

The Gospel of Thomas

Trans. Thomas O. Lambdin,
in *The Nag Hammadi Library*,
ed. James M. Robinson

(Modified & Annotated by John C. Ulreich)

vs. Canonical Gospels

The New Revised Standard Version

These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down.

KNOWLEDGE

1 And he said, “Whoever DISCOVERS THE INTERPRETATION of these sayings will not taste death.”^a

2 Jesus said, “Let those who seek continue seeking until they find. ² When they find, they will become troubled. ³ When they become troubled, they will be astonished, and they will rule over all.

3 Jesus said, “If your leaders say to you, “Look, the new world^b is in the sky,” then the birds of the sky will precede you. ² If they say to you, “It is in the sea,” then the fish will precede you. ³ Rather, the new world^b is inside of you, and it is outside you.

a. **will not taste death:** cf. 18:3, 19: 4; 85:2, 91:4, and 111:2.

b. **new world:** literally “kingdom” (Gk. *basileia*). Cf. 22:1,3, 6; 27:1; 46:2; 49; 51:1; 82:2; 99:2; 107:1; 109:1; 113:1; and 114:2; cf. also **God’s universal rule** (literally, “the kingdom of Heaven” or “of God”—Gk. *hē basileia tōn ouranōn*, or *tou theou*): 20; 54; 57; 76:1; 96:1; 97:1; 98:1; and 113:4. ‘The kingdom of God’ is the most commonly used expression for the heavenly realm in the canonical Christian Scriptures; it occurs 69 times: 15 times in Mark, only 5 times in Matthew, 32 times in Luke, only twice in John, 7 times in Acts, and 8 times in Paul’s letters. Matthew, however, uniquely and consistently prefers *hē basileia tōn ouranōn*, ‘the kingdom of heaven’ (literally, ‘of the heavens’), which occurs 32 times in his gospel, even when he is following Mark. (Compare, e.g, Mark 1.14, “the kingdom of God is at hand,” with Matthew 4.17: “the kingdom of heaven is at hand.”) The Greek word for ‘heaven,’ or ‘the abode of the divine,’ *ho ouranos*, translates the Aramaic *bwashmaya*, which is better rendered in English as ‘universe’ or ‘cosmos.’ According to Neil Douglas-Klotz, in *Prayers of the Cosmos: Meditations on the Aramaic Words of Jesus* (San Francisco: Harper Collins, 1990), p. 14:

The central root [of *bwashmaya*] is found in the middle: *shm*. From this root comes the word *shem*, which may mean light, sound, vibration, name, or word. The root *shm* indicates that which “rises and shines in space,” the entire sphere of a being. . . . The ending *-aya* shows that this shining includes every center of activity, every place we see, as well as the potential abilities of all things. In effect, *shmaya* says that the vibration or word by which one can recognize the Oneness—God’s name—is the universe. This was the Aramaic conception of “heaven.” This word is central to many of the sayings of Jesus and usually misunderstood. In Greek and later in English, “heaven” became a metaphysical concept out of touch with the processes of creation. It is difficult for the Western mind to comprehend how one word can have such seemingly different meanings. Yet this was the worldview of the native Middle Eastern mystic.

FAITH & OBEDIENCE

Very truly, I tell you, whoever KEEPS MY WORD will never see/taste death. (Jn 8:51, 52)

Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. (Mt 7:7; Lk 11:9; cf Th 92:1, 94:1)

Whenever Jesus was asked, “When is the kingdom of heaven going to come?” he would answer, “The kingdom of heaven is not going to ‘come’ like something that can be observed; no one is going to say, ‘Look, here it is!’ or ‘There it is!’ Look *now!* the kingdom of heaven is *within* you.” (Lk 17:20-21)

SELF-KNOWLEDGE

3 ⁴ When you come to KNOW YOURSELVES, then you will become known,^c and you will realize that YOU ARE CHILDREN OF THE LIVING FATHER.

⁵ But if you will not know yourselves, you dwell in poverty, and you are that poverty.”

4 Jesus said, “The person old in days will not hesitate to ask a small child seven days old about the place of life, and that person will live.

² For many who are first will become last, ³ and they will become one and the same.”

5 Jesus said, “Recognize what is in front of your face, and that which is hidden from you will become plain to you.

² For there is nothing hidden that will not be revealed. [³ And there is nothing buried that will not be raised.”]^d

6 His disciples questioned him and said to him, “Do you want us to fast? How shall we pray? Shall we give to charity? What diet shall we observe?”

² Jesus said, “Do not tell lies, ³ and do not do what you hate, ⁴ for all things are plain in the sight of heaven. ⁵ Nothing hidden will not be revealed, ⁶ and nothing covered will remain undiscovered.

7 Jesus said, “The lion that becomes a human when eaten by a human is fortunate; ² but the one whom the lion consumes is unfortunate—though the lion still becomes human.”

8 He said, “A human is like one who fishes wisely: casting a net into the sea, drawing it up from the sea full of small fish, ² and finding a fine large fish, ³ the wise person throws all the small fish back into the sea and easily chooses the large fish. ⁴ Whoever has ears to hear, let them hear.^e

c. **know . . . become known:** cf. 1 Corinthians 13:12: “For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.

d. **buried . . . raised:** A Greek fragment, reminiscent of 1 Cor 15:3-4 = “Christ died for our sins, . . . was buried, and . . . was raised on the third day in accordance with the scriptures.”

e. **ears . . . hear:** Cf. 21:10; 24:2; 63:4; 65:8, and 96:3 vs. Mk 4:9, 23; 7:16; Mt 11:15; 13:9, 43; Lk 8:8; and 14:35 = “Let anyone with ears <to hear> listen!”

KNOWLEDGE OF (= FAITH IN) THE SON

No one has ever seen God. It is God THE ONLY SON, who is close to the Father’s heart, who HAS MADE HIM KNOWN. (Jn 1:18)

You have hidden these things from the wise and the intelligent and have revealed them to infants. (Mt 11:25; Lk 10:21)

<Many who are> first will be last, and the last will be first. (Mk 10:31; Mt 19:30; 20:16; Lk 13:30)

Nothing is covered up that will not be uncovered, and nothing secret that will not become known. (Lk 12:2)

There is nothing hidden, except to be disclosed; nor is anything secret, except to come to light. (Mk 4:22)

In everything do to others as you would have them do to you. (Mt 7:12; Lk 6:31)

For nothing is covered up that will not be uncovered, and nothing secret that will not become known. (Mt 10:26; cf. Lk 8:17; 12:2)

The kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. (Mt 13:47-48)

9 Jesus said, “Now the sower went out, took a handful [of seeds], and scattered them. ² Some fell on the road; the birds came and gathered them up. ³ Others fell on rock, did not take root in the soil, and did not produce heads of grain. ⁴ And others fell on thorns; they choked the seed and worms ate them. ⁵ And others fell on the good soil, and it produced good fruit: it yielded sixty per measure and one hundred and twenty per measure.”

(Mk 4:2-8; Mt 13:3-8; Lk 8:4-8)

10 Jesus said, “I have cast fire upon the world, and look, I am guarding it until it blazes.”

11 Jesus said, “This heaven will pass away, and the one above it will pass away. ² The dead are not alive, and the living will not die. ³ In the days when you ate what is dead, you made it come alive. When you come to dwell in the light, what will you do? ⁴ On the day when you were one you became two. But when you become two, what will you do?”

12 The disciples said to Jesus, “We know that you will depart from us. Who will be our leader?”

² Jesus said to them, “Wherever you are, you must go to James the Just, for whose sake heaven and earth came into being.”

13 Jesus said to his disciples, “Compare me to something and tell me what I am like.”

² Simon Peter said to him, “You are like a just angel.”

³ Matthew said to him, “You are like a wise philosopher.”

⁴ Thomas said to him, “Teacher, my mouth is wholly unable to say what you are like.”

⁵ Jesus said, “I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring which I have measured out.”

He began to teach them many things in parables, and in his teaching he said to them: ³ “Listen! A sower went out to sow. ⁴ And as he sowed, some seed fell on the path, and the birds came and ate it up. ⁵ Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. ⁶ And when the sun rose, it was scorched; and since it had no root, it withered away. ⁷ Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. ⁸ Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.”

I came to bring fire to the earth, and how I wish it were already kindled! (Lk 12:49)

Jesus . . . asked his disciples, “Who do people say that I am?”

²⁸ And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.”

²⁹ He asked them, “But who do you say that I am?”

Peter answered him, “You are the Messiah.”

(Mk 8:27-29; Mt 16:13-16)

Jesus said to [the woman of Samaria], “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” (Jn 4:13-14)

13 ⁶ And he took him and withdrew and told him three sayings.

⁷ When Thomas returned to his companions, they asked him, “What did Jesus say to you?”

⁸ Thomas said to them, “If I tell you one of the sayings that he told me, you will pick up stones and throw them at me; a fire will come from the stones and devour you.”

[⁶ *His disciples questioned him and said to him, “Do you want us to fast? How shall we pray? Shall we give to charity? What diet shall we observe?”*]

14 Jesus said to them, “If you fast, you will give rise to sin for yourselves;

² and if you pray, you will be condemned; (Mt 6:6)

³ and if you give to charity, you will harm your spirits.

⁴ When you go into any land and walk about in the countryside, if they take you in, eat what they set before you, and heal the sick among them.

⁵ What goes into your mouth will not defile you; rather, it’s what comes out of your mouth that will defile you.

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

16 Jesus said, “Perhaps people think that I have come to cast peace upon the world. ² They do not know that I have come to cast conflict upon the earth: fire, sword, war. ³ For there will be five in a house: there will be three against two and two against three, father against son and son against father, ⁴ and they will stand alone.”

17 Jesus said, “I shall give you what no eye has seen, what no ear has heard, what no hand has touched, and what has never been conceived by the human heart.”^f

And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.” (Mt 16:17)

And he sternly ordered them not to tell anyone about him. (Mk 8:30; Mt 16:20; Lk 9:21)

Whenever you pray, go into your room and shut the door and pray to your Father who is in secret. When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret. (Mt 6:3-4)

Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there. (Lk 10:8-9)

It is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles. (Mt 15:11; Mk 7:15)

The Father and I are one. (Jn 10:30)
Whoever has seen me has seen the Father. (14:9)

Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. (Mt 10:34-35; Lk 12:51-53)

Jesus said to them privately, “Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.” (Lk 10:23-24; Mt 13:16-17)

f. **eye . . . ear . . . heart:** Cf. 1 Cor 2:9 = “as it is written, “What no eye has seen, nor ear heard, / nor the human heart conceived, / what God has prepared for those who love him”; Is 64:4 = “From ages past no one has heard, / no ear has perceived, / no eye has seen any God besides you, / who works for those who wait for him.”

18 This disciples said to Jesus, “Tell us how our end will come.”

(Mk 13:3-4)

² Jesus said, “Have you found the beginning, then, that you are looking for the end?^g For where the beginning is, there will the end be. ³ Blessed are those who stand in the beginning; they will know the end and will not taste death.”^h

19 Jesus said, “Blessed are those who came into being before coming into being.

² If you become my disciples and listen to my words, these stones will serve you. ³ For there are five trees for you in Paradise; they remain undisturbed summer or winter, and their leaves do not fall. ⁴ Whoever becomes acquainted with them will not taste death.”^h

20 The disciples said to Jesus, “Tell us what God’s universal ruleⁱ is like.”

² He said to them, “It is like a mustard seed. It is the smallest of all seeds. But when it falls on cultivated soil, it produces a great plant and becomes a shelter for birds of the sky.

21 Mary said to Jesus, “What are your disciples like?

² He said, “They are like children who have settled in a field that is not theirs. ³ When the owners of the field come, they will say, ‘Give us back our field.’ ⁴ They undress in front of them in order to let them have it back, so they give their field back to them.

⁵ “Therefore I say, if the owner of a house knows that a thief is coming, the owner will begin his vigil before the thief comes and will not let the thief dig through into the house to carry away the goods. ⁶ As for you, then, be on your guard against the world.

Peter, James, John, and Andrew asked him privately, “Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?”

“When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. . . . This is but the beginning of the birth pangs.” (Mk 13:7-8; cf. Mt 24:3-8; Lk 21:8-9)

Jesus said to them, “Very truly, I tell you, before before Abraham was, I am.” (Jn 8:58)

The kingdom of God . . . is like a mustard seed, . . . the smallest of all the seeds on earth; . . . when it . . . grows up [it] becomes the greatest of all shrubs and puts forth large branches, so that the birds of the air can make nests in its shade.

(Mk 4:30-32; Mt 13:31-32; Lk 13:18-19)

If the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

(Mt 24:43-44; Lk 12:39-40)

g. **beginning . . . end:** Cf. Rv 1:8 = “‘I am the Alpha and the Omega,’ says the Lord God, ‘who is and who was and who is to come, the Almighty’”; 21:6 = “‘It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.’”

h. **will not taste death.** Cf. Thom. 1, 85:2, and 111:2.

i. **God’s universal rule:** cf. 54; 57; 76:1; 96:1; 97:1; 98:1; and 113:4. See also note b at 3:1.

21 ⁷ Arm yourselves with great strength, so the robbers cannot find a way to get at you, for the trouble you expect will come. ⁸ Let there be among you a person of understanding. ⁹ When the grain ripened, [a farmer] comes quickly with a sickle and reaps it. ¹⁰ Whoever has ears to hear, hear, let them hear.”^j

22 Jesus saw babies being nursed. ² He said to his disciples, “These nursing babies are like those who enter the new world.^k”

³ They said to him, “Then shall we enter the new world^k as babies?”

⁴ Jesus said to them, “When you make the two into one, and when you make the inside like the outside and the outside like the inside, and the upper like the lower, ⁵ and when you make the male and the female one and the same, so that the male will not be male nor the female female; ⁶ and when you fashion eyes in place of an eye, and a hand in place of a hand, and a foot in place of a foot, and an image in place of an image; then will you enter [the new world^k].”

23 Jesus said, “I shall choose you, one out of a thousand, and two out of ten thousand, ² and they shall stand as a single one.”

24 His disciples said to him, “Show us the place where you are, since we must seek it.”

² He said to them, “Whoever has ears, let them hear.¹³ There is light within people of light, and they light up the whole world.^m If they do not shine, [all is] darkness.”

j. **ears . . . hear:** Cf. 8:4; 24:2; 63:4; 65:8, and 96:3 vs. Mk 4:9, 23; 7:16; Mt 11:15; 13:9, 43; Lk 8:8; and 14:35 = “Let anyone with ears <to hear> listen!”

k. **new world:** cf. 3:1, 3; 27:1; 46:2; 49; 51:1; 82:2; 99:2; 107:1; 109:1; 113:1; and 114:2. See also note b at 3:1.

l. **ears . . . hear:** Cf. 8:4; 21:10; 63:4; 65:8, and 96:3 vs. Mk 4:9, 23; 7:16; Mt 11:15; 13:9, 43; Lk 8:8; and 14:35 = “Let anyone with ears <to hear> listen!”

m. **they light up the whole world:** cf Isaiah 42:6-7 = I have given you as . . . a light to the nations, | to open the eyes that are blind, | to bring out the prisoners from the dungeon, | from the prison those who sit in darkness.

When the grain is ripe, at once he goes in with his sickle, because the harvest has come. (Mk 4:29)

To such as these [little children] the kingdom of God belongs. Whoever does not receive the kingdom of God as a little child will never enter it.

(Mk 10:14-15; Mt 19:14, 18:3; Lk 18:16-17)

Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born anew.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit.” (Jn 3:5-6)

Where I am going, you cannot come. . . . You are from below, I am from above; you are of this world, I am not of this world. (Jn 8:21, 23)

Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life. . . . I am the light of the world.” (Jn 8:12; 9:5)

25 Jesus said, “Love your friends like your soul,
² guard them like the pupil of your eye.”

You shall love your neighbor as yourself.
(Mk 12:31; Mt 22:39, 19:19; Lk 10:27; Lv 19:18)

26 Jesus said, You see the mote in your friend’s
eye, but you do not see the beam in your own eye.

Why do you see the speck in your neighbor’s eye,
but do not notice the log in your own eye? Or how
can you say to your neighbor, “Let me take the
speck out of your eye,” while the log is in your
own eye? You hypocrite, first take the log out of
your own eye, and then you will see clearly to take
the speck out of your neighbor’s eye.
(Mt 7:3-5; Lk 6:41-42)

² When you remove the beam from your own eye,
then you will see clearly to remove the mote from
your friend’s eye.

27 [Jesus said,] “If you do not fast from the
[old] world, you will not find the new world.ⁿ

They said to him, “Why do John’s disciples and the
disciples of the Pharisees fast, but your disciples do
not fast?” Jesus said to them, “The wedding guests
cannot fast while the bridegroom is with them, can
they? As long as they have the bridegroom with
them, they cannot fast. The days will come when
the bridegroom is taken away from them, and then
they will fast on that day.”
The sabbath was made for humankind, and not hu-
mankind for the sabbath; so the Son of Man is lord
even of the sabbath.

(Mk 2:18-20; Mt 9:14-15; Lk 5:33-35)

² If you do not observe the Sabbath as a Sabbath,
you will not see the Father.”
(Mk 2:27-28; Mt 12:8; Lk 6:5)

28 Jesus said, “I took my place in the midst
of the world, and I appeared to them in flesh.
² I found all of them intoxicated;

The true light, which enlightens everyone, was
coming into the world. He was in the world, and
the world came into being through him; yet the
world did not know him. He came to what was his
own, and his own people did not accept him.
Blessed are those who hunger and thirst for
righteousness, for they will be filled. (Mt 5:6)

(Jn 1:9-11)

I found none of them thirsty.

³ And my soul became afflicted for the children of
humanity, because they are blind in their hearts and
do not see; for they came into the world empty, and
they also seek to leave the world empty. ⁴ But for
the moment they are intoxicated. When they shake
off their wine, then they will repent.”

[Jesus] was amazed at their unbelief. (Mk 6:6)

29 Jesus said, “If the flesh came into being be-
cause of the spirit, that is a wonder. ² But if spirit
came into being because of the body, it [would be]
a wonder of wonders. ³ Indeed, I am amazed at how
this great wealth has made its home in this poverty.

What is born of the flesh is flesh, and what is born
of the Spirit is spirit. (Jn 3:6)
And the Word became flesh and lived among us,
and we have seen his glory, the glory as of a
father’s only son, full of grace and truth. (1:14)

n. **new world**: cf. 3:1, 3; 22:1,3, 6; 46:2; 49; 51:1; 82:2; 99:2; 107:1; 109:1; 113:1; and 114:2. See also n. b at 3:1.

30 Jesus said, “Where there are three, they are [without] the divine. ² [But] where there is [only] one, I am with that one.”^o

Where two or three are gathered in my name, I am there among them. (Mt 18:20)

31 Jesus said, “Prophets are not accepted in their own village;
(Mk 6:4; Mt 13:57; Lk 4:24; Jn 4:44)
² physicians do not heal those who know them.”
(Mk 6:5; Mt 13:58; Lk 4:23)

Jesus said to them, “Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.”
He could do no deed of power there, except that he laid his hands on a few sick people and cured them.

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

You are the light of the world. A city built on a hill cannot be hid. (Mt 5:14)

33 Jesus said, “Preach from your housetops that which you will hear in your ear.
² For no one lights a lamp and puts it under a bushel, nor does one put it in a hidden place,
³ but rather one sets it on a lampstand so that everyone who enters and leaves will see by its light.” (Cf. 5 & 6. =

What you have whispered behind closed doors will be proclaimed from the housetops. (Lk 12:3; Mt 10:27)
No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.
(Mt 5:15; Mk 4:21; Lk 8:16, 11:33)
Mk 4:22 and Lk 8:17)

34 Jesus said, “If a blind person leads a blind person, they will both fall into a pit.

If one blind person guides another, both will fall into a pit. (Mt 15:14; cf. Lk 6:39)

35 Jesus said, “It is not possible for anyone to enter the house of a strong person and take it by force without binding [the owner’s] hands; ² then one can ransack the house.

No one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.
(Mk 3:27; Mt 12:29; cp. Lk 11:21)

36 Jesus said, “Do not be anxious from morning until evening and from evening until morning, [about your food—what you’re going to eat, or about your clothing—] what you will wear.
[² You’re much better than the lilies, which do not card or spin. ³ As for you, when you have no garment, what will you put on?

Do not worry about your life, what you will eat, or about your body, what you will wear.
(Lk 12:22; Mt. 6:25)
And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these.
(Mt 28-29; Lk 12:27)

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

And can any of you by worrying add [one cubit to your height]? (Mt 6:27; Lk 12:25)

o. **three . . . one:** A reconstruction based on a Greek fragment of Thomas (Poxo 1; *The Five Gospels* 490): “Where there are [three, they are without] God, | but where there is only [one], I say, I am with that one.” The Coptic version is probably corrupt: “Where there are three gods, they are divinities. Where there are two or one, I am with that one.”

p. **better than your garment:** these gnostic additions are found in the Greek Thomas (*Five Gospels* 493)

37 His disciples said, “When will you appear to us and when shall we see you?”

² Jesus said, “When you disrobe without being ashamed and take up your clothes and put them under your feet like little children and trample them, ³ then [will you see] the son of the living one, and you will not be afraid.”

38 Jesus said, “Many times you have desired to hear these sayings that I am speaking to you, and you have no one else to hear them from.

² There will be days when you will look for me and will not find me.”

39 Jesus said, “The pharisees and scribes have taken the keys of knowledge and hidden them. ² They themselves have not entered, nor have they allowed to enter those who wish to.

³ You, however, be as wise as serpents and as innocent as doves.

40 Jesus said, “A grapevine has been planted outside of the Father, ² but being unsound, it will be pulled up by its roots and destroyed.”

41 Jesus said, “Those who have something in hand will receive more, ² but those who have nothing will be deprived of even the little they have.

42 Jesus said, “Become passersby.”

43 His disciples said to him, “Who are you to say these things to us?”

² “You do not realize who I am from what I say to you,
(Jn 14:8-9)

³ but you have become like the Judeans, for they [either] love the tree and hate its fruit or love the fruit and hate the tree.”

44 Jesus said, “Whoever blasphemes against the Father will be forgiven, ² and whoever blasphemes against the Son will be forgiven, ³ but whoever blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.”

When he was sitting on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will this be, and what will be the sign of your coming and of the end of the age?” Jesus answered them, “Beware that no one leads you astray. For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray. (Mt. 24:3-5)

Many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it. (Mt 13:17; Lk 10:24)
You will search for me, but you will not find me; and where I am, you cannot come. (Jn 7:34)

Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering.
(Lk 11:52; Mt 23:13)

Be wise as serpents and innocent as doves.
(Mt 10:16b)

Every plant that my heavenly Father has not planted will be uprooted. (Mt 15:13)
I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. (Jn 15:5)

To those who have, more will be given; and from those who have nothing, even what they have will be taken away. (Mk 4:25; Mt 13:12;25:29; Lk 19:26)

Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father?’”
You will know them by their fruits. . . . [E]very good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. (Mt 7:16,18; Lk 6:43)

Everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven.
(Lk 12:10; cf. Mk 3:28-29; Mt 12:31)

45 Jesus said, “Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit.² Good people bring forth good from their store-houses;³ evil people bring forth evil things from the evil they have stored in their hearts, and they say evil things.⁴ For out of the excess of their heart they bring forth evil things.

46 Jesus said, “Among those born of women, from Adam until John the Baptist, there are none who are so much better than John the Baptist that they should not lower their eyes.² Yet I have said, whichever one of you comes to be a child will be acquainted with the new world^q and will become greater than John.”

47 Jesus said, “A person cannot mount two horses or stretch two bows.² And a slave cannot serve two masters; otherwise the slave will honor the one and treat the other contemptuously.

³ No man drinks old wine and immediately desires to drink new wine.

⁴ And new wine is not put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it.
(Mk 2:22; Mt 9:17; Lk 5:37-38)

⁵ An old patch is not sewn onto a new garment, because a tear would result.”
(Mk 2:21; Mat 9:16; Lk 5:36)

48 Jesus said, “If two make peace with each other in this one house,
(Mt 18:19)
they will say to the mountain, ‘Move away,’ and it will move away.”

(Mk 11:23; Mt 17:20; 21:21; Lk 17:6)

49 Jesus said, “Blessed are the solitary and the chosen,^r for you will find the new world.^s For you have come from it, and to it you will return.

q. **new world**: cf. 3:1, 3; 22:1,3,6; 27:1; 49; 51:1; 82:2; 99:2; 107:1; 109:1; 113:1; and 114:2. See also note b at 3:1.

Figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks. (Lk 6:43-45)

Among those born of women no one has arisen greater than John the Baptist; yet the least in the the kingdom of heaven is greater than he.
(Mt 11:11; Lk 7:28)

No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth. (Mt 6:24; Lk 16:13)

And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.

No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made.

If two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. If you say to this mountain, “Be taken up and thrown into the sea,” and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you.

I am the way, and the truth, and the life. No one comes to the Father except through me. (Jn 14:6)

50 Jesus said, “If they say to you, ‘Where did you come from?’, say to them, ‘We have come from the light, from the place where the light had come into being of its own accord and established [itself], and appeared in their image.’² If they say to you, ‘Is it you?’, say, ‘We are its children, and we are the chosen of the living Father.’³ If they ask you, ‘What is the sign of your Father in you?’ say to them, ‘It is movement and rest.’”

51 His disciples said to him, “When will the peace of the dead come about, and when will the new world⁸ come?”

² He said to them, “What you look forward to has already come, but you do not recognize it.”

(Mt 24:3-4, 36; Mk 13:4-5, 32; Lk 21:7-8)

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

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

53 His disciples said to him, “Is circumcision useful or not?”

² He said to them, “If it were beneficial, their Father would beget children already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable.”

54 Jesus said, “Blessed are the poor, for God’s universal rule¹ belongs to you.”

55 Jesus said, “Whoever does not hate father and mother cannot become my disciple,² and whoever does not hate brothers and sisters, and take up the cross as I do, will not be worthy of me.” (Cf. 101)

r. **solitary and chosen**: cf.23 and 75.

s. **new world**: cf. 3:1, 3; 22:1,3,6; 27:1; 46:2; 82:2; 99:2; 107:1; 109:1; 113:1; and 114:2. See also note b at 3:1.

t. **God’s universal rule**: cf. 20:1; 57; 76:1; 96:1; 97:1; 98:1; and 113:4. See also note b at 3:1.

Where I am going, you cannot come. . . . You are from below, I am from above; you are of this world, I am not of this world. (Jn 8:21, 23)

In the beginning was the Word, and the Word was with God, and the Word was God. (1:1)

For just as the Father has life in himself, so he has granted the Son also to have life in himself. (5:26)

No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known. (1:18)

The disciples came to him privately, saying, “Tell us, when will this be, and what will be the sign of your coming and of the end of the age?” Jesus answered them, “Beware that no one leads you astray. . . . about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father.”

You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. Yet you refuse to come to me to have life. (Jn 5:39-40)

In Christ Jesus neither circumcision nor un-circumcision counts for anything; the only thing that counts is faith working through love. (Gal 5:6;

Cf. Rom 2:25-29; Phil 3:3; 1 Cor 7:17-19)

Blessed are you who are poor <in spirit>, for yours is the kingdom of God. (Lk 6:20; < Mt 5:3>)

Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. (Mt 10:37-38; Mk 10:29-30; Lk 14:26-27)

56 Jesus said, “Whoever has come to know the world has found [only] a corpse,² and whoever has found a corpse is better than the world.”^u

57 Jesus said, “God’s universal rule^v is like a person who had [good] seed.² The enemy came by night and sowed weeds among the good seed.

³ The person did not allow [the workers] to pull up the weeds, saying to them, “I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.”⁴ For on the day of the harvest the weeds will be easy to see, and they will be pulled up and burned.

58 Jesus said, “Blessed are those who have suffered and found life.”

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

60 [He saw] a Samaritan carrying a lamb on the way to Judea.² He said to his disciples, “That person [is] round about the lamb.”

³ They said to him, “So that it may be killed and eaten.”

⁴ He said to them, “While it is alive, it will not be eaten, but only when it has been killed and has become a carcass.”

⁵ They said to him, “Otherwise it cannot be.”

⁶ He said to them, “You too, look for a place to rest, lest you become a corpse and be eaten.

Those who find their life will lose it, and those who lose their life for my sake will find it.

(Mt 10:39; cf. Thomas 80:1-2)

The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, “Master, did you not sow good seed in your field? Where, then, did these weeds come from?” He answered, “An enemy has done this.” The slaves said to him, “Then do you want us to go and gather them?” But he replied, “No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.” (Mt 13:24-30; also 37-43)

Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

(Mt

5:10)

Follow me, and let the dead bury their own dead.

(Mt 8:22; Lk 9:60)

u. **better than the world:** cf. 80:2 = “whoever has found the body”; and 111:3 = “those who find themselves.”

v. **God’s universal rule:** cf. 20:1; 54; 76:1; 96:1; 97:1; 98:1; and 113:4. See also note b at 3:1.

61 Jesus said, “Two will rest on a bed: the one will die, and the other will live.”

(Mt 24:40-41; Lk 17:34-35)

² Salome said, “Who are you, sir, that you . . . have come up on my couch and eaten from my table?”

³ Jesus said to her, “I am the one who comes from the undivided.

⁴ I was given some of the things of my Father.”

(Mt 11:27; Lk 10:22)

⁵ [. . .] “I am your disciple.”

⁶ [. . .] “Therefore I say, if one is [whole†] one will be filled with light, but if one is divided, one will be filled with darkness.” {† or *destroyed*}

62 Jesus said, “It is to those [who are worthy] of [my] mysteries that I tell my mysteries. ² Do not let your left hand know what your right hand is doing.

63 Jesus said, “There was a rich person, who had a great deal of money,

² [and] who said, “I shall put my money to use so that I may sow, reap, plant, and fill my storehouse with produce, with the result that I shall lack nothing.”

³ [So much for] intentions: that same night the person died. ⁴ Let those who have ears hear.”^w

64 Jesus said, “A person was receiving guests. And when the dinner was prepared, the host sent a servant to invite the guests. ² The servant went to the first one and said, ‘The host invites you.’ ³ The first one said, ‘I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.’ ⁴ The servant went to another and said, ‘The host has invited you.’

w. **ears . . . hear:** Cf. 8:4; 21:10; 24:2; 65:8; and 96:3 vs. Mk 4:9, 23; 7:16; Mt 11:15; 13:9, 43; Lk 8:8; and 14:35 = “Let anyone with ears <to hear> listen!”

Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left. The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” . . . Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” (Jn 4:9-10)

All things have been handed over to me by my Father; and no one knows the Son except the Father.

Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God's wrath. (Jn

3:36)

The [Samaritan] woman said to him, “Sir, I see that you are a prophet.” (Jn 4:19)

The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light.

(Mt 6:22; Lk 11:34)

When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret. (Mt 6:3-4)

The land of a rich man produced abundantly. And he thought to himself, “What should I do, for I have no place to store my crops?” Then he said, “I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.” But God said to him, “You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?” (Lk 12:16-20)

Someone gave a great dinner and . . . sent his slave to say to those who had been invited, “Come; for everything is ready now.” But they all alike began to make excuses. The first said to him, “I have bought a piece of land, and I must go out and see it; please accept my regrets.”

64⁵ That one said, ‘I have just bought a house and am required for the day. I shall not have any spare time.’⁶ The servant went to another and said, ‘The host invites you.’⁷ That one said, ‘A friend is going to be married, and I am to prepare the feast. I shall not be able to come. So I ask to be excused from the dinner.’⁸ The servant went to another and said, ‘The host invites you.’⁹ That one said, ‘I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.’

¹⁰ The servant returned and said to the host, ‘All those whom you invited to the dinner have asked to be excused.’¹¹ The host said to the servant, ‘Go outside to the streets and bring back those whom you happen to meet, so that they may dine.’

¹² “Businessmen and merchants [will] not enter the places of my Father.”

65 He said, “A good person owned a vineyard and leased it to tenant farmers so that they might work it and the produce might be collected from them.² The owner sent a servant to collect the produce of the vineyard from the tenants.³ They seized, and beat, and all but killed the servant, who went back and told the owner.⁴ The owner said, ‘Perhaps you did not know them.’⁵ So the owner sent another servant. The tenants beat this one as well.

Another said, “I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.”

Another said, “I have just been married, and therefore I cannot come.”

So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, “Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame.” And the slave said, “Sir, what you ordered has been done, and there is still room.” Then the master said to the slave, “Go out into the roads and lanes, and compel people to come in, so that my house may be filled.

For I tell you, none of those who were invited will taste my dinner.” (Lk 14:16- 24^x)

A man planted a vineyard,^y put a fence around it, dug a pit for the wine press, and built a tower; might he leased it to tenants and went to another country. When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. But they seized him, and beat him, and sent him away empty-handed. And again he sent another slave to them; this one they beat over the head and insulted. Then he sent another, and that one they killed.

x. **The Great Banquet:** Cf. Mt 22:2-3, 5-9, 14: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. . . . They made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He . . . destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ . . . For many are called, but few are chosen.”

y. Cf. Isaiah 5:1-7 = “1. Let me sing for my beloved | my love-song concerning his vineyard: | My beloved had a vineyard | on a very fertile hill. | 2. He dug it and cleared it of stones, | and planted it with choice vines; | he built a watchtower in the midst of it, | and hewed out a wine vat in it; | he expected it to yield grapes, | but it yielded wild grapes. | 3. And now, inhabitants of Jerusalem | and people of Judah, | judge between me and my vineyard. | 4. What more was there to do for my vineyard | that I have not done in it? | When I expected it to yield grapes, | why did it yield wild grapes? | 5. And now I will tell you | what I will do to my vineyard. | I will remove its hedge, and it shall be devoured; | I will break down its wall, | and it shall be trampled down. | 6. I will make it a waste; | it shall not be pruned or hoed, | and it shall be overgrown with briars and thorns; | I will also command the clouds | that they rain no rain upon it. | 7. For the vineyard of the Lord of hosts | is the house of Israel, | and the people of Judah | are his pleasant planting; | he expected justice, | but saw bloodshed; | righteousness, | but heard a cry!”

65 ⁶ Then the owner sent the heir to the vineyard, saying, ‘Perhaps they will show respect to my heir. ⁷ [But] when the tenants recognized the heir, they seized and killed that person. ⁸ Let all who have ears hear.’^z

(Mk 12:1-8; Mt 21:33-39; Lk 20:9-15)

66 Jesus said, “Show me the stone which the builders have rejected. That one is the cornerstone.”^{aa}

67 Jesus said, “If one who knows the all still feels a personal deficiency, that one is completely deficient.

68 Jesus said, “Blessed are you when you are hated and persecuted. ² Wherever you have been persecuted they will find no place.”

69 Jesus said, Blessed are they who have been persecuted in their hearts. They have truly come to know the Father. ² Blessed are the hungry, for the belly of him who desires will be filled.
(Lk 6:21; <Mt 5:6>)

70 Jesus said, “If you bring forth, that which is within you, what you have will save you. ² [But] that which you have within you will kill you if you do not bring it forth.”^{bb}

z. **ears . . . hear:** Cf. 8:4; 21:10; 24:2; 63:4; and 96:3 vs. Mk 4:9, 23; 7:16; Mt 11:15; 13:9, 43; Lk 8:8; and 14:35 = “Let anyone with ears <to hear> listen!”

aa. **rejected . . . cornerstone:** Psalm 118:22 = “The stone that the builders rejected | has become the chief cornerstone.”

bb. **that which is within you:** This passage is difficult to construe. Lambdin has “That which you have will save you if you bring it forth from yourselves. That which you do not have within you [will] kill you if you do not have it within you.” In the circumstances, I can’t understand why that which does not exist should prove lethal. But the Scholar’s Version (Five Gospels 513) is no improvement: “If you bring forth what is within you, what you have will save you. ² If you do not have that within you, what you do not have within you will [kill] you.” As it stands, the second verse is both superfluous tautological. Funk notes “the gnostic idea that one’s salvation depends on possessing—and recognizing in oneself—a piece of the divine, a sacred spark, a fragment of the ‘light,’ which signals one’s true origin in the one high God. . . . If one does not possess the divine spark, there is nothing one can do about it.” I believe that this line of reasoning reflects a serious misunderstanding of gnostic theology. The emphasis of the logion, as I understand it, is on *bringing forth* (not merely recognizing) the seeds of light that *all* human beings possess.

And so it was with many others; some they beat, and others they killed. He had still one other, a beloved son. Finally he sent him to them, saying, “They will respect my son.” But those tenants said to one another, “This is the heir; come, let us kill him, and the inheritance will be ours.” So they seized him, killed him, and threw him out of the vineyard.

The stone that the builders rejected has become the cornerstone. (Mk 12:10; Mt 21:42; Lk 20:17)

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. (Mt 5:11)

Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. (Lk 6:22)
Blessed are you who are hungry <and thirst for righteousness> now, for you will be filled.

71 Jesus said, “I shall destroy [this] house, and no one will be able to build it [...].
(Mt 26:61; <Mk 14:58>)

72 [Someone said] to him, “Tell my brothers to divide my father’s possessions with me.”
² He said, “Sir, who has made me a divider?”

³ He turned to his disciples and said to them, “I am not a divider, am I?”

73 Jesus said, “The harvest is great but the workers are few. So beg the owner to send out workers to the harvest.

74 He said, “Father [*or* Lord], there are many around the drinking trough, but there is nothing in the cistern.”

75 Jesus said, “Many stand at the door, but it is the solitary who will enter the bridal chamber.”

76 Jesus said, “God’s universal rule^{dd} is like a merchant who had a consignment of merchandise and who discovered a pearl. ² That merchant was shrewd. She sold the merchandise and bought the single pearl for herself.

³ “You too, should seek an unailing and lasting treasure where no moth comes near to devour and no worm destroys.”

This fellow said, “I am able to destroy the temple of God <that is made with hands> and to build it <another, not made with hands> in three days.”

Someone in the crowd said to him, “Teacher, tell my brother to divide the family inheritance with me.” But he said to him, “Friend, who set me to be a judge or arbitrator over you?”^{cc} (Lk 12:13-14)

The harvest is plentiful, but the laborers are few, therefore ask the Lord of the harvest to send out laborers into his harvest. (Mt 9:37-38; Lk 10:2)

Many are called but few are chosen. (Mt 22:14)

Five . . . foolish . . . [bridesmaids] took no oil with them; . . . while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, “Lord, lord, open to us.” But he replied, “Truly I tell you, I do not know you.” (Mt 25:2-3, 10-12)

The kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it. (Mt 13:45-46)

Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. (Mt 6:19-20; Lk 12:33-34)

cc. **Who set me to be a judge?** Echoing and inverting Exodus 2:14 = “Who made you [Moses] a ruler and judge over us?”

dd. **God’s universal rule:** cf. 20:1; 54; 57; 96:1; 97:1; 98:1; and 113:4. See also note b at 3:1.

77 Jesus said, “I am the light that is over all things. I am the all.

² From me everything came forth, and unto me everything shall return.^{ee}

³ Split a piece of wood, and I am there. Lift up a stone, and you will find me there.”

78 Jesus said, “Why have you come out into the desert? To see a reed shaken by the wind?² Or to see someone clothed in fine clothes [like your] rulers and your powerful ones. ³ Upon them are the fine garments, and they are unable to understand the truth.”

79 A woman from the crowd said to him, “Blessed are the womb that bore you and the breasts which nourished you.”

² He said to [her], “Blessed are those who have heard the word of the Father and have truly kept it. ² For there will be days when you will say, ‘Blessed are the womb that has not conceived and the breasts that have not given milk.’”

80 Jesus said, “Whoever has come to know the world has found the body, ² but whoever has found the body is better than the world.”^{ff}

81 Jesus said, “Let the one who has grown rich become the ruler, ² and let one who possesses power renounce it.”

82 Jesus said, “Whoever is near me is near the fire, ² and whoever is far from me is far from the new world.”^{gg}

ee. **came forth . . . return:** neither *extend* (Lambdin) nor *attain* (*Five Gospels* 515) makes much sense of the second verb, so I have introduced a Miltonic speculation: “O Adam, One Almighty is, from whom / All things proceed, and up to him return” (*Paradise Lost* V.469-70).

ff. **better than the world:** cf. 56:2 = “whoever has found a corpse”; and 111:3 = “those who find themselves.”

gg. **new world:** cf. 3:1, 3; 22:1,3,6; 27:1; 46:2; 49; 51:1; 99:2; 107:1; 109:1; 113:1; and 114:2. See also n. b at 3:1.

Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life. . . . As long as I am in the world, I am the light of the world.” (Jn 8:12; 9:5)

In the beginning was the Word, and the Word was . . . God. All things came into being through him, and without him not one thing came into being.

(Jn 1:1,3)

Jesus began to speak to the crowds about John:

“What did you go out into the wilderness to look at? {A reed shaken by the wind? What then did you go out to see?} Someone dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces.” (Lk 7:24-25; {}Mt 11:8)

While he was saying this, a woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you and the breasts that nursed you!” But he said, “Blessed rather are those who hear the word of God and obey it! . . . For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’” (Lk 11:27-28; 23:29)

Those who find their life will lose it, and those who lose their life for my sake will find it. (Mt 10:39; cf. Thomas 56:1-2)

83 Jesus said, “The images are visible to us, but the light in them remains concealed in the image of the Father’s light. ² He will be revealed, but his image will remain concealed by his light.

84 Jesus said, “When you see your likeness, you rejoice. ² But when you see your images that came into being before you and that do not die or become visible, how much will you have 4:3-4, 6) to bear!”

85 Jesus said, “Adam came into being from great power and great wealth, but he did not become worthy of you. ² For had he been worthy, [he would] not [have tasted] death.”^{hh}

86 Jesus said, “[Foxes] have their dens and birds have their nests, but human beings have no place to lie down and rest.

87 Jesus said, “How wretched is the body that depends upon a body, ² and how wretched is the soul that depends on these two.”

(Gal 5:16-17)

88 Jesus said, “The angels and the prophets will come to you and give to you those things you (already) have. ² And you too, give them those things which you have, and say to yourselves, ‘When will they come and take what is theirs?’”

89 Jesus said, “Why do you wash the outside of the cup?

² Don’t you understand that the one who made the inside is the same one who made the outside?”

(Mt 23:26)

90 Jesus said, “Come unto me, for my yoke is easy and my government is mild, and you will find rest for yourselves.”

(Mt 11:29:30)

Even if our gospel is veiled, it is veiled to those who are perishing. . . . the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. . . . For it is the God who said, Let light shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor

Just as one man’s trespass led to condemnation for all, so one man’s act of righteousness leads to justification and life for all. (Rom 5:18)

Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head. (Mt 8:20; Lk 9:58)

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want.

Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. (Lk 11:39; Mt 23:25)
You fools! Did not the one who made the outside make the inside also? (Lk 11:40)
You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean.

Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

hh. **tasted death:** cf. 1; 18:3, 19: 4; and 111:2.

91 They said to him, “Tell us who you are so that we may believe in you.”

² He said to them, “You read the face of heaven and earth, but you have not recognized the one who is before you, and you do not know how to read this moment.

92 Jesus said, “Seek and you will find.

² Yet what you asked me about in former times and which I did not tell you then, now I do desire to tell, but you do not inquire after it.”

93 “Do not give what is holy to dogs, for they will throw them on the dung heap.² Do not throw the pearls to swine, for they . . . it [. . .].”

94 Jesus [said], “Whoever seeks will find,² and [whoever knocks] will be let in.

95 [Jesus said,] “If you have money, do not lend it at interest, ² but give [it] to one from whom you will not get it back.
(Lk 6:34-35; Mt 5:42b)

96 Jesus said, “God’s universal ruleⁱⁱ is like [a certain] woman. ² She took a little leaven, [hid] it in some dough, and made it into large loaves. ³ Let those who have ears hear.”^{jj}

97 Jesus said, “God’s universal ruleⁱⁱ is like [a certain] woman who was carrying a [jar]full of meal. ² While she was walking [on the] road, still some distance from home, the handle of the jar broke and the meal spilled out behind her [on] the road. ³ She did not know it; she had noticed no accident. ⁴ When she reached her house, she set the jar down and found it empty.”

ii. **God’s universal rule:** cf. 20:1; 54; 57; 76:1; 98:1; and 113:4. See also note b at 3:1.

jj. **ears . . . hear:** Cf. 8:4; 21:10; 24:2; 63:4; and 65:8, vs. Mk 4:9, 23; 7:16; Mt 11:15; 13:9, 43; Lk 8:8; and 14:35 = “Let anyone with ears <to hear> listen!”

The Pharisees and Sadducees came, and to test Jesus they asked him to show them a sign from heaven. (Mt 16:1)

“You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?” (Lk 12:56; Mt 16:3)

Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. (Mt 7:7; Lk 11:9)

Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you. (Mt 7:6)

For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. (Mt 7:8; Lk 11:10)

If you lend to those from whom you hope to receive what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return.

The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened. (Mt 13:33; Lk 13:20-21)

98 Jesus said, “God’s rule^{kk} is like a man who wanted to kill someone powerful. ² While still at home, he drew a sword and thrust it into the wall to find out whether his hand could carry through. ³ Then he slew the powerful one.

99 The disciples said to him, “Your brothers and your mother are standing outside.”

² He said to them, “Those here who do the will of my Father are my brothers and my mother. ³ They are the ones who will enter my Father’s world^{ll}.”
(Mt 12:47-50; Mk 3:32-35; Lk 8:20-21)

100 They showed Jesus a gold coin and said to him, “Caesar’s people demand taxes from us.”

² He said to them, “Give Caesar what belongs to Caesar, ³ give God what belongs to God, ⁴ and give me what is mine.”
(Mk 12:14-17; Mt 22:17-21; Lk 20:22-25)

101 “Whoever does not hate [father] and mother as I do cannot become a [disciple] to me. ² And whoever does [not] love [father and] mother as I do cannot become a [disciple to] me. ³ For my mother [. . .], but my true [mother] gave me life.” (Cf. 55)

102 Jesus said, “Woe to the pharisees, for they are like a dog sleeping in the manger of oxen, for the neither eats nor [lets] the oxen eat.” (Cf. 39)

103 Jesus said, “Fortunate are those who know where the thieves will attack, so [they] may get up gather their resources, and arm themselves before they are invaded.”

Someone told him, “Look, your mother and your brothers are standing outside, wanting to speak to you.” But to the one who had told him this, Jesus replied, “Who is my mother, and who are my brothers?” And pointing to his disciples, he said, “Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.”

They came and said to him, . . . “ Is it lawful to pay taxes to the emperor, or not? Should we pay them, or should we not?” But knowing their hypocrisy, he said to them, “Why are you putting to me to the test? Bring me a denarius and let me see it.” And they brought one. Then he said to them, “Whose head is this, and whose title?” They answered, “The emperor’s.” Jesus said to them, “Give to the emperor the things that are the emperor’s, and to God the things that are God’s.”

Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple.
(Lk 14:26; Mt 10:37)

Woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them. (Mt 23:13; Lk 11:54)

If the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. (Mt 24:43; Lk 12:39)

kk. **God’s universal rule:** cf. 20:1; 54; 57; 76:1; 96:1; 97:1; and 113:4.

ll. **my Father’s world:** cf. 3:1, 3; 22:1,3,6; 27:1; 46:2; 49; 51:1; 82:2; 107:1; 109:1; 113:1; and 114:2. See also note b at 3:1.

104 They said to Jesus, “Come let us pray today and let us fast.”

² Jesus said, “What sin have I committed, or how have I been defeated? ³ Rather, when the bridegroom leaves the bridal chamber then let people fast and pray.”

(Mt 9:14-15; Mk 2:18-20; Lk 5:33-35)

105 Jesus said, “Whoever knows the father and the mother will be called the child of a whore.”

106 Jesus said, “When you make the two one, you will become children of Adam, (Mt 18:19) ² and when you say, ‘Mountain, move away,’ it will move away.”

(Mk 11:23; Mt 17:20; 21:21; Lk 17:6)

107 Jesus said, “God’s world^{mm} is like a shepherd who had a hundred sheep. ² One of them, the largest, went astray. The shepherd left the ninety-nine and looked for that sheep until it was found. ³ After going to such trouble, the shepherd said to it, “I care for you more than the ninety-nine.”

108 Jesus said, “Whoever has a drink from my mouth will become like me. ² I myself shall become that person, ³ and the things that are hidden will be revealed to that person.”

109 Jesus said, “The new world^{mm} is like someone who had a treasure in a field and did not know it. ² Dying, the person left [the field] to an [heir].^{oo} Not knowing [about the treasure], the heir sold the field. ³ And the one who bought it went plowing, [found] the treasure, and began to lend money at interest to anyone who wanted it.”

mm. **God’s/new world:** cf. 3:1, 3; 22:1,3,6; 27:1; 46:2; 49; 51:1; 82:2; 99:2; 113:1; and 114:2. See also note b at 3:1.

nn. **rivers of living water:** Is 12:3 = “With joy you will draw water from the wells of salvation”; 44:3 = “For I will pour water on the thirsty land, | and streams on the dry ground; | I will pour my spirit upon your descendants, | and my blessing on your offspring”; 55:1 = “Ho, everyone who thirsts, | come to the waters.”

oo. **heir:** literally “son.”

Then the disciples of John came to him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?” And Jesus said to them, “The wedding guests cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast.”

If two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. If you say to this mountain, “Be taken up and thrown into the sea,” and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you.

If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. (Mt 18:12-13; Lk 15:4-6)

Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, “Out of the believer’s heart shall flow rivers of living water.”ⁿⁿ (Jn 7:37-38)

The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. (Mt 13:44)

110 Jesus said, “Whoever finds the world and becomes rich should renounce the world.”

Go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me. (Mk 10:21; Mt 19:21)

111 Jesus said, “The heavens and the earth will be rolled up in your presence.² And whoever lives from the living one will not see death.”^{pp} ³ Does not Jesus say, “All those who find themselves are better than the world”?^{qq}

Truly I tell you, there are some standing here who will not taste death before they see the kingdom of God. (Lk 9:27; Mk 9:1; Mt 16:28)
Those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life?

(Mk 8:35-36; Mt 16:25-26; Jn 12:25)

112 Jesus said, “Woe to the flesh that depends on the soul;² woe to the soul that depends on the flesh.”

113 His disciples said to him, “When will God’s new world^{rr} come?”

Whenever Jesus was asked, “When is the kingdom of heaven going to come?” he would answer, “The kingdom of heaven is not going to ‘come’ like some-it. thing that can be observed; no one is going to say, ‘Look, here it is!’ or ‘There it is!’ Look *now!* the kingdom of heaven is *within* [or *among*] you.”

² [Jesus said,] “It will not come by waiting for ³ It will not be a matter of saying ‘here it is’ or ‘there it is’. ⁴ No, God’s world^{ss} is spread out upon the earth, and people don’t see it.”

(Cf. 3 = Luke 17:20-21)

114 Simon Peter said to them, “Let Mary leave us, for women are not worthy of life.”

² Jesus said, “I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who makes herself male will enter the new world.”^{rr}

pp. **will not see death:** cf. 1; 18:3, 19: 4; and 85:2.

qq. **better than the world:** cf. 56:2 = “whoever has found a corpse”; and 80:2 = “whoever has found the body.”

rr. **God’s new world:** cf. 3:1, 3; 22:1,3,6; 27:1; 46:2; 49; 51:1; 82:2; 99:2; 107:1; and 109:1. See also note b at 3:1.

ss. **God’s world:** cf. 20:1; 54; 57; 76:1; 96:1; 97:1; and 98:1. See also note b at 3:1.