

Gospel of Thomas Bibliography

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Standard abbreviations: *Gos. Thom.*, *Ev. Thom.*, *Ev.Th.*, *Thom.Ev.*

Related literature: (1) The other writings belonging to the so-called Thomasine literature: Infancy Gospel of Thomas, the Acts of Thomas, and the Book of Thomas the Contender. (2) Also related, though somewhat artificially, by virtue of their connection within Nag Hammadi Codex II: Apocryphon of John, Gospel of Philip, Hypostasis of the Archons, On the Origin of the World, Exegesis on the Soul, and Book of Thomas the Contender.

1. SUMMARY

The Gospel of Thomas has proven to be one of the most important Christian apocryphal texts, especially because it emerged relatively early and shares a tremendous amount of material with the Synoptic Gospels of the New Testament. Thomas is not a gospel in the traditional sense but consists of 114 independent sayings, most of which are attributed to Jesus and nearly half of which were unknown prior to its discovery. The gospel appears to have no overarching structure, and many of its sayings are intentionally mysterious or perplexing. Unlike other early Jesus traditions, Thomas is not concerned with the death or resurrection of Jesus. Instead, Thomas's opening lines read: "These are the secret sayings the Living Jesus spoke, which Didymus Judas Thomas wrote down. And he said, 'Whoever finds the interpretation of these words will not taste death.'" Thus, according to Thomas, one finds life through the proper interpretation of Jesus' enigmatic words, which proves to be an incredibly difficult task as each saying lacks broader context is left without commentary or explanation.

Previously known to us only from its denunciation by numerous patristic writers, Thomas was discovered first in Greek fragments from Oxyrhynchus in 1897 and again in 1903. Under the auspices of the Egypt Exploration Fund, two Oxford archaeologists, Bernard Pyne Grenfell and Arthur Surridge Hunt discovered a cache of manuscripts among the ancient trash heaps of Oxyrhynchus. Three of them (P. Oxy. 1, P. Oxy. 654, and P. Oxy. 655), contained a number of familiar sayings of Jesus alongside other sayings that were unknown to modern scholars. It was not until a subsequent discovery—nearly half a century later—in another region of the Egyptian desert that scholars would realize the Gospel of Thomas was the source of these sayings.

In December of 1945 near a town called Nag Hammadi, two brothers happened upon a jar containing 12 leather-bound books with 52 ancient Christian texts written in Coptic. The details of this discovery—at least as it has been traditionally told—are sketchy and have recently come under serious scrutiny (for more on this, see the various publications in the section below related to Thomas's discovery). Among this cache of documents were heretofore unknown texts such as the Apocalypse of Peter, the Hypostasis of the Archons and other ancient gospels including the Gospel of Philip, the Gospel of Truth, and the Gospel of the Egyptians. The Gospel of Thomas drew instant attention from scholars of Christian origins because it contained many sayings that were strikingly similar to those in the Synoptic gospels alongside previously unknown sayings of Jesus. This discovery provided scholars with access to the complete version of an early Christian

text that had been denounced as heretical since the 4th century. Twelve years after the discovery of the Nag Hammadi library, the French scholar, Henri-Charles Puech made the connection between the Greek fragments from Oxyrhynchus and the Coptic text from Nag Hammadi. This revelation made scholars aware of the existence of the Thomas-sayings tradition in two languages—Greek and Coptic.

The available manuscripts for scholarly analysis are exceptionally sparse given the relative importance of the Gospel of Thomas to discussions within the study of early Christianity. There are three Greek fragments: Papyrus Oxyrhynchus 1 (P. Oxy. 1), which contains portions of Thomas sayings 26 through 33, Papyrus Oxyrhynchus 654 (P. Oxy. 654), which contains portions of Thomas's opening lines through logion 7, and Papyrus Oxyrhynchus 655 (P. Oxy. 655), which contains sayings 24, and 36 through 39. All three papyrus fragments were written in a different hand, suggesting evidence of *at least* three different copies of the Gospel of Thomas at Oxyrhynchus. There is also one complete copy of the Gospel of Thomas surviving in Coptic and containing 114 sayings. It is the second of seven treatises found in what has been labelled Nag Hammadi Codex II.

A substantial amount of material has been published on Thomas in a relatively short period of time and much of that research has resisted consensus on important questions. There is no widespread agreement about when Thomas was composed or its relationship to the New Testament, particularly the Synoptic Gospels. There is also much debate about Thomas's theological outlook and its relationship to other early Christian texts. Despite, or perhaps as a result of this ongoing scholarly disagreement, the Gospel of Thomas continues to be a source of great interest for scholars of Christian origins.

Named historical figures and characters: Jesus, Didymus Judas Thomas (Incipit, Saying 13), James (Saying 12), Simon Peter (Sayings 13, 114), Matthew (Saying 13), John the Baptist (Saying 46), Salome (Saying 61), Mary (presumably Mary Magdalene; Sayings 21, 114)

2. RESOURCES

2.1 Use in popular culture:

The film, *Stigmata* (1999) starring Patricia Arquette and Gabriel Byrne, is partially about a plot by the Catholic church to keep the Gospel of Thomas out of the Biblical canon.

2.2 Documentaries in which the Gospel of Thomas is discussed:

From Jesus to Christ: The First Christians (PBS, 1997).

Gnostics (Border Television, 1987).

The Lost Gospels (BBC, 2008).

2.3 Websites and Online Resources:

April D. DeConick: Gospel of Thomas Page
(<http://aprildeconick.com/gospel-of-thomas>)

Early Christian Writings: The Gospel of Thomas
(<http://www.earlychristianwritings.com/thomas.html>)

Frontline: From Jesus to Christ: The Gospel of Thomas
(<https://www.pbs.org/wgbh/pages/frontline/shows/religion/story/thomas.html>)

Gnostic Society Library: The Gospel of Thomas Collection
(http://www.gnosis.org/naghamm/nhl_thomas.htm)

Gospel of Thomas Commentary (Peter Kirby)
(<http://www.earlychristianwritings.com/thomas/>)

Gospel of Thomas Homepage (Stevan Davies)
(<http://users.misericordia.edu/davies/thomas/Thomas.html>)

Gospel of Thomas Interviews (Christopher W. Skinner)
(<https://cruxsolablog.com/gospel-of-thomas-interviews/>)

Gospel of Thomas Resource Center (Michael Grondin)
(<http://www.gospel-thomas.net/>)

Metalogos: Coptic Gospels of Thomas, Philip, Truth (Thomas Paterson Brown)
(<https://www.freelyreceive.net/metalogos/index.html>)

NT Gateway: Gospel of Thomas Page (Mark Goodacre)
(<http://www.ntgateway.com/noncanonical-texts/gospel-of-thomas/>)

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