

# Oxyrhynchus (Greek) and Nag Hammadi (Coptic)

compared and contrasted

ATTRIDGE - Oxyrhynchus (Greek)

(1) And he said, "[Whoever finds the interpretation] of these sayings will not experience [death]."

DORESSE – Nag Hammadi (Coptic)

[1.] And he said: "Whoever penetrates the meaning of these words will not taste death!"

Marvin Meyer quotes Sirach 39:1-3 as a parallel: "But one who devotes one's soul and studies the law of the Most High will seek out the wisdom of all the ancients and will be concerned with prophecies. That person will keep in mind the discourse of reputable men and will go into the subtleties of parables. That person will seek out the hidden things of proverbs and will be occupied with the enigmas of parables." (*The Gospel of Thomas: The Hidden Sayings of Jesus*, p. 68)

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ATTRIDGE - Oxyrhynchus (Greek)

(2) [Jesus said], "Let him who seeks continue [seeking until] he finds. When he finds, [he will be amazed. And] when he becomes [amazed], he will rule. And [once he has ruled], he will [attain rest]."

DORESSE – Nag Hammadi (Coptic)

1 [2]. Jesus says: "Let him who seeks cease not to seek until he finds: when he finds he will be astonished; and when he is astonished he will wonder, and will reign over the universe!"

A somewhat similar statement is found from Clement of Alexandria: "Being

baptized, we are illuminated; illuminated we become sons; being made sons, we are made perfect; being made perfect, we are made immortal." (*Instructor*, 1.6.26.1)

Robert M. Grant and David Noel Freedman write: "'Rest' is mentioned not in the Coptic text but in the Greek fragment; but 'rest' or 'repose' occurs in Sayings 51, 52, 60, 61, 86, and 90. It is found in the Gospel of the Hebrews (Clement of Alexandria, *Strom.*, 2, 45, 5; 5, 96, 3), from which this saying is taken; presumably the author of Thomas changed the saying in order to lay emphasis on the idea of becoming a king. Compare 2 Timothy 2:11-12: 'Trustworthy is the saying, 'If we have died with him, we shall also live with him; if we have endured, we shall reign with him.' The difference, once more, is between the action of the Christian and the knowing of the Gnostic." (*The Secret Sayings of Jesus*, p. 120)

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ATTRIDGE - Oxyrhynchus (Greek)

(3) Jesus said, "[If] those who lead you [say to you, 'See], the kingdom is in the sky,' then the birds of the sky [will precede you. If they say that] it is under the earth, then the fish of the sea [will enter it, preceding] you. And, the [kingdom of God] is inside of you, [and it is outside of you. Whoever] knows [himself] will discover this. [And when you] come to know yourselves, [you will realize that] you are [sons] of the [living] father. [But if you] will [not] know yourselves, [you dwell] in [poverty] and it is you who are that poverty."

DORESSE – Nag Hammadi (Coptic)

2 [3]. Jesus says: "If those who seek to attract you say to you: 'See, the Kingdom is in heaven!' then the birds of heaven will be there before you. If they say to you: 'It is in the sea!' then the fish will be there before you. But the kingdom is within you and it is outside of you!" 3 [3]. "When you know yourselves, then you will be known, and you will know that it is you who are the sons of the living Father. But if you do not know yourselves, then you will be in a state of poverty, and it is you <you will be> the poverty!"

Funk and Hoover point out a similar text in Baruch 3:29-30: "Has anyone climbed up to heaven and found wisdom? Has anyone returned with her from the clouds? Has anyone crossed the sea and discovered her? Has anyone purchased her with gold coin?" (*The Five Gospels*, p. 472)

Stevan Davies writes: "When people actualize their inherent ability to perceive through primordial light, they perceive the world to be the kingdom of God (Gos. Thom. 3, 113)."

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ATTRIDGE - Oxyrhynchus (Greek)

(4) [Jesus said], "The [man old in days] will not hesitate to ask [a small child seven days old] about the place [of life, and] he will [live]. For many who are [first] will become [last, and] the last will be first, and [they will become one and the same]."

DORESSE – Nag Hammadi (Coptic)

4 [4]. Jesus says: "Let the old man heavy with days hesitate not to ask the little child of seven days about the Place of Life, and he will live! For it will be seen that many of the first will be last, and they will become a <single thing!>"

F. F. Bruce writes: "The point of this saying is at least superficially similar to that of the canonical sayings about children, such as 'whoever does not receive the kingdom of God like a child shall not enter it' (Mark 10.15). After the words 'many that are first will be last', the Greek text (P. Oxy. 654.4) adds 'and the last, first' (cf. Mark 10.31, etc.); this has probably been omitted by accident from our Coptic text. The 'single one' at the end of the saying is the personality that has finally transcended differentiation of age and sex - the latter is an ideal which finds recurring expression in the *Gospel of Thomas* (cf. Sayings 11, 16, 23, 49, 75, 106, 114). The underlying thought is that Adam, as first created, was androgynous, before being divided into male and female (Genesis 2.21-23); the pristine arrangement will be restored in the life to come. [This belief is ascribed to the Naassenes by Hippolytus, *Refutation* v. 6.5; 7.14 f.]" (*Jesus and Christian Origins Outside the New Testament*, p. 114)

Joseph A. Fitzmyer writes: "Evelyn White (p. 16) has a remark that is worth quoting here. 'The Saying - however we restore it - is a remarkable instance of that salient characteristic of the Oxyrhynchus collection as a whole - the mixture of elements at once parallel to and divergent from the Synoptics. For while the first part of the Saying has nothing exactly similar in the Synoptics, it nevertheless seems related to a clearly marked group of episodes in the Gospels. On the other hand the second part of the Saying corresponds exactly with the Synoptic version. . . . The Synoptics and the Saying are indeed so close that it is incredible that the two are independent, and the evidence . . . goes to show that it is the writer of the Sayings who is the borrower.'" (*Essays on the Semitic Background of the New Testament*, pp. 380-381)

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ATTRIDGE - Oxyrhynchus (Greek)

(5) Jesus said, "[Recognize what is in] your (sg.) sight, and [that which is hidden] from you (sg.) will become plain [to you (sg.)]. For there is nothing] hidden which [will] not [become] manifest, nor buried that [will not be raised]."

DORESSE – Nag Hammadi (Coptic)

5 [5]. Jesus says: "Know what is before your face, and what is hidden from you will be revealed to you. For nothing hidden will fail to be revealed!"

Jean Doresse writes: "In its Coptic edition, the work does contain Gnostic additions or corrections; but the work as a whole contains elements which are scarcely consonant with Gnosticism. There is, for example, the allusion to the resurrection of the body, in Saying 5 of the Greek edition - no doubt this is suppressed in the Coptic edition because it so blatantly scandalized the Gnostics who used the work." (*The Secret Books of the Egyptian Gnostics*, p. 348)

R. McL. Wilson writes: "Logion 5 calls for a somewhat fuller notice. Discussing a saying quoted by Clement of Alexandria from the Traditions of Matthias (QAUMASON TA MARONTA), Puech compares this logion in Thomas and remarks that it may perhaps derive from the Gospel of the Hebrews; in which case it would afford no proof of a Gnostic origin. More important is the point

which emerges from a comparison with the Oxyrhynchus fragments: in POx 654, unfortunately fragmentary, the saying is slightly longer than in the Coptic. After the words just quoted, both continue 'For there is nothing hidden which will not be manifest,' but the Greek alone has a further line, completing a parallelism, 'and buried which . . .'. An inscription on a shroud, also found at Oxyrhynchus, reads 'Jesus says, There is nothing buried which will not be raised,' and on the basis of this Puech restores the text to include a reference to the resurrection. Other scholars had done the same before him, but without the support of the shroud inscription. As a mere conjecture this restoration would have to be regarded as uncertain, but the shroud inscription, quite recently discovered, adds materially to its probability. Now the saying is quoted in the shorter (Coptic) form in the Manichean Kephalaï, and Puech argues that the reference to the resurrection has been excised by a Gnostic editor in whose theology the doctrine of the resurrection had no place. If this be so, we should have here an instance of a gnosticizing redaction of an originally more orthodox document. Fitzmyer, following Bultmann and Jeremias, prefers to consider the longer version as a secondary expansion of the canonical saying, noting that the short version is the one found in our Gospels, but this is to raise a different question: which of the two forms represents the authentic words of Jesus. It is not entirely impossible that the short and canonical version is original, but has been expanded in POx 654, and that subsequently the reference to the resurrection has been removed by a Gnostic editor. Such an example may serve to indicate the complexity of the problems raised by the new document." (*Studies in the Gospel of Thomas*, pp. 28-29)

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ATTRIDGE - Oxyrhynchus (Greek)

(6) [His disciples] questioned him [and said], "How [shall we] fast? [How shall we pray]? How [shall we give alms]? What [diet] shall [we] observe?" Jesus said, "[Do not tell lies, and] do not do what you [hate, for all things are plain in the sight] of truth. [For nothing] hidden [will not become manifest]."

DORESSE – Nag Hammadi (Coptic)

6 [6]. His disciples asked and said to him: "Do you want us to fast? How shall

we pray, how shall we give alms, what rules concerning eating shall we follow?" Jesus says: "Tell no lie, and whatever you hate, do not do: for all these things are manifest to the face of heaven; nothing hidden will fail to be revealed and nothing disguised will fail before long to be made public!"

Fitzmyer reconstructs the lines appended to saying six in the Greek fragment as follows: "[Ha]ppy is [he who does not do these things. For all] will be manifest before the Father who] is [in heaven.]" Fitzmyer writes: "Is this part of the same saying? If so, then we have a different ending in the Greek that is not found in the Coptic. J. Doresse (*Thomas*, p. 91) treats this as part of a distinct saying. He has in his favour the fact that *makarios* is preserved in the Coptic of the following saying. But it would then seem that we must either shorten our restoration of l. 39 and the beginning of l. 40 or suppose that the usual introduction, 'Jesus says', has been omitted. Neither seems possible. Moreover, the letters that remain on the following lines do not seem to agree with any possible reconstruction of the Greek of the following Coptic saying.

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ATTRIDGE - Oxyrhynchus (Greek)

(26) [. . .] and then you (sg.) will see clearly to cast the mote from your (sg.) brother's eye.

DORESSE – Nag Hammadi (Coptic)

31 [26]. Jesus says: "The straw that is in thy brother's eye, though seest; but the beam that is in thine own eye, thou seest not! When thou hast cast out the beam that is in thine own eye, then thou wilt see to cast out the straw from thy brother's eye."

R. McL. Wilson writes: "Fitzmyer notes some differences between the Greek and the Coptic, but thinks what is preserved of the Greek is nearer Luke (vi. 42) than Matthew. This passage poses a somewhat delicate problem for the investigator: Is this merely an abbreviation of the Synoptic saying or has elaboration taken place in the Synoptic tradition as early as the hypothetical Q? Both Matthew and Luke put the first sentence in the form of a question, and

both add a further question before the final 'Thou hypocrite! first cast out the beam. . . .' The Coptic here has a temporal clause instead of the imperative, but as Fitzmyer notes the Greek appears to have corresponded to that of the canonical Gospels. This raises once again the question of the relation between the Coptic Thomas and the Oxyrhynchus fragments, and in this case it is difficult to see why the change should have been made. As it is, the version in Thomas is terse and to the point, and a case might be made out for expansion in the canonical tradition. But a decision here is extremely difficult." (*Studies in the Gospel of Thomas*, p. 58)

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ATTRIDGE - Oxyrhynchus (Greek)

(27) Jesus said, "If you do not fast as regards the world, you will not find the kingdom of God. If you do not observe the Sabbath as a Sabbath, you will not see the father."

DORESSE – Nag Hammadi (Coptic)

32 [27]. "If you do not fast from the world, you will not find the Kingdom. If you do not make the Sabbath the <true> Sabbath, you will not see the Father."

Joseph A. Fitzmyer writes: "'Fasting to the world' must mean withdrawal from a worldly or secular outlook; it is an abstention from the world that involves becoming a 'solitary' (*monarchos*)." (*Essays on the Semitic Background of the New Testament*, p. 391)

M. A. Williams writes: "In the *Gospel of Thomas*, Jesus says, 'If you do not fast with respect to the world, you will not find the Kingdom' (saying 27). But another saying in that gospel (14) seems to reject external acts of piety, including fasting, as things that can lead to sin, possibly because of pride or hypocrisy. The fasting 'with respect to the world' in saying 27 could therefore be intended as a metaphor for general withdrawal from involvement in the world (which itself implies other forms of ascetic denial). It is possible that it is not fasting per se which is rejected in saying 14 of *Gos. Thom.* but only hypocritical or

empty fasting, which does not reflect a *genuine* indifference to the world." (*Rethinking "Gnosticism"*, p. 142)

F. F. Bruce writes: "This saying (whose Greek text is preserved in P. Oxy. 1. 2) seems to have been widely known in the church of the second and third centuries; its substance appears in Justin, Clement of Alexandria and Tertullian. [Justin, *Dialogue with Trypho* 12.3; Clement, *Miscellanies* iii. 99.4; Tertullian, *Against the Jews* 4.] While literal fasting and sabbath-keeping are deprecated (cf. Sayings 14, 104), the spiritual counterpart to these religious exercises is recommended (cf. Saying 6)." (*Jesus and Christian Origins Outside the New Testament*, p. 125)

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ATTRIDGE - Oxyrhynchus (Greek)

(28) Jesus said, "I took my place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts and do [not] have sight [. . .]

DORESSE – Nag Hammadi (Coptic)

33 [28]. Jesus says: "I stood in the midst of the world, and in the flesh I manifested myself to them. I found them all drunk; I found none athirst among them. And my soul was afflicted for the children of men. Because they are blind in their heart and do not see, because they have come into the world empty, <that is why> they seek still to go out from the world empty. But let someone come who will correct them! Then, when they have slept off their wine, they will repent."

Stevan Davies writes: "Thomas is replete with sayings contrasting the condition of people who do and who do not apprehend the world through the primordial light of the beginning. Those who do are full; those who do not are empty (Gos. Thom. 28)."

Joseph A. Fitzmyer writes: "Though there is no direct parallel to this saying in



the canonical Gospels there is nothing in it that prevents it from being regarded at least as substantially authentic." (*Essays on the Semitic Background of the New Testament*, p. 396)

Funk and Hoover write: "In this miniature discourse, Jesus speaks in highly theological terms about himself. He depicts himself as the redeemer who descends to earth and ascends to heaven, in terms very similar to those in the old hymn recorded in Phil 2:5-11 or in the prologue to the Gospel of John 1:1-5, 9-14, 16-18. However, here there are specifically gnostic twists: the spiritual state of humanity, according to numerous gnostic texts, is stupefied with passion and drunkenness, blind to any spiritual understanding. The savior comes to awaken such persons to their true origins. This complex, accordingly, is a summary version of gnostic redeemer myths that depict the human condition and the possibility for salvation." (*The Five Gospels*, p. 489)

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ATTRIDGE - Oxyrhynchus (Greek)

(30 + 77b) [Jesus said], "Where there are [three], they are without God, and where there is but [a single one], I say that I am with [him]. Lift up the stone, and you will find me there. Split the piece of wood, and I am there."

DORESSE – Nag Hammadi (Coptic)

35 [30]. Jesus says: "There where there are three gods, they are gods. Where there are two, or <else> one, I am with him!"

Beate Blatz writes: "The second part of this saying is transmitted as logion 77 in the Coptic Gospel of Thomas. This - and also the deviations of the two versions from one another in the first part - proves that the Coptic version cannot be a direct translation of a Greek version such as is handed down in POx 1." (*New Testament Apocrypha*, v. 1, p. 131)

Fitzmyer observes it is this saying more than any other which shows that the Coptic is not a direct translation from the Greek, for in Thomas the second part occurs in a completely different saying (logion 77).

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ATTRIDGE - Oxyrhynchus (Greek)

(31) Jesus said, "No prophet is accepted in his own country; no physician heals those who know him."

DORESSE – Nag Hammadi (Coptic)

36 [31] Jesus says: "A prophet is not accepted in his <own> city, and a doctor does not heal those who know him."

R. McL. Wilson writes: "Logion 31 has long been known from its appearance in the Oxyrhynchus fragments: A prophet is not accepted in his own village; a physician does not cure those who know him. This is regarded by Jeremias and others as simply an expansion of Luke iv. 24, and indeed a clue to the formation of the saying might be found in the preceding verse in Luke, which contains the 'proverb': Physician, heal thyself. On the other hand, Jesus odes elsewhere (Mark ii. 17 and par.) make use of the figure of the physician with reference to His own ministry, and it would certainly seem to produce an effective parallelism. Leipoldt has justly expressed his doubts as to some of the 'parallelisms' which occur in Thomas, particularly those which merely reverse the first member, sometimes with almost unintelligible results; but this is in a different category. This saying would appear to have some claim to be considered as authentic." (*Studies in the Gospel of Thomas*, pp. 60-61)

Helmut Koester writes: "This is a particularly instructive parallel. When the Greek text of *Gos. Thom.* 31 (*Pap. Oxy.* 1.6) was discovered, Emil Wendling demonstrated that Mark 6:4-5 was constructed on the basis of this saying. While Mark quoted the first part of the saying at the end of his apophthegma about Jesus' rejection in Nazareth, he changed the second part into narrative. Rudolf Bultmann confirmed this observation through form-critical analysis. This saying, in the form in which it is preserved by Thomas, was the nucleus of the later development of the apophthegma that appears now in Mark's text." (*Ancient Christian Gospels*, p. 111)

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ATTRIDGE - Oxyrhynchus (Greek)

(32) Jesus said, "A city built on a high mountain and fortified cannot fall, nor can it be hidden."

DORESSE – Nag Hammadi (Coptic)

37 [32]. Jesus says: "A city built on a high mountain, and which is strong, it is not possible that it should fall, and it cannot be hidden!"

Joseph A. Fitzmyer writes: "There is no reason why the saying could not be regarded as authentic, but it is more likely a secondary expansion of Mt 5:14. I find it hard to see any connection between this saying and Mt 7:24-25, which has been suggested by various commentators." (*Essays on the Semitic Background of the New Testament*, p. 403)

R. McL. Wilson writes: "Fitzmyer also regards it as a secondary expansion of Matthew, while Grant and Freedman think it based on Matthew, but that 'it has become mixed up with something else in the course of transmission.' On the other hand Puech notes that Vaganay, working on the basis of the Greek fragment, had already suggested that it came from independent tradition, and he himself suggests that it may be older and more complete than Matthew. Quispel has detected several parallels in other writings, some of them already noted by Harnack and others in their studies of the Greek, and these must lend support to the view that we have here an independent tradition." (*Studies in the Gospel of Thomas*, p. 61)

Funk and Hoover write: "The underlying saying about a city that cannot be concealed probably goes back to Jesus. It is based on a common sight in the Near East: one sees mounds protruding from the plain or valley floor everywhere; they mark the sites of ancient cities. When a city succumbed to an enemy siege, the new occupants simply leveled off the stones and clay bricks of which the walls and buildings of the previous city had been constructed, and built on top of the debris. Over the centuries the mound (it is called a 'tell') would grow to considerable height since it was held together by the outer walls that were continually reconstructed to fortify the city. The saying about the fortified city on a hill is preserved by both Greek Thomas and Coptic

Thomas as an independent saying. Since the original context has been lost in both Matthew and Thomas, we cannot determine what it meant on the lips of Jesus." (*The Five Gospels*, p. 492)

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ATTRIDGE - Oxyrhynchus (Greek)

(33) Jesus said, "<That which> you (sg.) hear in one of your (sg.) ears, [preach...]"

DORESSE – Nag Hammadi (Coptic)

38 [33]. Jesus says: "What thou hearest with thine ear, and the other ear, proclaim from the roof-tops! For no-one lights a lamp and puts it under a bushel or in a hidden place: but he puts it on the lamp-stand so that all who come in or go out should see the light."

Jack Finegan writes: "Here the completion of the saying [compared to the Greek fragment] enables us to see that the entire text combined the materials of Mt 10:27 = Lk 12:3 in the first part, with the materials of Mt 5:15 = Lk 11:33 and Lk 8:16 in the second part, with additional variations of a minor character. Not only are two separate Synoptic sayings, one about hearing and one about lighting a lamp, brought together but the respective versions of Mt and Lk are interwoven to provide a specially good example of the phenomenon which is frequent enough not only in these texts but also in the church fathers of this period, the phenomenon which has been called that of the 'compound text.' Whether this means that the materials were quoted from memory, or that there was a deliberate attempt at harmonization of the NT text, is difficult to say." (*Hidden Records of the Life of Jesus*, p. 251)

Joachim Jeremias writes: "According to the context (4.22) Mark and Thomas relate it to the Gospel, Matthew to the disciples (cf. 5.16), Luke to the inner light (cf. 11.34-36, see below, pp. 162 f.). From the exegesis a conjecture may be hazarded as to what was the original meaning. What is the meaning of, 'neither do they place the lamp under a bushel'? If a bushel-measure were placed over the small clay lamp, it would extinguish it. In the little, window-

less, one-roomed peasants' houses which have no chimney, this might well have been the customary method of putting out the lamp; since blowing it out might cause unpleasant smoke and smell, as well as the risk of fire through sparks (cf. Shab. 3.6)." (*The Parables of Jesus*, p. 120)

Gerd Ludemann writes: "The simile of the lamp often occurs in the New Testament: Matt. 4.21/Matt 5.15; Luke 8.16; 11.33. 'Hidden place' takes up 'hidden' from Logion 32. This is likely to have been conditioned by the Matthaean sequence, for there we have the same word from Thomas 32 in Matt. 5.14, whereas it does not occur in the verse (Matt. 5.15) which corresponds to Thomas 33.2." (*Jesus After 2000 Years*, p. 607)

R. McL. Wilson writes: "Grant and Freedman see here nothing but a combination of sayings from our Gospels, and note that the Naassenes used the same combination in the reverse order. It should be observed, however, that the second part occurs definitely in the Lucan form. If Thomas drew logion 32 from Matthew, why did he switch to Luke for his version of a saying contained in the next verse? Quispel has noted parallels to the Diatessaron here, and suggests that it is simpler to assume that Tatian knew either logion 33 or something like it than that he borrowed bits and pieces here and there from all three Synoptics." (*Studies in the Gospel of Thomas*, p. 75)

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ATTRIDGE - Oxyrhynchus (Greek)

(36) [Jesus said, "Do not be concerned] from morning [until evening and] from evening [until] morning, neither [about] your [food] and what [you will] eat, [nor] about [your clothing] and what you [will] wear. [You are far] better than the [lilies] which [neither] card nor [spin]. As for you, when you have no garment, what [will you put on]? Who might add to your stature? He it is who will give you your cloak."

DORESSE – Nag Hammadi (Coptic)

41 [36]. Jesus says: "Have no care, from morning to evening and from evening to morning, about what you shall put on."

Joseph A. Fitzmyer writes: "The thirty-sixth Coptic saying, which corresponds to this Oxyrhynchus fragmentary text, is much shorter than the Greek. It may represent a different Greek recension of the Gospel or a deliberate shortening of the text in the Coptic. At any rate, we can only use the Coptic as a control for the restoration of the first few lines of the Greek text." (*Essays on the Semitic Background of the New Testament*, p. 406)

Robert M. Grant and David Noel Freedman write: "Do not worry about what you will wear (Matthew 6:25; Luke 12:22). 'Morning and evening' are presumably Thomas's substitutes for 'the morrow' of Matthew 6:34. In the Greek version more quotations from the gospels are provided (Matthew 6:25, 28, 27; Luke 12:22, 27, 25). This fact may suggest that the editor of Coptic Thomas wanted to remove such obvious traces of his sources." (*The Secret Sayings of Jesus*, p. 152)

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ATTRIDGE - Oxyrhynchus (Greek)

(37) His disciples said to him, "When will you become revealed to us and when shall we see you?" He said, "When you disrobe and are not ashamed [...afraid]."

DORESSE – Nag Hammadi (Coptic)

42 [37]. His disciples say to him: "On what day wilt thou appear to us, and what day shall we see thee?" Jesus says: "When you strip yourselves without being ashamed, when you take off your clothes and lay them at your feet like little children and trample on them! Then [you will become] children of Him who is living, and you will have no more fear."

Marvin Meyer writes: "Compare Gospel of the Egyptians 5 (cited at saying 22); Hippolytus, Refutation of All Heresies 5.8.44 (cited at saying 21); Gospel of Thomas 21; especially Manichaean Psalm Book 99,26-30; 'The saying (or, word) of Jesus the redeemer came to [me (?), as] is appropriate: "The vain garment of this flesh I have stripped off, and I am saved and purified; I have caused the clean feet of my soul to trample upon it confidently; with the gods

that are clothed with Christ have I stood in line.'" This list text, like saying 37, combines references to stripping and to trampling. In his article 'The Garments of Shame,' Jonathan Z. Smith argues that such stripping and trampling reflect early Christian baptismal practice." (*The Gospel of Thomas: The Hidden Sayings of Jesus*, pp. 84-85)

Cyril of Jerusalem in *Mystagogical Catechesis* 2.2 states: "So then, once you entered, you took off your garment, and this was an image of taking off the old person with its deeds. Having taken this off, you were naked. . . . How marvelous! You were naked in the sight of all and were not ashamed. For truly you were bearing a copy of the first-formed Adam, who in paradise was naked and not ashamed."

F. F Bruce writes: "The disciples' question is reminiscent of the questions of Matthew 24.3 (cf. Mark 13.4; Luke 21.7) and Luke 17.20; but the answer is quite different from anything found in the canonical Gospels. As the primal sin in Eden was followed by a sense of shame at the awareness of being naked, so (it is implied) the restoration of primal innocence will be marked by the removal of such a sense of shame. For the reference to small children cf. Saying 22; for 'sons of the Living One' cf. Saying 3." (*Jesus and Christian Origins Outside the New Testament*, p. 128)

Robert M. Grant and David Noel Freedman write: "Whereas in the Church's gospels such questions are not really answered, Thomas answers them by stating that the kingdom has come; it need only be recognized. Here the disciples are to become 'naked' (Saying 21) by stripping off the body; they are to become 'like little children.' Such stripping is mentioned by the Naassenes (Hippolytus, *Ref.*, 5, 8, 44); while treading on the garment of shame was found in the Gospel of the Egyptians (Clement, *Strom.*, 3, 92, 2). The disciples will be 'sons of the Living Father' (see Saying 2)." (*The Secret Sayings of Jesus*, p. 153)