


Scriptures Lost & Found

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The Coptic Gospel of Thomas
from Nag Hammadi

OSHER Lifelong Learning Institute
Santa Clara University
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The Gnostic Codices of Nag Hammadi

The end of the
Apocryphon of John
and the beginning of the
Gospel of Thomas



APOCRYPHA & CANON

Apocryphal Texts

Some Examples

Canonical NT	Examples of Apocryphal Works
• Gospels	<i>Egerton Papyrus, Gospel of Peter, Infancy Gospel of James, Infancy Gospel of Thomas</i>
• Epistles or letters	<i>Epistles of Barnabas, Clement, Ignatius</i>
• Acts of apostles	<i>Acts of Paul and Thecla, Acts of Andrew, Acts of Peter</i>
• Apocalypses	<i>Apocalypse of Peter, Apocalypse of Paul</i>

The Definition of the Canon

- **Definition** a Greek word for a tool of measurement; in scripture studies a list or catalogue of books that "measure up" to the standards of the church as authoritative texts
- **Time-Frame** 4-gospel limit in some communities by 180 CE; earliest canon that matches our NT's is in 367 CE (Athanasius' *Easter Letter*).
- **Criteria**
 - **apostolic**, or traceable to one of the apostles
 - **in traditional use**, or in use from an early period in many churches
 - **catholic**, or universal in appeal
 - **orthodox**, or in conformity with emerging mainstream teaching

A Canon Shaped by Theological Debate

Canonical Gospels




Gospels

A Canon Shaped by Theological Debate

Canonical Gospels

Apocryphal Gospels



Gospels

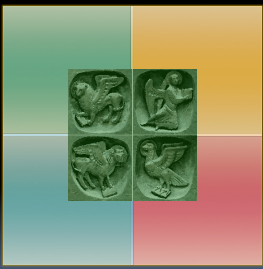
A Canon Shaped by Theological Debate

Infancy gospels

Other gospels

Adoptionist gospels

Docetic & Gnostic gospels



Gospels

GNOSTIC GOSPELS & GNOSTICISM

The Great Discoveries

Oxyrhynchus
1895–1930

50,000+ fragmentary Greek mss,
some of them Christian

Nag Hammadi
1945

13 books with 52 separate "tractates" —
4th century copies of earlier gnostic works





Oxyrhynchus



Grenfell



Hunt



Nag Hammadi



Muhammad Ali Samman,
who discovered the
codices







Gospel of Thomas

Manuscript Evidence

This gospel survives in 4 witnesses

- ❖ 3 Greek fragments from separate mss found at Oxyrhynchus (100–200s CE)
- ❖ A Coptic translation found complete in Codex II from the Nag Hammadi corpus (+ XIII 2; 400 CE)

pOxy 1

pOxy 654

pOxy 655

NH II 2-3

Gospel of Thomas



- **Date** Mid-100s CE, Syria, though some sayings may go back to the first century
- **Genre** Sayings gospel, like Q; almost no narrative material
- **Gospel comparison** Some sayings are very similar to Q, but there are also unusual sayings
- **Content** Jesus reveals the secret of the disciples' origin; the world and human body are viewed negatively; the kingdom is the divine self of the disciple

Gospel of Thomas

Logion 13



Jesus said to his disciples, "Compare me to something and tell me what I'm like."

Simon Peter said to him, "You are like a just angel."

Matthew said to him, "You are like a wise philosopher."

Thomas said to him, "Teacher, my mouth is utterly unable to say what you're like."

Jesus said, "I'm not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have dug."

Gospel of Thomas

Logion 108



Jesus said, "Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him."

Gospel of Thomas

You have God within;
you can become Christ



Jesus said, "Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him."

Gospel of John

Or is Christ unique and wholly other?

Gospel of Thomas

Logion 70



Jesus said, "If you bring forth what is within you, what is within you will save you; if you do not bring forth what is within you, what you do not bring forth will destroy you."

Gospel of Thomas

Logion 70




Jesus said, "If you bring forth what is within you, what is within you will save you; if you do not bring forth what is within you, what you do not bring forth will destroy you."

"You are from below, I am from above; you are of this world, I am not of this world. I told you that you would die in your sins, for you will die in your sins unless you believe that I am he."

8:24-25

Gospel of John

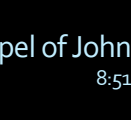
How is the person saved, by their own action or by faith?



Gospel of Thomas

Logion 1

And [Jesus] said, "Whoever discovers the interpretation of these sayings will not taste death."



Gospel of Thomas


Logion 1

And [Jesus] said, "Whoever discovers the interpretation of these sayings will not taste death."

Gospel of John

8:51

"Very truly, I tell you, whoever keeps my word will never see death."



Gospel of Thomas

Logion 56

Jesus said, whoever has come to know the world has discovered a carcass, and whoever has discovered a carcass, of that person the world is not worthy.

Gospel of Thomas

Logion 114



Simon Peter said to them, "Make Mary leave us, for females don't deserve life."

Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the domain of heaven."

A Problem that Gnosticism Addresses

How do you account for the presence of evil in the world?

Three basic answers

Animosity
between the gods
at creation and ongoing
(Mesopotamian mythology)

Two Gods
one good, one evil
(Zoroastrian dualism)

One Supreme God
with a lesser "demiurge"
who creates this world
(Platonic system)

A Problem that Gnosticism Addresses

How do you account for the presence of evil in the world?

Basic Platonic Idea

Gnostic Adaptation

Orthodox Adaptation

Supreme God



Demiurge
a lesser god who
creates this world



this world is
but a shadow of
what is in the mind
of the supreme God

For gnostics,
creation occurs without
the permission of the
Supreme God
(demiurge = OT God)

So God does a workaround,
implanting humans
with a spirit / soul / spark
of gnosis (= knowledge of
their true nature)

Salvation =
return to true root;
return of spark to light

For orthodox Christians,
the "demiurge" is Christ

While "lesser" than the Father,
he is of the same nature,
so evil does not derive
from him

Nor is the world God creates
evil. "Sin" is alienation
from God, through our own acts
and through human nature
(original sin).

Gospel of Judas Manuscript Evidence

The gospel was denounced by Irenaeus of Lyons in 180 CE, and by later heresiologists

But we had no actual manuscript of it...

...until a 3rd-4th century ms came to light in 1983 in Geneva. It was published in 2006 as part of a National Geographic special.

The work is part of Codex Tchacos, which preserves 3 other works (*First Apocalypse of James*, *Letter of Peter to Philip*, and a fragment of the *Book of Allogenes* unlike the NH tractate of the same name). It most likely was discovered in Egypt.



Gospel of Judas



- **Date** 130–170 CE
- **Genre** Revelatory dialogue / secret instruction
- **Gospel comparison** Revelation before arrest through betrayal
- **Content** Judas alone recognizes that Jesus is the son of the Supreme God (not the demiurge); Jesus in turn reveals to him the divine and its emanations into this world; Judas frees Jesus from “the man who bears [him]”

Gospel of Judas 34.12–35.6



[The disciples] said, “Master, you ... are the son of our god.”

Jesus said to them, “How is it that you know me? [I] tell you the truth, no generation will know me among the people who are with you.” When his disciples heard this, [they] began getting angry and hostile and blaspheming against him in their minds.

Jesus recognized that they did not [understand, and he said] to them, “Why has your concern produced this hostility? Your god who is within you and [his powers] have become angry within your souls. [Let] any of you who is a [strong enough] person bring forward the perfect human being and stand before my face.”

They all said, “We are strong.”

Gospel of Judas

35.6-21

But none of their spirits dared to stand before [him], except Judas Iscariot. He was able to stand before him, yet he could not look him in the eye, but he turned his face away.

Judas [said] to him, "I know who you are and from what place you have come. You have come from the immortal realm of Barbelo, and I am not worthy to pronounce the name of the one who has sent you."



Supreme God

↓
Demiurge
a lesser god
who
creates this
world

↓
Humans have the
divine in them.
Those who know it
worship Barbelo;
those who don't
worship the demiurge

Gospel of Judas

39.18-40.26

[The other disciples have a vision of the Jerusalem temple, which Jesus interprets as an allegory of the orthodox church]

"You are the ones presenting the offerings at the altar you have seen. That is the god you serve....And the cattle brought in are the offerings you have seen—they are the multitude you lead astray before that altar. [The ruler of this world] will stand and use my name in this manner, and generations of pious people will cling to him. After him...another [man will] come from the child-killers, and another from those who have sex with men, and those who abstain, and the rest of those who are impure and lawless and prone to error, as well as those who say, 'We are like angels'; they are the stars that bring everything to its end....On the last day they will be put to shame."



Supreme God

↓
Demiurge
a lesser god
who
creates this
world

↓
Humans have the
divine in them.
Those who know it
worship Barbelo;
those who don't
worship the demiurge

Gospel of Judas

56.18-57.23

[Jesus' final revelation to Judas before Judas turns him in]

"...You will exceed all of [the disciples]. For you will sacrifice the man who bears me. Already your horn has been lifted up, and your anger has flared up, and your star has burned brightly, and your heart has [grown strong].

"Look, you have been informed of everything. Lift up your eyes and behold the cloud and the light that is within it and the stars that are circling it. And the star that leads the way is your star."

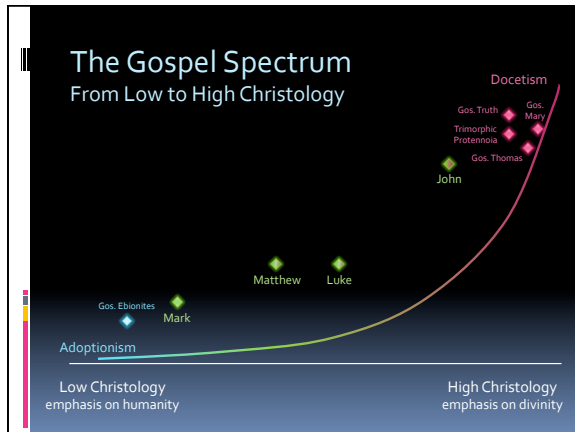
Judas lifted up his eyes and beheld the cloud of light, and he entered it.



Supreme God

↓
Demiurge
a lesser god
who
creates this
world

↓
Humans have the
divine in them.
Those who know it
worship Barbelo;
those who don't
worship the demiurge



Gospel of Mary Manuscript Evidence

This gospel survives in 3 witnesses, none of them found at Nag Hammadi (but all of them from Egypt)

- ❖ Papyrus No. 463 in the John Rylands collection at the University of Manchester (from Oxyrhynchus, Greek, early 200s CE)
- ❖ POxy 3525 (Greek, 200s CE)
- ❖ a Coptic translation at the beginning of the Berlin Papyrus 8502 (a.k.a. the Akhmim Codex, 400s CE), that first surfaced in 1896 on the Cairo antiquities market

Gospel of Mary

- **Date** 100s CE, Egypt (or Syria?)
- **Genre** Revelatory dialogue / secret instruction
- **Gospel comparison** Entirely set after the resurrection; Q & A and commissioning of disciples; but content of conversation is gnostic
- **Content** Post-resurrection dialogues with disciples about the destiny of matter and the nature of sin (which the Savior says "does not exist"); Mary then shares the special revelation

Gospel of Mary

7.1-9



[The disciples ask] “Will matter then be utterly [destroyed] or not?”

The Savior replied, “Every nature, every modeled form, every creature exists in and with each other. They will dissolve again into their own proper root. For the nature of matter is dissolved into what belongs to its nature. Whoever has ears to hear should hear.”

Gospel of Mary

7.10-20



Then Peter said to him, “You have been explaining every topic to us; tell us one other thing. What is the sin of the world?”

The Savior replied, “There is no such thing as sin; rather, you yourselves are what produces sin when you act in accordance with the nature of adultery, which is called ‘sin.’ For this reason, the Good came among you, pursuing the good that belongs to every nature. It will set it within its root.”

Gospel of Mary

17.10-19.5



Andrew responded, addressing the brothers and sisters, “Say what you will about the things she has said, but I do not believe that the Savior said these things, for indeed these teachings are strange ideas.”

Peter responded, bringing up similar concerns. He questioned them about the Savior, “Did he, then, speak with a woman in private without our knowing about it? Are we to turn around and listen to her? Did he choose her over us?”

Gospel of Mary

17.10–19.5



Then Mary wept and said to Peter, “My brother Peter, what are you imagining? Do you think that I have thought up these things by myself in my heart or that I am telling lies about the Savior?”

Levi answered, speaking to Peter, “Peter, you have always been a wrathful person. Now I see you contending against the woman like the adversaries. For if the Savior made her worthy, who are you then for your part to reject her? Assuredly the Savior’s knowledge is completely reliable. That is why he loved her more than us.

Gospel of Mary

17.10–19.5



“Rather, we should be ashamed. We should clothe ourselves with the perfect human, acquire it for ourselves as he commanded us, and announce the good news, not laying down any other rule or law that differs from what the Savior said.”

After [he said these] things, they started going out [to] teach and to preach.

Why Mary Must Become Male to Become a Spirit

Salvation
is about
becoming
more spiritual

Gnosis (knowledge), reason,
and spirit are gendered
masculine



Matter is gendered feminine

*In this view,
there aren't
two OPPOSITE sexes,
but ONE sex...*

*the male (normative) sex
(the female is thought to be
a less-developed male)*

Gendered Metaphors in Gnostic Texts

Excerpt from Theodotus

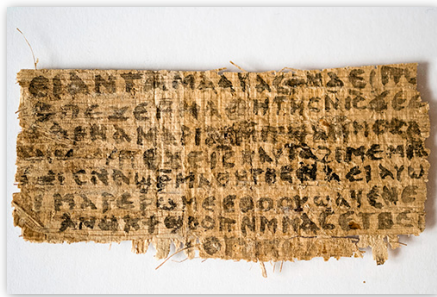
A Valentinian Gnostic who lived in Turkey 160-170 CE

For while we were children only of the female, as though a product of illicit intercourse, incomplete and infants and senseless and weak and unformed, brought forth like abortions, we were children of the woman. But having received from the Savior, we became children of a man and a bridal chamber.

According to Clement of Alexandria

Gospel of Jesus' Wife

Legitimate Artifact or Forgery?



Gospel of Jesus' Wife

1	ⲛⲁⲃⲉⲓ ⲁⲛ ⲧⲁⲛⲁⲗⲁⲗ ⲁⲥⲧ ⲛⲁⲛ ⲛⲁⲃⲉⲓ	<i>Recto</i>	1]	"not [to] me. My mother gave to me
2	ⲫⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ			li[fe]..."
3	ⲁⲛⲁ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ		2]	The disciples said to Jesus, "alternatively: Mary is n[ot] worthy of it"
4	ⲁⲛⲁ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ		3]	deny. Mary is worthy of it + [
5	ⲁⲛⲁ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ		4]" Jesus said to them, "My wife...[
6	ⲁⲛⲁ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ		5]	...she will be able to be my disciples...[
7	ⲁⲛⲁ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ		6]	Let wicked people swell up... [
8	papyrus broken off ⲁⲛⲁ ⲛⲁⲃⲉⲓ ⲛⲁⲃⲉⲓ		7]	As for me, I dwell with her in order to... [
9	illegible traces of ink		8]	an image [
1	ⲛⲁⲃⲉⲓ	<i>Verso</i>	1]	my moth[er]
2	ⲛⲁⲃⲉⲓ		2]	three [
3	ⲛⲁⲃⲉⲓ		3]	... [
4	ⲛⲁⲃⲉⲓ		4]	forth which... [
5	ⲛⲁⲃⲉⲓ		5-7]	illegible

King, Karen L., with contributions by AnneMarie Luijckx. "Jesus Said to Them, 'My Wife...': A New Coptic Gospel Papyrus." *Harvard Theological Review* 106:1 (2013) forthcoming; online, http://www.hds.harvard.edu/sites/hds.harvard.edu/files/attachments/faculty-research-projects/the-gospel-of-jesus-wife/2013/king-jesus-said-to-them-draft_0020.pdf, 14 February 2013.

Gospel of Jesus' Wife

Recto

Gospel of Thomas, Logion 101 (Coptic)

1] "not [to] me. My mother gave to me li[fe]..."

2] The disciples said to Jesus, "...[deny. Mary is n[ot] worthy of it [...]"

3] deny. Mary is n[ot] worthy of it [...]"

4] Jesus said to them, "My wife and [...]"

5] ...she will be able to be disciple to me [...]"

6] Let wicked people swell up... [...]"

7] As for me, I dwell with her in order to [...]"

8] an image [...]"

And the one who does not love his father or his

mother in my way cannot become a disciple to me. For my mother...

But my true mother gave to me life.

Watson, Francis. "The Gospel of Jesus' Wife: How a Fake Gospel-Fragment Was Composed." Published by Mark Goodacre online, <http://www.markgoodacre.org/Watson.pdf>, 12 February 2013.

Gospel of Jesus' Wife

Recto

Gospel of Thomas, Logion 12, 18, 20 (Coptic)

1] "not [to] me. My mother gave to me li[fe]..."

2] The disciples said to Jesus, "...[deny. Mary is n[ot] worthy of it [...]"

3] deny. Mary is n[ot] worthy of it [...]"

4] Jesus said to them, "My wife and [...]"

5] ...she will be able to be disciple to me [...]"

6] Let wicked people swell up... [...]"

7] As for me, I dwell with her in order to [...]"

8] an image [...]"

The disciples said to Jesus

[phrase doesn't occur in canonical gospels, but does occur 3x in GTh]

Watson, Francis. "The Gospel of Jesus' Wife: How a Fake Gospel-Fragment Was Composed." Published by Mark Goodacre online, <http://www.markgoodacre.org/Watson.pdf>, 12 February 2013.

Gospel of Jesus' Wife

Recto

Gospel of Thomas, Logion 114 (Coptic)

1] "not [to] me. My mother gave to me li[fe]..."

2] The disciples said to Jesus, "...[deny. Mary is n[ot] worthy of it [...]"

3] deny. Mary is n[ot] worthy of it [...]"

4] Jesus said to them, "My wife and [...]"

5] ...she will be able to be disciple to me [...]"

6] Let wicked people swell up... [...]"

7] As for me, I dwell with her in order to [...]"

8] an image [...]"

Simon Peter said to them, "Let Mary leave us, for women are not worthy of life." Jesus said..

Watson, Francis. "The Gospel of Jesus' Wife: How a Fake Gospel-Fragment Was Composed." Published by Mark Goodacre online, <http://www.markgoodacre.org/Watson.pdf>, 12 February 2013.

16

Gospel of Jesus' Wife

Recto

Gospel of Thomas, Logion 101 (Coptic)

1] "not [to] me. My mother gave to me
li[fe]..."

2] The disciples said to Jesus, "[

3] deny. Mary is not worthy of it."

4] Jesus said to them, "My wife and I

5] ...she will be able to be disciple to me."

6] Let wicked people swell up..."

7] As for me, I dwell with her in order to

8] an image.

The one who does not
hate his father and his mother in my way
will not be able to be disciple to me and the
one who does not love his father and his
mother in my way will not be able to be
disciple to me.

Watson, Francis. "The Gospel of Jesus' Wife: How a Fake Gospel-Fragment Was Composed." Published by Mark Goodacre online, <http://www.markgoodacre.org/Watson.pdf>, 12 February 2013.

Gospel of Jesus' Wife

Recto

Gospel of Thomas, Logion 41.1-2 (Coptic)

1] "not [to] me. My mother gave to me
li[fe]..."

2] The disciples said to Jesus, "[

3] deny. Mary is not worthy of it."

4] Jesus said to them, "My wife and I

5] ...she will be able to be disciple to me."

6] Let [the] wicked man bring forth..."

7] As for me, I dwell with her in order to

8] an image.

A b[ad] man brings forth evil things

Watson, Francis. "The Gospel of Jesus' Wife: How a Fake Gospel-Fragment Was Composed." Published by Mark Goodacre online, <http://www.markgoodacre.org/Watson.pdf>, 12 February 2013.

Gospel of Jesus' Wife

Recto

Gospel of Thomas, Logion 30 (Coptic)

1] "not [to] me. My mother gave to me
li[fe]..."

2] The disciples said to Jesus, "[

3] deny. Mary is not worthy of it."

4] Jesus said to them, "My wife and I

5] ...she will be able to be disciple to me."

6] Let [the] wicked man bring forth..."

7] I am with her on account of [

8] an image.

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

Watson, Francis. "The Gospel of Jesus' Wife: How a Fake Gospel-Fragment Was Composed." Published by Mark Goodacre online, <http://www.markgoodacre.org/Watson.pdf>, 12 February 2013.

Gospel of Jesus' Wife

Recto

Gospel of Thomas, Logion 30 (Coptic)

1] "not [to] me. My mother gave to me
life...."

2] The disciples said to Jesus, "...I

3] deny that I am not worthy of it...."

4]" Jesus said to them, "My wife and I

5] ...she will be able to be disciple to me. I

6] Let [a]nother man bring forth...."

7] As for me, I dwell with her in order to

8] an image [

Occurs once in canonical gospels, but seven
times in *GosTh*

Watson, Francis. "The Gospel of Jesus' Wife: How a Fake Gospel-Fragment Was Composed." Published by Mark Goodacre online, <http://www.markgoodacre.org/Watson.pdf>, 12 February 2013.

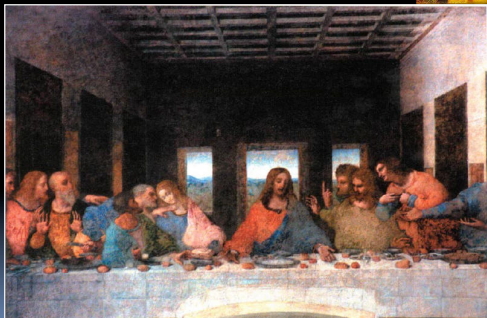
Gospel of Jesus' Wife

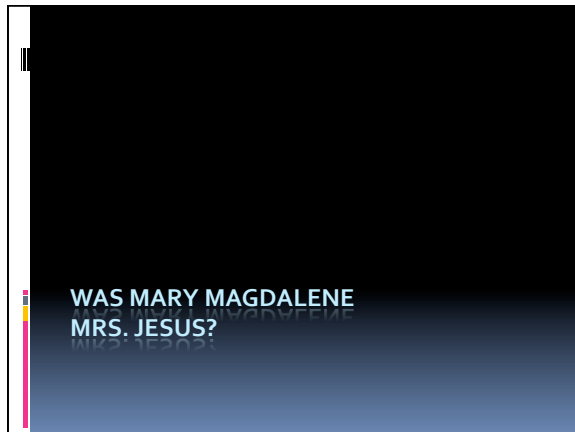
Legitimate Artifact or Forgery?




- ❖ Papyrus is old
 - But anyone can get a hold of old papyrus
- ❖ Ink is old
 - But anyone can make "old" ink by collecting old candle soot
- ❖ Suspicious location of key phrase (Simon Gathercole, Cambridge)
 - Dead center, with explanatory (con)text missing
- ❖ Word sequence and alignment matches existing gnostic text
(Francis Watson, Durham University)

Gospel of Dan Brown









Dan Brown published his book in 2003
 Ron Howard directed the 2006 film, starring Tom Hanks

In the book, Brown's characters discover:

- that Jesus and Mary Magdalene were married and had a child
- that their descendents and those who protect them:
 - worshipped the divine feminine
 - celebrated the union of Jesus and Mary through a ritual sexual act (the bridechamber)
 - allowed women to have leadership positions
 - remembered the sexual union of Jesus and Mary in texts that mentioned their frequent kisses
- that the Catholic Church has tried to suppress this truth
- that the gnostic gospels reveal it, and gnostic Christians

Mary Magdalene in Christian Art
 A study in contrasts



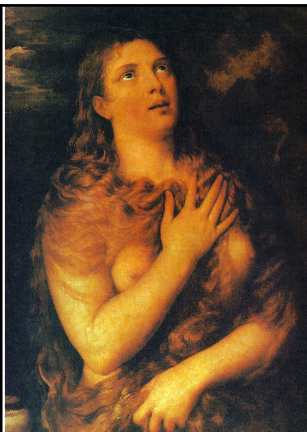
Giotto di Bondone
The Life of Jesus: Noli me tangere

1304-1306
Arena Chapel
Padua



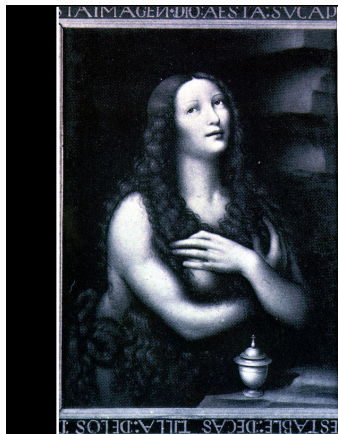
Flemish Master of the
Magdalene Legend
Mary Magdalene Preaching

c. 1500-1520
John G. Johnson Collection
Philadelphia



Titian
The Atoning Magdalene

1490-1576
Galleria Palatina
Palazzo Pitti, Florence



Giampietrino
Mary Magdalene

First half of 1500s
Pinacoteca di Brera
Milan



Tilman Reimenschneider
Mary Magdalene (with 6 angels)

1490
Bayerisches Nationalmuseum
Munich



Donatello
The Penitent Mary Magdalene

Mid 15th century
Museo dell'Opera del Duomo
Florence

Interchangeable Images The Penitent Prostitute

Mary Magdalene



Mary of Egypt



Quentin Metsys, 1466-1530; John G. Johnson Collection, Philadelphia

OTHER APOCRYPHAL GOSPELS

Infancy Gospel of James Manuscript Evidence

This gospel was very popular and was collated in several liturgical collections

Because the text was not regarded as canonical, it was amended more often, so the versions are quite different from one another.

There are over 140 Greek mss (the oldest is Papyrus Bodmer 5 from the 300s), and multiple translations:



- ❖ 4 Syriac
- ❖ 2 Georgian
- ❖ 1 Latin (+ extracts)
- ❖ 1 Irish
- ❖ 3 Armenian
- ❖ 1 Arabic
- ❖ 2 fragments in Coptic
- ❖ 1 Ethiopic paraphrase
- ❖ 169 Church Slavonic mss

Infancy Gospel of James



- **Date** 150–200 CE + later additions, place
- **Genre** A narrative like the NT gospels, but confined to stories of parents and Jesus' birth
- **Gospel comparison** Presupposes and conflates the canonical infancy stories, adding legendary elements (1 Sam 1:1-2:11; 2 Chr 24:20-22)
- **Content** Mary's conception, birth, upbringing, betrothal to older Joseph (with sons from a prior marriage), birth of Jesus, virginity in partu and post partum

Infancy Gospel of James



Infancy Gospel of Thomas

Manuscript Evidence

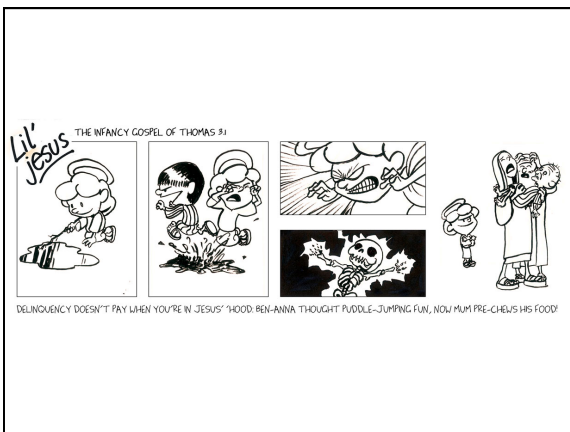


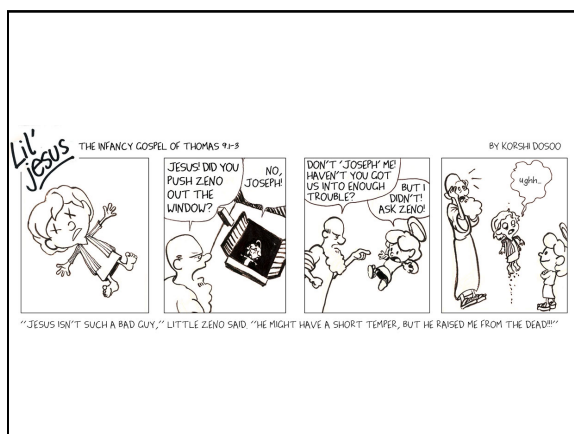
- ❖ 8 Greek mss, the earliest of which dates to the 1300s
- ❖ 3 Syriac mss, the earliest of which dates to the 500s
- ❖ 2 Latin mss, the earliest of which dates to the 400s–500s
- ❖ 1 Georgian ms
- ❖ 15 Church Slavonic mss from the 1000s
- ❖ 1 Ethiopic ms
- ❖ *Some of the details in this tradition reappear in the later Arabic infancy gospel and Armenian infancy document*

Infancy Gospel of Thomas



- **Date** 100s CE, Syria?
- **Genre** Collected traditions loosely strung together in a narrative form
- **Gospel comparison** Vignettes of Jesus' childhood unlike anything in the NT gospels, though some scenes are modeled on the adult Jesus' miracles in canonical NT
- **Content** Imagine an impulsive and willful child with divine powers





THE INFANCY GOSPEL OF THOMAS 141-3



BY KORSHI DOSOO



RABBI SCREWTAPE COPPED IT WORSE WHEN PUNISHMENT WAS DEALT, HE GOT ETERNAL FIRE, BUT JESUS JUST THE BELT!
