

Gospel of Thomas - The Commentary

by fish *Wednesday, Jul 13 2005, 7:48am*

international / theology / commentary

Section: 2

Second and final section -- verses 67-114.

67. Jesus said, "Those who know all, but are lacking in themselves, are utterly lacking."

All knowledge amounts to nothing if it is not a product of Love and understanding.

68. Jesus said, "Congratulations to you when you are hated and persecuted; and no place will be found, wherever you have been persecuted."

Your love of life, harmony, peace and your fellow human beings issues from the Love of God.
Those who oppose this annihilate themselves.

69. Jesus said, "Congratulations to those who have been persecuted in their hearts: they are the ones who have truly come to know the Father.

Congratulations to those who go hungry, so the stomach of the one in want may be filled."

Those who have been horrendously treated and bitterly rejected by the traditions of men are welcomed by the Creator. These people are aware of pain and suffering and always endeavour to alleviate it in others, at times at their own expense. This is the true nobility of man; how easy it would have been to become 'bitter and twisted'! The verse also refers to the need to eliminate internalised cultural behaviours - as opposed to the free spontaneous behavioural expression of the innate Being.

70. Jesus said, "If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you [will] kill you."

All Life issues from One creative source - if we do not express this 'life' we lose it. That loss eliminates the sustenance of our being and we die - whether in body or not.

71. Jesus said, "I will destroy [this] house, and no one will be able to build it [...]."

I initially thought this was a fragment and required the resurrection symbolism of 'building it (temple/body) up again'. However, it is complete and therefore departs from the Canon in an interesting direction. This "house" is His house, the uncreated eternal beginningless and endless. A distinction is being made between the self-creating and the created. What the Singular Reality makes or breaks is final! Things created are secondary productions and necessarily lack the complete qualities of that which created them. Omnipotence is a Singular characteristic.

72. A [person said] to him, "Tell my brothers to divide my father's possessions with me."

He said to the person, "Mister, who made me a divider?"

He turned to his disciples and said to them, "I'm not a divider, am I?"

Divisionism has been dealt with many times in this commentary. The reader should have no difficulty interpreting this verse.

73. Jesus said, "The crop is huge but the workers are few, so beg the harvest boss to dispatch workers to the fields."

I refute the easy elitist interpretation. I would rather ask, who is fit to work the 'fields' of the Lord?

74. He said, "Lord, there are many around the drinking trough, but there is nothing in the well."

Have you earned the right to drink the 'water of Life' or are you wise enough to find the 'spring' from which it issues?

75. Jesus said, "There are many standing at the door, but those who are alone will enter the bridal suite."

To be alone in this sense is to be All-One.

76. Jesus said, "The Father's kingdom is like a merchant who had a supply of merchandise and found a pearl. That merchant was prudent; he sold the merchandise and bought the single pearl for himself.

So also with you, seek his treasure that is unfailing, that is enduring, where no moth comes to eat and no worm destroys."

Similar to the Canon - the Pearl of great price - one of the few verses that includes an interpretation. There is only One thing of real value in this universe - amazing isn't it!

77. Jesus said, "I am the light that is over all things. I am all: from me all came forth, and to me all attained.

Split a piece of wood; I am there.

Lift up the stone, and you will find me there."

Jesus personifies the Infinite Godhead, which is all-inclusive and Omnipresent; there is nothing that is not God in his universe - unless of course you are an elitist/divisionist!

78. Jesus said, "Why have you come out to the countryside? To see a reed shaken by the wind? And to see a person dressed in soft clothes, [like your] rulers and your powerful ones? They are dressed in soft clothes, and they cannot understand truth."

Jesus' attitude to the rich and powerful is well documented; he was ferocious and unrelenting in his criticisms, however, he bore no grudge, he was acutely aware of the price of luxury and wealth - far too high! Surprisingly little is required to lead a healthy life. Guard your natural resources, there are those forces today that would attempt to own the rain and water. Be vigilant, everything necessary for life has been freely given of God.

79. A woman in the crowd said to him, "Lucky are the womb that bore you and the breasts that fed you."

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

Life in the world can be tortuous and at times horrendous. Seek the Singular source of comfort and strength - did he not Promise that he would not leave us comfortless? Believe or suffer, the prerogative is yours! The prophetic implications in this verse are secondary.

80. Jesus said, "Whoever has come to know the world has discovered the body, and whoever has discovered the body, of that one the world is not worthy."

It would seem that our attention is drawn to the dichotomy of matter and Spirit. If the manifest universe is understood, then it has served its purpose. We are born onto this plane with the appropriate physical vehicle (our bodies) for a reason. The "world" and our bodies in the present context are synonymous. Some 'Christians', usually Paulinists, harbour a certain body loathing, an appreciation derived from their mentor, Paul. This verse clearly indicates that matter and our bodies are a means of liberation - not objects of mortification and loathing!

81. Jesus said, "Let one who has become wealthy reign, and let one who has power renounce ."

Perhaps a warning to the accomplished not to make a show of their (hard-earned) powers or talents, as this tends to corrupt, dissipate and possibly jeopardise.

82. Jesus said, "Whoever is near me is near the fire, and whoever is far from me is far from the (Father's) kingdom."

The "fire" (also referred to earlier) is the knowledge and power of God; the master identifies himself as the source of that fire and the glory that is the Father's Kingdom - 'One and the same'.

83. Jesus said, "Images are visible to people, but the light within them is hidden in the image of the Father's light. He will be disclosed, but his image is hidden by his light."

We are capable of 'seeing' to a depth equal to our development. Are we able to see the 'Light' behind all things, which is the Light of Creation? We view the outward appearance and appreciate that as the reality of the subject/object, whereas the Omnipresence of the Creative Light indicates that all outward appearances (images) resolve themselves in the One 'Light' of their origination. The last sentence of the saying refers to the veiling aspect of creation; the infinite homogeneous continuum is necessarily veiled by the appearance of the heterogeneous phenomenological universe in order to offer the opportunity of ascension or realisation by overcoming the confusion of plurality. Jesus constantly beckons us back to the One Unifying principle. The resolution of the heterogeneous in the homogeneous lies at the heart of all creation myths and baffles the mundane mind of scholars and theologians. After the veil has been rent by hanging the identity on the tree (dying), we are then able to 'see' the whole cosmic concert from 'beginning' to 'end'.

84. Jesus said, "When you see your likeness, you are happy. But when you see your images that came into being before you and that neither die nor become visible, how much you will have to bear!"

We are pleased in our present state to see ourselves as 'pretty' primates on the earth and consider that likeness appealing and superior. Let it be stated that from another perspective the human body appears as an appalling primitive monstrosity! The original body of Light (that was given in his image) is an awesome creation - the view from that 'body' would consign the physical body to the status of a microbe! Nevertheless, this is an obscure saying, the "image(s)" in this context obviously have other connotations, which may not render well in the present time. I leave the reader to arrive at his or her own interpretation.

85. Jesus said, "Adam came from great power and great wealth, but he was not worthy of you. For had he been worthy, [he would] not [have tasted] death."

The story of Adam is fall; Jesus informs us that our (potential) story is ascent!

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

Curious variation from the Canon in which Jesus alone proclaims his other-worldliness. Stated in the above manner we are all included as one essential identity with Jesus or more accurately, what he represents. It is clearly indicated that our heritage is of a higher order than the beasts. It would be well if we behaved accordingly.

87. Jesus said, "How miserable is the body that depends on a body, and how miserable is the soul that depends on these two."

The source of Life is Spirit, how tragic if we forgo that source and depend on another for survival. If (in our ignorance) we fail to recognise what/who we really are, we are easily duped into following a religion or other institutionalised 'body' or belief system.

88. Jesus said, "The messengers and the prophets will come to you and give you what belongs to you. You, in turn, give them what you have, and say to yourselves, 'When will they come and take what belongs to them?'"

Extremely obscure saying; the exchange of what one has with what one already owns delivered by angels/prophets may indicate that in the philosophical sense there is nothing really gained or lost (only discovered). The inference in the last sentence may be Jesus or his messengers coming to claim their own - this is understood in the greater contextuality of Christian writings.

89. Jesus said, "Why do you wash the outside of the cup? Don't you understand that the one who made the inside is also the one who made the outside?"

While outward appearances may deceive some, the Creator sees all - for whom do we engage in spiritual exercises? And who is really defrauded by our deceptions?

90. Jesus said, "Come to me, for my yoke is comfortable and my lordship is gentle, and you will find rest for yourselves."

Self-explanatory but sweet as the morning dew.

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

He said to them, "You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you do not know how to examine the present moment."

Refers to the immanence of Christ and the eternal Now! As stated previously, the Truth is ever available under our noses, it is our choice and prerogative to focus on the permanent rather than the transient. Those who ask for proof before they decide will be waiting a long time!

92. Jesus said, "Seek and you will find."

In the past, however, I did not tell you the things about which you asked me then. Now I am willing to tell them, but you are not seeking them."

Most of us are busy rushing to our graves. The wiser fool walks slowly to his grave; those who seek Truth, however, are justified in life and death.

93. "Don't give what is holy to dogs, for they might throw them upon the manure pile. Don't throw pearls [to] pigs, or they might ... it [...]."

Similar to Canon; be prudent at all times.

94. Jesus [said], "One who seeks will find, and for [one who knocks] it will be opened."

Our guarantee of success if we would endure till the end. Would it make a difference if someone else confirmed it?

95. [Jesus said], "If you have money, don't lend it at interest. Rather, give [it] to someone from whom you won't get it back."

Jesus affirms his utter disdain for money and mercantilism. It is rightly designated as "filth" in the NT. This one criterion makes it a simple matter to identify a real Christian and servant of Jesus.

96. Jesus [said], "The Father's kingdom is like [a] woman. She took a little leaven, [hid] it in dough, and made it into large loaves of bread. Anyone here with two ears had better listen!"

The Patriarchs lament as they read the Kingdom is like a "woman", how refreshing! The leaven in the contextual sense pertains to teachings that are able to affect and increase within the appropriate medium. The fact that the woman "hid" it in the "dough" would imply that intercession (on this plane) could occur surreptitiously - the sons and daughters of Light may have already affected your life!

97. Jesus said, "The [Father's] kingdom is like a woman who was carrying a [jar] full of meal. While she was walking along [a] distant road, the handle of the jar broke and the meal spilled behind her [along] the road. She didn't know it; she hadn't noticed a problem. When she reached her house, she put the jar down and discovered that it was empty."

Be vigilant at all times, progress cannot be taken for granted, what we think we may have achieved may be lost or dissipated as a result of self-satisfaction or the false notion that we have successfully completed the 'work'. When we are asked to show our 'prize' we are bereft.

98. Jesus said, "The Father's kingdom is like a person who wanted to kill someone powerful. While still at home he drew his sword and thrust it into the wall to find out whether his hand would go in. Then he killed the powerful one."

Fools rush in! Prior to dispatching the strong and powerful, gain strength through practice and rehearsing the motions required. When the required skill (and strength) is achieved the 'opponent' (powerful one) is easily vanquished. Another extremely clear indicator that Christianity is not a passive Theology.

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

He said to them, "Those here who do what my Father wants are my brothers and my mother. They are the ones who will enter my Father's kingdom."

Jesus held scant regard for the immediate (alienated) family; his was the universal family of those who would follow his (Father's) lead and example. A family (community) based on a common ideology rather than blood ties, this was a radical departure from the racism of Judaism.

100. They showed Jesus a gold coin and said to him, "The Roman emperor's people demand taxes from us."

He said to them, "Give the emperor what belongs to the emperor, give God what belongs to God, and give me what is mine."

To each their own, but know the difference.

101. "Whoever does not hate [father] and mother as I do cannot be my [disciple], and whoever does [not] love [father and] mother as I do cannot be my [disciple]. For my mother [...], but my true [mother] gave me life."

Jesus constantly refers to the pre-eminence of Divine Creation as opposed to the mammalian farmyard variety. His is a sharp distinction and departure from all blood relations and ties. We are One human family if we would meet each other in His Love.

102. Jesus said, "Damn the Pharisees! They are like a dog sleeping in the cattle manger: the dog neither eats nor [lets] the cattle eat."

Theological knowledge was confined to the elites of Israel; few were literate in that historical period. Those whose task it was to disseminate Truth to the masses preferred instead the opulence gained from temple taxes and other means of revenue raising. In order to preserve the status quo and keep the masses ignorant, they focused their teachings on the regulatory practices and social laws rather than the Spirit of the Law. The people were starved of the Spirit of the Father and the Pharisees chose to lavish in comfort rather than to enter into Union themselves. The nation was brought to ruin by observing the letter of the Law and not following the Spirit of the Law. Unfortunately, a similar trend characterises today's 'Christianity' - it will suffer a the same fate as the ancient hierarchy of Judaism!

103. Jesus said, "Congratulations to those who know where the rebels are going to attack. [They] can get going, collect their imperial resources, and be prepared before the rebels arrive."

Forewarned is forearmed, who or what is able to inform? Where is your 'knowledge'? Trace it! When you arrive at its source you will discover All knowledge - Omniscience.

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

Jesus said, "What sin have I committed, or how have I been undone? Rather, when the groom leaves the bridal suite, then let people fast and pray."

Jesus remains forever in the 'chamber'; If we are bereft of his Love then it is time for prayer and fasting - these observances are for those who are lost! In other words those who do not believe Jesus' promises. However, We are of good cheer for He has overcome the world and He does not leave us comfortless and He forever resides in our hearts and communes with us! A relationship based on belief in the Living Christ and his promises!

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

This is an historical reference to Jesus himself, in particular the circumstances surrounding his conception. Children, fools and feeble minds believe in tales similar to the 'winged phallus of God' flying down from heaven and impregnating a young girl. Jesus was a man and was conceived of a man and woman. The reader is at liberty to interpret as they wish.

106. Jesus said, "When you make the two into one, you will become children of Adam, and when you say, 'Mountain, move from here!' it will move."

Jesus forever refers to the monism that is God – his references to the Singularity of God are constant yet the implications of infinity are too great for mundane minds to comprehend. As stated previously, in order to embrace Godhead you cannot be selective – infinity must be apprehended and embraced. We are One.

107. Jesus said, "The (Father's) kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. After he had toiled, he said to the sheep, 'I love you more than the ninety-nine.'"

We are NEVER abandoned by God – understand that and be comforted. Those theologians or teachers who would state otherwise will 'enjoy' their reward.

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."

Out of His mouth issues the ambrosia of Love, Life and Truth – drink from it and dispense with the veil of distinctions. "On that day you will know that I am in you..."

109. Jesus said, "The (Father's) kingdom is like a person who had a treasure hidden in his field but did not know it. And [when] he died he left it to his [son]. The son [did] not know about it either. He took over the field and sold it. The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished."

This refers to the 'passing of the mantle' or lineage. Jesus is not the last Messiah or God conscious human that will make an appearance and alter the direction of the world. "Who knows the mind of God", it is a futility to attempt to trace this lineage as the selection process is beyond comprehension; furthermore, it is a good measure of authenticity to know that any traceable lineage of 'God-men' is a fabrication. Our lineage is One, we have all issued from the One source, anyone could attain to the status (and beyond) of all the previous God-men. That is the promise of the master – I am only paraphrasing!

110. Jesus said, "Let one who has found the world, and has become wealthy, renounce the world."

Rather than the usual compatibility of world and wealth we have a polar opposition. The meaning of world does not depart from previous interpretations, however, "wealth" here refers to the discovery of that Knowledge which would result in freedom from the temporal, mundane affairs of men (world renounced).

111. Jesus said, "The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see death."

Does not Jesus say, "Those who have found themselves, of them the world is not worthy"?

Seek your original ('face') at your inception and remember who you are and from whence you came – when you made what was inert live and shared in the cosmic creation. All-One.

112. Jesus said, "Damn the flesh that depends on the soul. Damn the soul that depends on the flesh."

Jesus has made it clear in numerous sayings that we are only dependent on Him!

113. His disciples said to him, "When will the kingdom come?"

"It will not come by watching for it. It will not be said, 'Look, here!' or 'Look, there!' Rather, the Father's kingdom is spread out upon the earth, and people don't see it."

It does not come by observation or anticipation due to the fact that it's already here – everywhere! Are you blind?

[Saying probably added to the original collection at a later date:]

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 kingdom of Heaven."

There is no male or female or any binaries in undifferentiated Unity. This last saying (of dubious origin) is extremely controversial due to its apparent misogynism. The attitude of Peter to Mary is recorded in a number of instances, Philip &

Mary Gospels. On each occasion, however, Jesus favours Mary and Peter is left to brood over his traditionalist attitude to females. Jesus elevates women and Mary is given the unique (and prominent) position of close companion to the master in the Canon and other early Christian writings. However, the Nicean council and Paul's re-introduction of Jewish (values) attitudes to women served to thwart equality for centuries.

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