *A Book of Burlesques* (1916): Archbishop—A Christian ecclesiastic of a rank superior to that attained by Christ.

• **Martin Buber**, 'The Holy Way' (1918): The man who, in transmitting Judaism to the peoples, brought about its break-up,... this violator of the spirit,... [was] Saul, the man from Tarsus.... He transmitted Jesus' teaching ... to the nations, handing them the sweet poison of faith, a faith that was to disdain works, exempt the faithful from realization, and establish dualism in the [Christian] world. It is the Pauline era whose death agonies we today [in World War I] are watching with transfixed eyes. • *Two Types of Faith* (1948): Not merely the Old Testament belief and the living faith of post-Biblical Judaism are opposed to Paul, but also the Jesus of the Sermon on the Mount.... One must see Jesus apart from his historical connection with Christianity.... It is Peter, [not Paul,] who represents the unforgettable recollection of the conversations of Jesus with the Disciples in Galilee.

• **Thomas Edward Lawrence**, *The Seven Pillars of Wisdom* (1919): Christianity was a hybrid, except in its first root not essentially Semitic.

• **Carl Gustav Jung**, 'The Psychological Foundations of Belief in Spirits' (1919): Saul's ... fanatical resistance to Christianity,... as we know from the Epistles, was never entirely overcome. • 'A Psychological Approach to the Dogma of the Trinity' (1940): It is frankly disappointing to see how Paul hardly ever allows the real Jesus of Nazareth to get a word in.

• **Herbert George Wells**, *The Outline of History* (1920): St. Paul and his successors added to or completed or imposed upon or substituted another doctrine for—as you may prefer to think—the plain and profoundly revolutionary teachings of Jesus, by expounding ... a salvation which could be obtained very largely by belief and formalities, without any serious disturbance of the believer's ordinary habits and occupations.

• **James Joyce**, *Ulysses* (1922): Peter and Paul. More interesting if you understood what it was all about.... Robbing Peter to pay Paul.

• **Isaac Babel**, 'Sir Apolek', *Red Cavalry Stories* (1923): Saint Paul, a timorous cripple with the shaggy black beard of a village apostate.

• **Joseph Klausner**, *Jesus of Nazareth*, III.3 (1926): In all Paul's writings we find no reliable historical facts about the life and work of Jesus.... He was not one of Jesus' disciples nor, apparently, had he ever seen him while he was on earth; in the latter event he must have been subservient to James, the brother of Jesus, to Peter and the other Apostles. • *From Jesus to Paul*, VI (1943): Saul was the real founder

of Christianity as a new religion.... The disciples and brethren of Jesus who were intimate with the crucified Messiah during his lifetime and had received instruction, parables, and promises from his own lips, would reproach Paul in effect thus: You are not a true apostle, and in vain do you on your own authority set aside the ceremonial laws; for you did not attend the Messiah, you were not intimate with him, and you cannot know his teaching first-hand.... [Regarding] the vision on the road to Damascus,... we have here an attack of ‘falling sickness’ or epilepsy.... We find in him also the characteristics of a thorough melancholiac.... There is almost no abusive name which Paul does not give to his opponents. They are ‘false brethren’, ‘false apostles’, ‘hypocrites’ and ‘dissemblers’.... The whole ‘apostleship’ of Paul is based on the ‘heavenly vision’ which he saw on the road to Damascus.... Paul was far from being a saint.

Rudolf Bultmann, *Jesus and the Word* (1926): The Church ... could not possibly have taken for granted the loyal adherence to the [Mosaic] Law and defended it against Paul, if Jesus had combated the authority of the Law. Jesus did not attack the Law, but assumed its authority and interpreted it... It was some time after his death when Paul and other Hellenistic missionaries preached to the Gentiles a gospel apart from the Law.... Jesus desires no ... sexual asceticism. The ideal of celibacy indeed entered Christianity early; we find it already in the churches of Paul. But it is entirely foreign to Jesus. • ‘The Significance of the Historical Jesus for the Theology of Paul’ (1929): It is most obvious that [Paul] does not appeal to the words of the Lord in support of his strictly theological, anthropological and soteriological views.... When the essentially Pauline conceptions are considered, it is clear that there Paul is not dependent on Jesus. Jesus’ teaching is—to all intents and purposes—irrelevant for Paul.

Franz Kafka, *The Castle* (1926): Barnabas is certainly not an official, not even one in the lowest category.... One shouldn’t suddenly send an inexperienced youngster like Barnabas ... into the Castle, and then expect a truthful account of everything from him, interpret each single word of his as if it were a revelation, and base one’s own life’s happiness on the interpretation. Nothing could be more mistaken.

Pierre Teilhard de Chardin, *The Divine Milieu* (1927): The mystical Christ, the universal Christ of St. Paul, has neither meaning nor value in our eyes except as an expansion of the Christ who was born of Mary and who died on the cross. The former essentially draws his fundamental quality of undeniability and concreteness from the latter. However far we may be drawn into the divine spaces opened up to us by Christian mysticism, we never depart from the Jesus of the gospels.

José Carlos Mariátegui, *Seven Interpretive Essays on Peruvian Reality* (1928): The missionaries did not impose the Gospel; they imposed the cult, the liturgy.... The Roman Church can consider itself the legitimate heir of the Roman Empire.... This compromise in its origin extends from Catholicism to all Christendom.

Mahatma Gandhi, ‘Discussion on Fellowship’, *Young India* (1928): I draw a great distinction between the Sermon on the Mount and the Letters of Paul. They are a graft on Christ’s teaching, his own gloss apart from Christ’s own experience.

Kahlil Gibran, *Jesus the Son of Man* (1928): This Paul is indeed a strange man. His soul is not the soul of a free man. He speaks not of Jesus nor does he repeat His Words. He would strike with his own hammer upon the anvil in the Name of One whom he does not know.

Oswald Spengler, *The Decline of the West* (II, 1928): Paul had for the Jesus-communities of Jerusalem a scarcely veiled contempt.... ‘Jesus is the Redeemer and Paul is his Prophet’—this is the whole content of his message.

John Langdon-Davies, *A Short History of Women* (1928): It was through [St. Paul] that the offensive attitude towards women was finally expressed in the Catholic Church.

Ernest Hemingway, *A Farewell to Arms* (1929): That Saint Paul.... He’s the one who makes all the trouble.... He was a rounder and a chaser and then when he was no longer hot he said it was no good. When he was finished he made the rules for us who are still hot.

Daisetz Teitaro Suzuki, *Essays in Zen Buddhism* (Second Series, 1933): Te-shan (780-865 [AD]) ... was very learned in the teaching of the sutra and was extensively read in the commentaries.... He heard of this Zen teaching in the south [of China], according to which a man could be a Buddha by immediately taking hold of his inmost nature. This he thought could not be the Buddha’s own teaching, but [rather] the Evil-One’s.... Te-shan’s idea was to destroy Zen if possible.... [His] psychology reminds us of that of St. Paul.

Walter Bauer, *Orthodoxy and Heresy in Earliest Christianity* (1934): As far as Paul is concerned, in the Apocalypse [Rev/Ap 21:14] only the names of the twelve apostles are found on the foundations of the New Jerusalem—there is no room for Paul.... For Justin [Martyr, in the mid-second century], everything is based on the gospel tradition.... The name of Paul is nowhere mentioned by Justin;... not only is his name lacking, but also any congruence with his epistles.... If one may be allowed to speak rather pointedly, the apostle Paul was the only arch-heretic known to the apostolic age.... We must look to the circle of the twelve apostles to find the guardians of the most primitive information about the life and preaching of the Lord.... This treasure lies hidden in the synoptic gospels.

Herbert A.L. Fisher, *A History of Europe* (1935): Paul of Tarsus ... drew a clear line of division between [the] two sects.... Christian and Jew sprang apart.

Henry Miller, *Black Spring* (1936): That maniac St. Paul.

Ludwig Wittgenstein, *Culture and Value* (notes from 1937, published 1980): The spring which flows gently and limpidly in the Gospels seems to have froth on it in Paul’s Epistles.... To me it’s as though I saw human passion here, something like pride or anger, which is not in tune with the humility of the Gospels.... I want to ask—and may this be no blasphemy—‘What might Christ have said to Paul?’... In the Gospels—as it seems to me—everything is less pretentious, humbler, simpler. There you find huts; in Paul a church. There all men are equal and God himself is a man; in Paul there is already something like a hierarchy.

Kenneth Patchen, *The Journal of Albion Moonlight* (1941): We were proceeding leisurely down the main street in St. Paul when suddenly, without warning of any kind, an immense octopus wrapped his arms around our car.

Bertrand Russell, ‘An Outline of Intellectual Rubbish’ (1943): Tobacco ... is not prohibited in the Scriptures, though, as Samuel Butler pointed out, St. Paul would no doubt have denounced it if he had known of it.

Will Durant, *Caesar and Christ* (1944): Paul created a theology of which none but the vaguest warrants can be found in the words of Christ.... Through these interpretations Paul could neglect the actual life and sayings of Jesus, which he had not directly known.... He had replaced conduct with creed as the test of virtue. It was a tragic change.

Shaw Desmond, ‘Religion in the Postwar World’ (Oxford University Socratic Club, 1946): Paul taught the opposite of Jesus.

Paul Schubert, ‘Urgent Tasks for New Testament Research’, in H.R. Willoughby (ed.), *The Study of the Bible Today and Tomorrow* (1947): As regards Paul and his letters there is no notable agreement [among modern theologians] on any major issue.

Robert Frost, *A Masque of Mercy* (1947): Paul: he’s in the Bible too. He is the fellow who theologized Christ almost out of Christianity. Look out for him.

Frank Harris, *My Life and Loves* (vol.3, 1949): Christianity, mainly because of Paul, has attacked the sexual desire and has tried to condemn it root and branch.

Herbert J. Muller, *The Uses of the Past* (1952): Saul of Tarsus, who became St. Paul,... knew Jesus only by hearsay, and rarely referred to his human life.... Paul preached a gospel about Jesus that was not taught by the Jesus of the synoptic Gospels.... Setting himself against [the] other disciples,... he was largely responsible for the violent break with Judaism.... He contributed a radical dualism of flesh and spirit unwarranted by the teachings of Jesus.

Simone de Beauvoir, *The Second Sex* (1953): St. Paul enjoined self-effacement and discretion upon women.... In a religion that holds the flesh accursed, woman becomes the devil's most fearful temptation.

Federico Fellini, *La Strada* (1954): 'Where are we?' | 'In Rome. That's St. Paul's.' | 'Then we're joining the circus?'

Nikos Kazantzakis, *The Last Temptation of Christ* (1955): The door opened. A squat, fat hunchback, still young, but bald, stood on the threshold. His eyes were spitting fire.... 'Are you Saul?', Jesus asked, horrified.... 'I am Paul. I was saved—glory be to God!—and now I've set out to save the world....' 'My fine lad,' Jesus replied, 'I've already come back from where you're headed.... Did you see this resurrected Jesus of Nazareth?', Jesus bellowed. 'Did you see him with your own eyes? What was he like?' 'A flash of lightning—a flash of lightning which spoke.' 'Liar!... What blasphemies you utter! What effronteries! What lies! Is it with such lies, swindler, that you dare to save the world?' Now it was Paul's turn to explode. 'Shut your shameless mouth!', he shouted.... 'I don't give a hoot about what's true and what's false, or whether I saw him or didn't see him.'

Charles Seltman, *Women in Antiquity* (1956): This man of Tarsus, being somewhat hostile both to women and to mating, began to advocate both the repression of females and the intemperate practice of perpetual virginity,... greatly degrading women in the eyes of men.... Nonsensical anti-feminism was due, in the first instance, to Paul of Tarsus.... For Paul sex was indeed a misfortune withdrawing man's interest from heavenly things.... As the Church increased in influence within the Roman Empire, it carried along with it the corpus of Pauline writings, and the implicit subordination of the female. The dislike, even the hatred, of women grew to be pathological.... [Paul's] teaching about women as interpreted by his successors continues even today to shock thoughtful persons.... The Galilean ... was himself displaced by the Church Militant on earth, disobedient to Jesus, seeking new ways to power.... It had overthrown the precepts of Jesus. The theology of Love,... having been recast as Christendom, borrowed from the simpler nature religions Fear as the finest instrument for the attainment of power.

G. Ernest Wright & Reginald H. Fuller, *The Book of the Acts of God* (1957): The earliest Church glossed over the death of Jesus and concentrated its attention on the resurrection,... [whereas] much prominence is given in the Pauline epistles to the notion that [it was] by his death [that] Christ won the decisive victory over the powers of evil. This mythological notion was not a feature of the earliest preaching.... [Furthermore,] both the theology and the practice of baptism underwent a number of changes. For the primitive Church, baptism had been performed in the name of Jesus, and its benefit defined as the remission of sins and ... the gift of the Holy Spirit,... [but] St Paul can speak of baptism as a symbolical participation in Christ's death and resurrection;... such ideas have been frequently ascribed to the influence of the mystery religions, in whose rites the initiate sacramentally shared the fate of the cult deity.... [Moreover,] the Pauline churches were the first to detach the [Eucharistic] rite with the bread and cup from the common meal.... All three synoptic gospels are the products of the non-Pauline ... churches.

William D. Davies, 'Paul and Jewish Christianity', in J. Daniélou (ed.), *Théologie du Judéo-Christianisme* (1958): Jewish-Christians [opposing Paul] ... must have been a very strong, widespread element in the earliest days of the Church.... They took for granted that the gospel was continuous with Judaism.... According to some scholars, they must have been so strong that right up to the fall of Jerusalem in AD 70 they were the dominant element in the Christian movement. • 'The Apostolic Age and the Life of Paul', *Peake's Commentary on the Bible* (1962): Of the history of the Church at Jerusalem between AD 44 and the fall of Jerusalem in AD 70 we know very little.... Attempts at ... minimizing the gulf between Gentile and Jerusalem Christianity break down on the opposition which the Pauline mission so often encountered from Jewish Christians.... Acts has so elevated Paul that others who labored have been dwarfed, and any assessment of the rise of Gentile Christianity must allow for the possible distortion introduced by this concentration of Acts on Paul.... The Epistles and Acts reveal that Paul came to regard himself ... as the [one and only] Apostle to the Gentiles.

Lawrence Durrell, *Clea* (1960): For a brief moment [freedom] looked possible, but St. Paul restored ... the iron hand-cuffs.

Gershom Scholem, *On the Kabbalah and Its Symbolism* (1960): Paul read the Old Testament 'against the grain'. The incredible violence with which he did so, shows ... how incompatible his experience was with the meaning of the old books.... The result was the paradox that never ceases to amaze us when we read the Pauline Epistles: on the one hand, the Old Testament is preserved; on the other, its original meaning is completely set aside. • 'The Crisis of Tradition in Jewish Messianism' (1968): The religious strategy of Paul ... [is] downright antinomian.

Hans Joachim Schoeps, *Paul: The Theology of the Apostle in the Light of Jewish Religious History* (English translation 1961): [Drawing a] stark contrast between the religion of the law and the religion of grace,... Paul had lost all understanding of the character of the Hebraic *berith* [covenant] as a partnership involving mutual obligations, [and thus] he failed to grasp the inner meaning of the Mosaic law.

Max Dimont, *Jews, God, and History* (1962): If Paul had lived today, he might have ended up on a psychiatrist's couch. Throughout his life he was overwhelmed with an all-pervasive sense of guilt which pursued him with relentless fury.... The custom had been for non-Jewish converts to become Jews first, then be admitted into the Christian sect. Paul felt that pagans should become Christians directly, without first being converted to Judaism.... Slowly he changed early Christianity into a new Pauline Christology.... Christianity was no longer a Jewish sect, for Paul had abandoned the Mosaic tradition.

Nils A. Dahl, 'The Particularity of the Pauline Epistles as a Problem in the Ancient Church', *Neotestamentica et Patristica: Eine Freundesgabe, Herrn Professor Dr. Oscar Cullman* (1962): The particularity of the Pauline Epistles was felt as a problem, from a time before the Corpus paulinum was published and until it had been incorporated into a complete canon of New Testament Scripture. Later on, the problem was no longer felt,... when they served as sources for reconstruction of a general 'biblical theology' or a system of 'paulinism'.

Erich Fromm, *The Dogma of Christ* (1963): Paul appealed ... to some of the wealthy and educated class, especially merchants, who by means of their adventures and travels had a decided importance for the diffusion of Christianity.... [This] had been the religion of a community of equal brothers, without hierarchy or bureaucracy, [but] was converted into 'the Church', the reflected image of the absolute monarchy of the Roman Empire.

Sylvia Plath, *The Bell Jar* (1963): The only trouble was, Church, even the Catholic Church, didn't take up the whole of your life. No

matter how much you knelt and prayed, you still had to eat three meals a day and have a job and live in the world.

William H. McNeill, *The Rise of the West* (1963): A question which immediately arose in the Christian communities outside Palestine was whether or not the Mosaic law remained binding. Paul's answer was that Christ had abrogated the Old Dispensation by opening a new path to salvation. Other followers of Christ held that traditional Jewish custom and law still remained in force.... Neither Peter and James, the leaders in Jerusalem, nor Paul ... could persuade the other party.

James Baldwin, *The Fire Next Time* (1963): The real architect of the Christian church was not the disreputable, sun-baked Hebrew who gave it his name but [rather] the mercilessly fanatical and self-righteous St. Paul.

Georg Strecker, 'On the Problem of Jewish Christianity', Appendix 1 to Walter Bauer, *op.cit.* (1964 ed.): Jewish Christianity, according to the witness of the New Testament, stands at the beginning of the development of church history, so that it is not the [Pauline] gentile Christian 'ecclesiastical doctrine' that represents what is primary, but rather a Jewish Christian theology.

Jorge Luís Borges, 'The Theologians' (1964): The Historionics ... invoked I-Corinthians 13:12 ('For now we see through a glass, obscurely') in order to demonstrate that everything we see is false. Perhaps contaminated by the Monotonists, they imagined that each person is two persons and that the real one is the other, the one in Heaven.

Gilles Quispel, 'Gnosticism and the New Testament', in J. Philip Hyatt (ed.), *The Bible in Modern Scholarship* (papers read at the 100th meeting of the Society of Biblical Literature, 1964): The Christian community of Jerusalem ... did not accept [Paul's] views on the [Mosaic] Law.

Helmut Koester, 'The Theological Aspects of Primitive Christian Heresy', in James Robinson (ed.), *The Future of our Religious Past* (1964): Paul himself stands in the twilight zone of heresy. • *Introduction to the New Testament* (1980): The content of Paul's speeches in Acts cannot be harmonized with the theology of Paul as we know it from his letters.... Neither is it credible that he affirmed repeatedly in his trial that he had always lived as a law-[Torah]-abiding Jew.... From the beginning of Acts to the martyrdom of Stephen, the central figure in the narrative has been Peter. At this point, however, Paul is introduced for the first time.... Peter is always presented as an apostle, since he belongs to the circle of the Twelve. But in Acts 15 Peter is mentioned for the last time, and Luke has nothing to report about his journey to Rome or his martyrdom. Even more peculiar is the presentation of Paul. He is neither an apostle nor a martyr.... Furthermore, Luke takes great care to demonstrate that the originator of the proclamation to the gentiles was not Paul (or Barnabas), but Peter. • *Ancient Christian Gospels* (1990): One immediately encounters a major difficulty. Whatever Jesus had preached did not become the content of the missionary proclamation of Paul.... Sayings of Jesus do not play a role in Paul's understanding of the event of salvation.... The Epistle of James also shares with the Sermon on the Mount the rejection of the Pauline thesis that Christ is the end of the [Mosaic] law. • with **Stephen Patterson**, 'The Gospel of Thomas: Does It Contain Authentic Sayings of Jesus?', *Bible Review* (1990): Paul did not care at all what Jesus had said.... Had Paul been completely successful, very little of the sayings of Jesus would have survived.

Lorenzo Turrado, *Biblical Commentary by the Professors of Salamanca*, VI (1965): The fundamental idea in the exposition of the Apostle [Paul in Rom 13:1-7] ... is that all authority comes from God, and to disobey them is to disobey God.... The doctrine maintained here by the Apostle has very grave consequences.... [He does not] consider the case in which those authorities command things which are *unjust*.... [Regarding the] incident between Peter and Paul in Antioch [Gal 2:11-14]: Whatever indeed was wrong in the conduct of Peter?... There were authors, already since Clement of Alexandria, who, trying to salvage the prestige of Peter, sustained that the 'Cephas' whom St Paul here confronts is not Peter the Apostle, but rather some other Christian, unknown to us today, with the name Cephas.... Neither does the opinion defended by some Holy Fathers, that it has to do with feigned rebukes, have any basis,... since St Paul clearly gives the impression that he is speaking quite seriously to Peter.

Juan Leal, José Ignacio Vicentini et alia, *The Holy Scripture, Text and Commentary by Professors of the Society of Jesus* (1965²), II.301: Paul's solution [regarding Rom 13:1-6] is limited.... St Thomas (*In omnes S. Pauli epistolas commentaria* [Taurini 1924], v.I, p.181) distinguishes three aspects of power: (1) power as such—considered thus, power comes from God; (2) the manner of coming to power—this can be ordered, or disordered and illicit; (3) the use of power—which can be in conformity with, or contrary to, the precepts of divine justice. Paul considers only the third aspect.

Emil G. Kraepling, *The Disciples* (1966): The peculiar, unharmonized relationship between Paul and the Twelve that existed from the beginning was never fully adjusted.... Modern Biblical research in particular has made it difficult to put the religion of the New Testament (to say nothing of the Bible as a whole) into the straightjacket of Paulinism.

Ronald D. Laing, *The Politics of Experience* (1967): Two people sit talking. The one (Peter) is making a point to the other (Paul). He puts his point of view in different ways to Paul for some time, but Paul does not understand.... Paul seems hard, impervious and cold.

Bruce Vawter, *The Four Gospels* (1967): We have no authentic information about the activity of most of the Twelve after the first days of the Church in Jerusalem, but it is likely enough that they remained identified with Jewish Christianity, particularly, perhaps, with the Galilean Christianity about which we know practically nothing.... This Christianity ... all but disappeared.

Paul Tillich, *A History of Christian Thought* (1968): The [Mosaic] law was not evaluated in the negative way in which we usually do it; for the Jews it was a gift and a joy.... The way of despair ... was the way of people like Paul, Augustine, and Luther.... Paul's conflict with the Jewish Christians did not have to be continued. Instead of that, the positive elements in the faith, which could provide an understandable content for the pagans, had to be brought out.

Joseph Campbell, *The Masks of God: Creative Mythology* (1968): The reign in Europe of that order of unreason, unreasoning submission to the dicta of authority.... Saint Paul himself had opened the door to such impudent idiocies.

Günther Bornkamm, *Paul* (1969): Above all there results the chasm which separates Jesus from Paul and the conclusion that more than the historical Jesus ... it is Paul who really founded Christianity.... Already during his lifetime Paul was considered an illegitimate Apostle and a falsifier of the Christian message.... For a long time, Judeo-Christianity rejected him completely, as a rival to Peter and James, the brother of the Lord.... Paul does not connect immediately with ... [the] words ... of the earthly Jesus. Everything seems to indicate that he didn't even know them.

David Ben-Gurion, *Israel: A Personal History* (1971): Jesus probably differed little from many other Jews of his generation. The new religion was given an anti-Jewish emphasis by Saul,... [who] gave Christianity a new direction. He sought to uproot Jewish law and commandments, and to eliminate Judaism as a national entity striving to achieve the Messianic vision of the Prophets.

William Steuart McBirnie, *The Search for the Twelve Apostles* (1973): Why did Jesus choose only twelve chief Apostles? Obviously, to correspond to the twelve tribes of Israel.... Paul stoutly maintained that he also was an Apostle.... Yet there is no evidence

that he was ever admitted to that inner circle of the original Twelve.... Those who expect the Acts to be the complete early history of Christianity are doomed to disappointment.... The Bible student is soon, and perhaps unconsciously, caught up in the personal ministry of Paul. Peter, though prominent at first, is later ignored, as the Acts unfolds for the reader the story of Paul and his friends.... There is absolutely no evidence that Paul ever recognized the 'primacy' of Peter.

Ronald Brownrigg, *The Twelve Apostles* (1974): The letters of Paul present a marked contrast to Luke's writings [in his Gospel and the Acts]. Whereas Luke suggests that the Apostles were a closed corporation of twelve governing the whole Church, Paul disagrees, claiming his own Apostleship to be as valid as any of the twelve.... Certainly Paul knew no authority of the twelve.... The qualification for Apostleship, at the election of Matthias [Ac 1:15-26], had been a divinely guided selection and a constant companionship with Jesus throughout his [active] lifetime.

Elaine H. Pagels, *The Gnostic Paul* (1975): Two antithetical traditions of Pauline exegesis have emerged from the late first century through the second. Each claims to be authentic, Christian, and Pauline: but one reads Paul anti-gnostically, the other gnostically.... Whoever takes account of the total evidence may learn from the debate to approach Pauline exegesis with renewed openness to the text. • *The Gnostic Gospels* (1979): One version of this story [of Paul's conversion] says, 'The men who were traveling with him stood speechless, hearing the voice but seeing no one'; another says the opposite.... 'Those who were with me saw the light, but did not hear the voice of the one who was speaking to me.'

Paul Johnson, *A History of Christianity* (1976): The Christ of Paul was not affirmed by the historical Jesus of the Jerusalem Church.... Writings ... by Christian Jews of the decade of the 50's [AD] present Paul as the Antichrist and the prime heretic.... The Christology of Paul, which later became the substance of the universal Christian faith,... was predicated by an external personage whom many members of the Jerusalem Church absolutely did not recognize as an Apostle.

Irving Howe, *World of our Fathers* (1976): The view that sexual activity is impure or at least suspect, so often an accompaniment of Christianity, was seldom entertained in the [east-European Jewish] *shtetl*. Paul's remark that it is better to marry than to burn would have seemed strange, if not downright impious, to the Jews.

John Morris Roberts, *History of the World* (1976): The reported devotional ideas of Jesus do not go beyond the Jewish observances; service in the Temple, together with private prayer, were all that he indicated. In this very real sense, he lived and died as a Jew.... Fulfillment of the [Mosaic] Law was essential.... The doctrine that Paul taught was new. He rejected the Law (as Jesus had never done),... and this was to shatter the mold of Jewish thought within which the faith had been born.

James M. Robinson, *The Nag Hammadi Codices* (1977): The New Testament Gospels present the resurrected Christ as having a body that appears to be a human body—he is taken for a gardener, or for a traveler to Emmaus; he eats; his wounds can be touched.... Paul insists again and again that, although he was not a disciple during Jesus' lifetime, he did witness a genuine appearance of the resurrected Christ. But his picture of a resurrection 'body' is a bright light, a heavenly 'body' like a sun, star or planet, not like an earthly body. So the book of Acts, while recounting in detail Paul's encounter with Jesus as a blinding light, presents it as if it were hardly more than a 'conversion'. For the author [of Acts] places it well outside of the period of resurrection appearances, which he had limited to forty days.

Edward Schillebeeckx, *Christ* (1977): There is a difference between the theology of the early Jewish Christian congregations in Jerusalem which are oriented on Jesus of Nazareth, and Pauline theology, which knows only 'the crucified'.

Mircea Eliade, *History of Beliefs and Religious Ideas* (1978): Paul would have to be seen as fatally opposed to the Judeo-Christians of Jerusalem,... a conflict of which Paul and the Acts (Gal 2:7-10, Acts 15:29) give contradictory versions.

Barbara Tuchman, *A Distant Mirror: The Calamitous 14th Century* (1978): Of all mankind's ideas, the equating of sex with sin has left the greatest train of trouble.... In Christian theology, via St. Paul, it conferred permanent guilt on mankind.... Its sexual context was largely formulated by St. Augustine, whose spiritual wrestlings set Christian dogma thereafter in opposition to man's most powerful instinct.

Thomas Maras, *The Contradictions in the New Testament* (1979): In disagreement with [Matthew and Luke], who wish him to be a direct Son of God, Paul says to us [in Rom 1:3-4] that in the flesh Jesus is the descendent of David, and only in power is the Son of God.

Patrick Henry, *New Directions in New Testament Study* (1979): There remains in the popular mind a strong suspicion ... that Paul corrupted Christianity (or even founded a different religion).... Jesus [was] a teacher in the mainstream of Jewish prophetic piety,... while Paul ... takes the irrevocable step away from Judaism of rejecting the [Mosaic] law.... Paul imported into the Christian community a form of religion characteristic of the 'mysteries',... religious movements of initiation into secret rites and esoteric knowledge.

Og Mandino, *The Christ Commission* (1980): The disciples and other intimate followers of Jesus are all pious Jews.

Juan Luis Segundo, *The Person of Today confronting Jesus of Nazareth* (1982): Within less than thirty years of the events narrated by the Synoptics concerning the life and proclamation, death and resurrection of Jesus, Paul permits himself to compose a long and complex exposition of what this means, retaining, apparently, only the two final specific events, the death and the resurrection. Jesus' words are not cited (with the exception of those pronounced over the bread and wine at the Last Supper), his teachings are not remembered. The key terms have disappeared which he employed to designate himself, his mission and his immediate audience: the Son of Man, the Kingdom of God, the poor.

Abba Eban, *Civilization and the Jews* (WNET Heritage video #3, 1984): Those who followed the teachings of Jesus were known among other Jews as Nazarenes. In the beginning, the Nazarene sect was completely Jewish.... Although this had been a Jewish sect, Paul welcomed new followers without having them convert to Judaism.

Jürgen Moltmann, *Political Theology [&] Ethical Theology* (1984): The theology of Paul and that of the Reformation interpreted the death of Jesus theologically as a victim of the law [of Israel]; and they made it very clear that the resurrection and exaltation of Christ signified the abolition of [that] law with all its demands.... [But] Jesus did not die by stoning, but rather by Roman execution.

Yigael Yadin, 'The Temple Scroll—the Longest Dead Sea Scroll', *Biblical Archaeology Review* (Sept/Oct 1984): We must distinguish between the various layers, or strata, to use an archaeological term, of early Christianity. The theology, the doctrines and the practices of Jesus, John the Baptist and Paul ... are not the same.

Michael Baigent, Richard Leigh & Henry Lincoln, *The Messianic Legacy* (1986): In what ... does 'Christianity' reside? In what Jesus taught? Or in what Paul taught? Except by sleight of logic and distortion of historical fact, the two positions cannot be harmonized.

James Michener, *Legacy* (1987): Women ... will no longer kowtow to the fulminations of St. Paul.

Bruce Metzger, *The Canon of the New Testament* (1987): According to [some] scholars the presence of contradictions between New

Testament books ... makes it necessary to establish a critical canon.... For example, the eschatology of Luke-Acts cannot, it is said, be harmonized with Paul's eschatology.... Again, the outlook on the Old Testament law in the Epistle to the Romans certainly appears to be different from the outlook in Matt. v.18.... Furthermore, the Epistle of James attacks the Pauline doctrine of justification by faith alone. For these and similar reasons, it is argued,... there [is] no unity within the canon.

Watchtower Bible & Tract Society, 'Paul', *Insight on the Scriptures* (1988): Whose name then appears among those on the 'twelve foundation stones' of the New Jerusalem of John's vision—Matthias' or Paul's? (Rev/Ap 21:2,14) ... God's original choice, namely Matthias.

Paula Fredriksen, *From Jesus to Christ* (1988): Scholars, their confusion facilitated by Paul's own apparent inconsistency,... do not agree even on what Paul said, much less why he said it.

Jostein Gaarder, *Sophie's World* (1991): Was Christ a Christian? That also can certainly be debated.

Gerald Messadié, *Saul the Incendiary* (Paris 1991): Saul does not really know the teaching of Jesus. In the Epistles there are no traces of the parables, nor of the expressions and attitudes of Jesus.... The transformation, the essential metanoia of the believer by ethical meditation, has almost no place in his writings.... Saul quickly arrogates to himself, and it seems incredible, the privilege of the truth. He, who only glimpsed Jesus, with unparalleled arrogance claims to be the only one who possesses the truth of the teaching of the Messiah—against those who, for their part, knew Jesus personally, against the first disciples. What insolence: he considers Peter a 'hypocrite'!... I asked myself if Saul wouldn't have participated also in the plot of the Sanhedrin against Jesus.... Before him, there are no Christians, only Jewish disciples of the Jewish Jesus. After him, Christianity and Judaism will be irreconcilable.... The Epistles make absolutely no mention of the life of Jesus.... It is the ethical teaching of Saul himself which dominates, as if to replace that of Jesus in Jesus' own name.... [He] does not mention a single miracle of Jesus.... From a strictly Scriptural point of view, the teaching of Saul diverges, in many fundamental points, from that transmitted by the direct witnesses of Jesus.

Jon Sobrino, *Jesus Christ Liberator* (1991): Paul's ... Christology is centered on the resurrected Lord, and he does not make a detailed theological appraisal of the life of Jesus.

Stephen Mitchell, *The Gospel according to Jesus* (1991): Paul of Tarsus ... [was] the most misleading of the earliest Christian writers,... [and] a particularly difficult character: arrogant, self-righteous, filled with murderous hatred of his opponents, terrified of God, oppressed by what he felt as the burden of the [Mosaic] Law, overwhelmed by his sense of sin.... He didn't understand Jesus at all. He wasn't even interested in Jesus; just in his own idea of the Christ.

Paulo Suess, 'Acculturation', in Ignacio Ellacuría & Jon Sobrino (eds.), *Mysterium Liberationis* (1991): The allegorical exegesis of Philo (13 BC-45/50 AD), Jewish philosopher and theologian, is present in the writings of Paul,... [who] was in many respects a figure atypical of the primitive Church,... due to the transition from an agrarian context—very much present in the parables—to an urban world ... of the great cities.

Shlomo Riskin, *The Jerusalem Post International Edition* (28 March 1992): Saul of Tarsus ... broke from Jewish Law, and the religion thereby created was soon encrusted with pagan elements.

Holger Kersten & Elmar Gruber, *The Jesus Conspiracy* (1992): Paul makes the whole purpose of Jesus' activity rest exclusively in this dying on the Cross. Here he has little interest in the words and teachings of Jesus, but he makes everything depend on his own teaching: the salvation from sins by the vicarious sacrificial death of Jesus. Does it not seem most strange that Jesus himself did not give the slightest hint that he intended to save the entire faithful section of humanity by his death?... Although there are several most delightful passages in the texts of Paul, Christianity has his narrow-minded fanaticism to thank for numerous detrimental developments, which are diametrically opposed to the spirit of Jesus: the intolerance towards those of different views, the marked hostility to the body and the consequently low view of woman, and especially the fatally flawed attitude towards Nature.... He turns Jesus' teaching of Salvation upside down, and opposes his reforming ideas; instead of the original joyous tidings, the Pauline message of threats was developed.

Dennis J. Trisker & Vera V. Martínez T., *They Also Believe* (1992): While many persons believe that Christianity was founded by Jesus Christ,... it is due to Paul that there exists the organization called Christian.... In the New Testament, we can see how Paul ... was in disagreement with the church in Jerusalem and even held in suspicion by them.... He did not emphasize the Jewish aspect of the teaching, and this brought about the first separation within the church. Across the years this separation widened, making the church more pagan and less Jewish.... Paul was no Apostle.

Xavier Zubiri, *The Philosophical Problem of the History of Religions* (1993): There is absolutely no doubt that much of St. Paul's terminology derives from the Mystery Religions.

Bart D. Ehrman, *The Orthodox Corruption of Scripture* (1993): Whether seen from a social or a theological point of view,... Christianity in the early centuries was a remarkably diversified phenomenon.... Matthew and Paul are both in the canon.... Many of Paul's opponents were clearly Jewish Christians ... [who] accepted the binding authority of the Old Testament (and therefore the continuing validity of the [Mosaic] Law) but rejected the authority of the apostate Apostle, Paul. • *The New Testament* (video course, The Teaching Company, 2000): What did the historical Jesus teach in comparison with what the historical Paul taught?... Jesus taught that to escape judgment a person must keep the central teachings of the Jewish Law as he, Jesus himself, interpreted them. Paul, interestingly enough, never mentions Jesus' interpretation of the [Mosaic] Law, and Paul was quite insistent that keeping the Law would never bring Salvation. The only way to be saved, for Paul, was to trust Jesus' death and resurrection.... Paul transformed the religion of Jesus into a religion about Jesus.

Elsa Tamez, 'Women's Rereading of the Bible', in Ursula King (ed.), *Feminist Theology from the Third World* (1993): [There are] contradictions in some of St Paul's writings, which eventually were used to promote the submission of women.... St Paul called for women to keep silent in church.... When a woman becomes dangerously active or threatening to those in powerful positions, aid is found in the classic Pauline texts to demand women's submission to men. It is in moments like these that some women do not know how to respond.

Raymond E. Brown, *The Birth of the Messiah* (Supplement 1993): [Regarding] Paul's statement that Jesus 'was descended from David according to the flesh' (Rom 1:3),... one may ask whether the evangelists who wrote of the virgin conception would have chosen such phrasing. • *The Death of the Messiah* (1994): Paul ... does not quote Jesus or cite his individual deeds. • *An Introduction to the New Testament* (1997): One might reflect on what we would know about Jesus if we had just the letters of Paul. We would have a magnificent theology about what God has done in Christ, but Jesus would be left almost without a face.... 'I have not come to abolish the [Mosaic] Law' (Matt 5:17); 'You are not under the Law' (Rom 6:14).... Luke is particularly insistent on the reality of Jesus' [post-resurrection]

appearance, for Jesus eats food and affirms that he has flesh and bones. In his references to a risen body, Paul speaks of one that is spiritual and not flesh and blood (I-Cor 15:44,50)... Paul had begun a process whereby Christianity would become almost entirely a Gentile religion.... Far from being grafted on the tree of Israel, the Gentile Christians will become the tree.... Was it proper for a Christian apostle to indulge in gutter crudity by wishing that in the circumcision advocated by the [Jewish-Christian] preachers the knife might slip and lop off the male organ (Gal 5:12)? What entitled Paul to deprecate as ‘so-called pillars of the church’ members of the Twelve who had walked with Jesus and the one [James] honored as ‘the brother of the Lord’ (Gal 2:9)?

John Dominic Crossan, *Jesus: A Revolutionary Biography* (1994): As far as Luke who wrote the Acts of the Apostles is concerned, Paul was not one of the Twelve Apostles and could never have been one since he had not been with Jesus from the beginning. For Luke, there are only Twelve Apostles and, even with Judas [Iscaariot] gone, it is not Paul [but rather Matthias] who replaces him. • ‘Peter and Paul and the Christian Revolution’, PBS documentary (April 2003): What is at stake in this is, if we’re going to have a Gentile Christian community and a Jewish Christian community, are we going to have two Churches or one? If we’re going to have one, how is it to be integrated together? That’s what is at stake in this: how is the Church, with these two wings, these two divisions as it were, how is it to remain one Church? Is it going to remain one Church?

Ian Wilson, *Jesus: The Evidence* (1996): [The] interest [in Paul’s letters] lies in their apparent ignorance of any details of Jesus’ earthly life.... [Paul] reflected the attitudes of contemporary society towards women rather than what we may now believe to have been Jesus’ own ideas.... We seem to be faced with a straight, first-century clash of theologies: Paul’s on the one hand, based on his other-worldly [Damascus Road] experience; and James’ [in his epistle], based on his fraternal knowledge of the human Jesus. And, despite the authority which should be due to the latter, it would seem to be Paul’s that has been allowed to come down to us.... Particularly significant is [James’] gentle but firm stance on the importance of Jesus’ teaching on communal living.

Alan F. Segal (for **Eugene Schwartz**), ‘Electronic Echoes: Using Computer Concordances for Bible Study’, *Biblical Archaeology Review* (Nov/Dec 1997): We can easily quantify allusions by measuring whether a passage in one Biblical work merely repeats a few words of another or whether it directly quotes several words running.... The results of our research seemed to confirm ... very few clear parallels between Paul and the Gospels.... [They] almost always express [even] the same ideas in completely different words.... I am unconvinced by the myriad rather weak parallels between the Gospels and Paul. Rather,... the [computer] word study seems to show that the two are definitely unrelated.

Stephen J. Patterson, ‘Understanding the Gospel of Thomas Today’, in Stephen J. Patterson, James M. Robinson & Hans-Gebhard Bethge, *The Fifth Gospel* (1998): The so-called Apostles’ Creed that emerged only in the second century [is] completely lacking in sayings of Jesus and focused only on his birth and death.

L. Michael White, ‘Paul’s Mission and Letters’, *From Jesus to Christ: The First Christians*, PBS Frontline Documentary (April 6-7, 1998): We ha[ve] the story of Paul’s life in a complete narrative fashion given to us in the Book of Acts, which details his activities from the time that he was in Jerusalem to the time that he goes to Damascus. There [he] has a conversion experience and afterward comes back to Jerusalem. He then moves on to Antioch.... Alongside of our account of Paul’s life that we get from the Book of Acts, we also have an account that Paul himself gives us, and it’s very important to notice that in some ways these two accounts contradict one another.... For example in Galatians, when Paul tells us about his early career, he explicitly says he has little or nothing to do with Jerusalem early on.

John Kaltner, *Ishmael Instructs Isaac—An Introduction to the Qur’an for Bible Readers* (1999): Jesus acknowledges the authority of the Law of Moses while ... Paul argues that Jesus’ death and resurrection has rendered the Law totally obsolete for the Christian.

Anthony Saldarini, ‘Jewish Reform Movements: Qumran and the Gospel of Matthew’ (Biblical Archaeology Society video lecture, 1999): Jesus wasn’t a Christian.... Jesus was a Jew.... To be a follower of Jesus, you don’t have to leave Judaism and become a Christian. To be a follower of Jesus, you have to live Jewish life the way that Jesus taught people to live Jewish life.... Paul says that there’s the Gospel and there’s the [Mosaic] Law; that’s Paul’s polemic, that’s somewhere else.

Edgar Lawrence Doctorow, *City of God* (2000): I will say here of Jesus, that Jew, and the system in his name, what a monstrous trick history has played on him.... Christianity was originally a Jewish sect. Everybody knows that.... Paul—you know, Paul. Fellow had that stroke on the road to Damascus?... Then what? In this case, a new religion.

Daniel Boyarin, ‘The Gospel of the Memra’, *Harvard Theological Review* (2001): For [the Gospel of] John,... Jesus comes to fulfill the mission of Moses, not to displace it. The Torah simply needed a better exegete, the *Logos Ensarkos*, a fitting teacher for flesh and blood. Rather than supersession in the explicitly temporal sense within which Paul inscribes it, John’s typology of Torah and Logos Incarnate is more easily read within the context of ... a prevailing assumption of Western thought, that oral teaching is more authentic and transparent than written texts.

Mark D. Given, ‘The True Rhetoric of Romans’ (paper, Society of Biblical Literature annual meetings, 2001): Concerning the sophistic obscurity of Paul’s argumentative strategies in Romans,... it is sometimes so hard to tell just what Paul really intends to say about such controversial subjects as the [Mosaic] Law, Judaism, and the Jewish people that one might ... suggest that the ambiguities are intended to keep the audience guessing what Paul really thinks.

Harold Bloom, *Genius*, II.3 (2002): Paul is totally unconcerned with the merely historical Jesus, but only with Jesus as the Christ. Paul seems to assume that he himself is the Jesus to the Gentiles, as it were, and so a figure who possesses absolute authority.... You can read and reread all the authentic epistles of Paul, and never know that Jesus ... spoke for the poor, the ill, the outcast.

John R. Donahue, ‘Guidelines for Reading and Interpretation’, *The New Interpreter’s Study Bible* (2003): The spectrum of liberation concerns ... [arises from] the dilemma proposed by biblical injunctions so opposed to these [modern] ideals (e.g., slaves obey your masters [Eph 6:5, Col 3:22, Tit 2:9]; women be submissive to your husbands [Eph 5:22, Tit 2:4-5]).

Tom Powers, *The Call of God: Women Doing Theology in Peru* (2003): Women are confronted with such biblical passages as 1 Cor. 14:34 ... and 1 Tim. 2:11-14.... However, women’s voices will never be muted again.

Thomas R. Melville, *Through a Glass Darkly: The U.S. Holocaust in Central America* (2005): During [Diego] Casariego’s reign [as Cardinal of Guatemala City], government forces had killed thirteen priests and one nun ... [and also] murdered thousands of catechists and leaders and tens of thousands of laity. All this was done without a word of protest from the cardinal, in exchange for the pomp and circumstance supplied to the prelate by one illegitimate administration after another.... High-ranking military officers, large land-owners, and wealthy business leaders continued to use the prelate’s name to buttress their concepts of a Christian social order: ‘Slaves, be subject to your masters’ [Eph 6:5, Col 3:22].

Ioannis Zizioulas (Orthodox Archbishop of Pergamum, President of the Combined International Commission for Theological Dialogue between Catholics and Orthodox), *L'Osservatore Romano* (7 July 2006): St Peter and St Paul could have differing points of view about certain questions, ... as is evident in the Biblical account of their lives.

John Barton, 'Strategies for Reading Scripture', *The Harper Collins Study Bible* (2006): [There is an] apparent discord between Paul and James over the question of works. On the face of it, Paul denies that human beings are made righteous by good works, whereas James affirms that good works are essential—indeed, that faith apart from good works is empty and false.... A critical reading of Paul and James might result in the conclusion that they really are incompatible, which would have considerable consequences for claims about the inspiration and authority of scripture.

J.M. Roberts, *The New Penguin History of the World*, II.7 (5th ed., 2007): Two of Jesus's disciples, Peter and Jesus's brother James, were the leaders of the tiny group which awaited the imminent return of the Messiah.... They stood emphatically within the Jewish fold.... The doctrine that Paul taught was new. He rejected the Law (as Jesus had never done), and strove to reconcile the essentially Jewish ideas at the heart of Jesus's teaching with the conceptual world of the Greek language.... This was to shatter the mold of Jewish thought within which the faith had been born. There was no lasting place for such within Jewry, and Christianity was now forced out of the Temple.

Hershel Shanks, *The Dead Sea Scrolls—What They Really Say* (Biblical Archaeology Society ebook, 2007): Paul ... knows nothing of the virgin birth. In Paul, Jesus becomes the son of God at his resurrection. Read Paul's letter to the Romans, where Jesus was 'declared to be the son of God with power, according to the spirit of holiness, by his resurrection from the dead' (Romans 1:3-4).

Joseph Ratzinger (Benedict XVI), *Jesus of Nazareth* (2007): 'Till heaven and earth pass away, not an iota, not a dot will pass from the Law until all is accomplished' (Mt 5:18) only appears to contradict the teaching of Saint Paul [in Rom 7:6].... Jesus has no intention of abrogating the Ten Commandments.... The commission given to Peter is actually fundamentally different from the commission given to Paul.

Kathy Ehrensperger, 'Embodied Theology: Vulnerability and Limitation in Paul's Perception of Leadership', paper for the Society of Biblical Literature Meetings (2008): Paul in the challenge to his role as an apostle which permeates much of 2 Corinthians seems to defend himself at a very personal level, thereby giving the impression of reacting out of a sense of personal offense.... Although the issue at stake in 2 Cor is the acceptance of Paul as an apostle, the issue is not so much personal as theological.

David C. Sim, 'Matthew, Paul and the origin and nature of the gentile mission: The great commission in Matthew 28:16-20 as an anti-Pauline tradition', *Hervormde Teologiese Studies* (2008): The Great Commission at the conclusion of Matthew's Gospel is one of its key texts. In this tradition the risen Christ overturns the previous restriction of the mission to Israel alone, and demands that the disciples evangelize all the nations. The gospel they were to proclaim included observance of the Torah by Jew and Gentile alike. Matthew's account of the origin and nature of the Gentile mission differs from Paul's view as it is found in the epistle to the Galatians. Paul maintains that he had been commissioned by the resurrected Lord to evangelize the Gentiles, and that the gospel he was to preach did not involve obedience to the Torah.

Benedicto Huanca, 'Paul: from Persecutor to Follower of Christ', *Yachay* (Journal of Theological Studies, Catholic University of Cochabamba, Bolivia; 2008): Jesus encouraged his disciples to leave everything [Lk 14:25-33]; Paul encouraged them to maintain the social role within which they had been called (I-Cor 7:17-18). Jesus promised the tribute-collectors and prostitutes that they would enter the Kingdom of God before the pious (Mt 21:32); Paul on the contrary excluded prostitutes from the Kingdom of God (I-Cor 6:9). Jesus ordered his disciples to live in manifest poverty and to renounce earning a living and having possessions (Mt 10:9/6:25 ff.); Paul shows himself proud of living by his own work and recommends his communities to do likewise (I-Thes 2:9/4:11). Paul orients his ethical instructions toward the needs of local communities; the *ethos* of Jesus, on the contrary, is itinerant radicalism.... Paul shows himself little interested in the historical Jesus.