

The Gospel of Thomas as the Fifth Part of the Gospel of Christ

Movsesyan Arsen A., engineer-physicist,
independent researcher, plars7@mail.ru

The questions of completeness and unity of the Gospel are considered in the article. It is soundly shown, that the existing representation of the completeness of Gospel on the basis of the Tetramorph of Ezekiel needs to be expanded with the consideration of the fifth element of prophet's vision, which has a substantial significance. In addition, on the basis of the condition of completeness of the object of cognition of the spiritual level, which is in full conformity with the expanded condition of Ezekiel, is shown, that initially complete Gospel is currently incomplete. Proceeding from these two conditions, it is soundly shown that the Gospel of Thomas is the fifth, the missing part of the Gospel of Christ.

Keywords: The Gospel; Love; Faith; Cognition; Unity; Completeness;
Impact; Motion; Rest; Space; Time.

Introduction

For today, it is generally accepted that the Gospel of Christ is the totality of the four canonical Gospels – from Matthew, Mark, Luke and John, which form the foundation of the New Testament. In this context, the word "canonical" means that mentioned Gospels had recognized by all the Churches and the relevant Church Councils, and are considered firmly established. Yes, indeed, the four canonical Gospels are the sources of firm faith and from this point of view are self-sufficient in their entirety. But, firstly, there is the condition of completeness, which tells us that the four-part canonical Gospel is incomplete. For example, the fact that the Old Testament in the part of Torah, which also is recognized as canonical and otherwise is called the Pentateuch of Moses, precisely consists of the five books – is it a chance occurrence or regularity? From the condition of completeness it follows that this is regularity. More detail about the condition of completeness will be said below.

Secondly, those who consider that there is only one way to Christ – the path of faith, are mistaken in the part of the path, for the Lord does not leave people without choice. Of course, the path of faith is a very important path, about which tell us both Christ and His Apostles. But let's not forget that Christ gave to people a second way – the path of knowledge. "The other disciples therefore said to him, 'We have seen the Lord.' So he said to them, 'Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.' ... Then He said to Thomas, 'Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.' And Thomas answered and said to Him, 'My Lord and my God!' Jesus said to him, 'Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.'" (John 20: 25-29). So, the Gospel of Thomas is the path of knowledge for those who want to believe, but cannot: he needs to "put his finger into His wounds." And if Christ Himself had offered this way, and on an equal basis with other Apostles had adopted of Apostle Thomas, then who can now reject or prohibit this path? Those who have believed? Yes, those who have not seen, but have believed are blessed, however, "Not everyone who says to Me, 'Lord, Lord,' shall enter the Kingdom of Heaven." (Matthew 7:21). If the believer hinders to unbeliever come to Christ by the way of "finger's putting", which Christ Himself had approved, then by that he will not whether become non-executor of the Will of Christ? Of course, will become, for it is necessary to help those who cannot believe, but not to hinder. The path of true faith and the path of true knowledge, in essence, are identical, for their final destination is united one. And although they are different in form – one is more tortuous, and the other – less, but they all time intersect, because faith presupposes knowledge – "Also we have **come to believe and know** that You are the Christ, the Son of the living God." (John 6: 69); and the knowledge presupposes faith – "And we have **known and believed** the love that God has for us." (1 John 4: 16). In addition, true faith and true knowledge are united by reason, for without reason the cognition is impossible, and faith is the fourth phase state of the will of reason [9].

Thirdly, the installation that the Gospel must be four-part is proceed from the book of the prophet Ezekiel, where he describes the given to him "appearance of the likeness of Glory of the Lord" (Ezekiel 1), which was consisted of four living creatures, and each of them had four faces, having the likeness of a man, a lion, an ox and an eagle. The face of a man is the image of the Son of Man, which is linked with the Gospel of Matthew. The face of a lion is the image of the royal authority of Christ, which is linked with the Gospel of Mark. The face of an ox is the image of sacrificial and redemptive action of Christ,

which is linked with the Gospel of Luke. The face of an eagle is the image of the spiritual sublimity and the image of the Son of God, who had conquered death and ascended to the Father, which is linked with the Gospel of John. In doing so, the number four is considered a criterion of spatial completeness, linking it to the location of the living creatures' faces – front, right, left and rear respectively. But if we talk about space, then it has six directions, not four. However, spiritual books are not about space, but about a spirit, that is comprehensive, and one cannot determine the direction of his movement, what the prophet Ezekiel says clearly and distinctly, but for some reason nobody talk about it. That's what he says, "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels." (Ezekiel 1: 15-16, 20). Behold this very "wheel in the wheel" is the image of the lack of certainty in the direction of the movement of spirit. But for us it is more important not this, but the following. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." (Ezekiel 1: 26). Behold this very "the likeness of a throne," which is also forgotten to speak, in most directly is connected with the Gospel of Thomas, about which we will talk in the relevant part of the article.

It should also be noted that there is an opinion that the Gospel of Thomas is independent of the canonical Gospels of New Testament, and represents a new source of the Teaching of Christ [6]. This, indeed, is a dangerous delusion to be feared.

So, the four canonical Gospels in their totality are the complete source of faith, that is, they are the source of religion. But the thing is that Christ gave us not a religion, but the Teaching about the arrangement of the Kingdom of His Father, that is, gave us the source of knowledge. The main word of any religion is "faith", and the main word of the Teaching of Christ is "Love." And the Love requires knowledge, for it is impossible to love someone you do not know. So, how these three important words – faith, Love, knowledge are interconnected?

If it comes only to religion, then the faith does not require knowledge, because the main thing for the believer is to believe. But for the Teaching of Christ this is not enough. "Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so I could remove mountains, but have not love, I am nothing." (Paul. 1 Cor. 13: 1-2). That is, for the Teaching of Christ both faith and knowledge, in themselves, without Love, are of little importance. This tells us that the Teaching of Christ is not a religion, but over-religious knowledge that needs to be cognize. Cognition does not abolish faith, but only has converted it. "But without faith it is impossible to please Him, for he who comes to God must believe that He is." (Paul. Heb. 11: 6). Behold this "I believe in God" – for the believer – is converted into "I believe God" for those who had cognized. "Abram believed the Lord, and He counted it to him for righteousness" (Genesis 15: 6). Let us note that Abram did not believe in the Lord, but believe the Lord. The removal of the preposition "in" is the factor that is converted faith from one state to another. To he who had cognized need not to believe in God, because God is an objective reality for him, but he believes Him that he not in vain is tormented and suffered. "For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take a patiently, this is commendable before God. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps." (1 Peter 2: 20-21). Did really Christ had believed that He not in vain is tormented and suffered? No. He knew that. So, the believer believes that he does not suffer in vain, but the knower knows that he does not suffer in vain, and therefore true faith and true knowledge are not equal to each other, but are identical.

Any knowledge requires of establish, for the knower transmits knowledge to the unknowing, and if this knowledge is complex, and the Teaching of Christ is very complex – integrals and differentials in comparison with it are "sticks for abacus", then for a start the unknowing must accept on the faith this knowledge, and then, when he come to cognize, he will become knower. Let us recall the image of the cup. Faith is a cup, and Love is the content of this cup, which must be drunk to cognize. There are two possible options. The infant crawls around the cup until he becomes an adult, and then he will be able stand on his feet and to drink the content of cup. Or the infant is being fed from this cup, and then, having strengthened, he will take this cup in his hands and will drunk down a cup. "He who drinks from My mouth will become like Me. I Myself shall become he, and the hidden things will be revealed to him." (Thomas 137).

1. Briefly About the Cognitive Process

The Teaching of Christ, which is reflected in the Gospel, is the object of cognition. If we can directly cognize the objects of the Universe and it itself, then we can cognize the Absolute spiritual reality only through the Revelation, which is fixed in the Sacred Scriptures. To be able correctly speak about completeness and unity of the Gospel, first we briefly review some concepts of the Theory of Cognition that are important for any cognitive process.

The goal of any cognition is the understanding, that is, the revealing those or other connections for the reconstruction of past, the creation of present and the prediction of future. There are two ways of cognition – empirical and theoretical, three methods of cognition – scientific, religious and intuitive, the four basic levels of cognition – physical, psychical, informational and Absolute. Theoretical cognition is the process of the reflecting reality (physical, psychical, spiritual) with the help of some initial concepts and definitions by the way of logical design and mental simulation, on the basis of which are formed a complex of axioms or dogma, which make the foundation of cognitive system (CS), from which other assertions of CS are derived. Empirical cognition is the process of the gathering and generalizing information relatively of the properties manifested by the object of cognition, its movements, states, structures and their changes in time by the way of observation, measurement, self-observation and contemplative estimate. Theoretical assertions must correspond to the empirically revealed data in a consistent way. Empirical types of cognition do not form a CS, but only empirical generalizations. But the theoretical types of cognition form three possible CS: scientific, religious and intuitive, briefly SCS, RCS and ICS respectively. We can cognize a certain object of the Universe or it itself with the help of SCS, and we can cognize one or another Sacred Scripture with the help of the RCS. We can cognize anything with the help of the ICS, but this knowledge will be subjective, and its not be able to recognize as reliable. But the ICS, as a tool for fixing of the discretionary ties, can be used within the framework of both the SCS and the RCS, which are objective each in their own field.

Further let's briefly talk about completeness. The foundation of CS is complete, if it composes of a minimum number of approvals, which are sufficient for the development of CS with a view to reveal the essence of the object of cognition. What is this number? There is a condition that allows us to determine the completeness of any CS. It can be reveal based on elementary physical representations.

Our whole life consists of a totality of different processes, that is, those or other movements that occur in space and time, and every movement begins with an impact, as well as every system tends to the equilibrium state. Here we are talking about physical processes of movement, but psychical and spiritual processes are also related to the movement, but only in other spheres. Therefore, if we reveal the sought condition in relative to the physical sphere, then it may be easily extended to other spheres.

Here I will provide two approvals from General Physics: 1. Every process is a motion that takes place in space over time; 2. To lead out a body from a state of rest, it is necessary to have a certain impact on it. These two approvals contain **five** very important and interrelated concepts: 1. **Impact**; 2. **Motion**; 3. **Rest**; 4. **Space**; 5. **Time**. The impact there is the cause, the consequence of which is motion, i.e. the deducing of the resting body from the state of equilibrium, associated with a change in the order of arrangement of the body in space. The impact is also the cause of the change in the position of the body relative to the initial, and the arising motion allows measuring these changes at predetermined periods of time, forming interrelation between the various positions of the body in space. Taking into consideration the above said, one can compose the following ligaments: 1. Impact – cause – change; 2. Motion – consequence – measurement; 3. Rest – equilibrium; 4. Space – order; 5. Time – linkage. Thus, one can formulate the following condition for the completeness of the foundation of CS: *the foundation of CS is complete, if it consists of the five groups of assertions, each of which bijectively expresses its relation to one of the following concepts: 1. Impact; 2. Motion; 3. Rest; 4. Space; 5. Time.*

The condition of completeness of the **research** is a particular case of the condition of completeness of the foundation of CS, and sounds in the following way: *any research is **complete**, if substantial characteristics of the object of cognition identified during this research in some way correspond to the following **five** criteria of the completeness of research: 1. Impact; 2. Motion; 3. Rest; 4. Space; 5. Time.*

Proceeding from the condition of completeness of the research, we can formulate the condition of completeness of the object of cognition of the spiritual level: *the object of cognition of the spiritual level is **complete**, if consists of **five** parts, each of which directly or indirectly reduces to one of the following*

five concepts: 1. Impact; 2. Motion; 3. Rest; 4. Space; 5. Time. With consideration the above said, let us introduce the concept of a "special object of cognition". *The Universe and the complete objects of the spiritual level are **the special objects of cognition**, briefly the SOC.*

Any SCS or RCS must be correct, that is, firstly, its foundation must be consistent, and, secondly, it should be allows correctly to discern the links between the past, the present and the future, which are arising from the very object of cognition. The condition for the correctness of the SCS or RCS is its *consistent correspondence to the two SOC simultaneously, one of which is the Universe.* This is **the principle of double correspondence**, which allows the SCS and the RCS to exist separately, each in its own field, but at the same time requires that their basic provisions do not contradict each other. For example, from the SOC of the spiritual level, in particular, which is the Torah, it follows that there will come a time when there will be no time, but there is no one SCS that allows us correctly to understand the time's device and give him a definition. Consequently, any existing for today SCS about origin and evolution of the Universe cannot be considered correct. Behold when the SCS, admitting the existence of the Universe without current of time, will be created, then it can be considered correct.

2. About Completeness and Unity of the Gospel

Thus, it is no accident that the geometry of Euclid based on five axioms, and the Torah consists of five books. Everyone can analyze and make sure that the axioms of Euclid are bijectively correspondence with the criteria for the completeness of research. On our part, here we shall analyze the Torah.

Genesis is connected with the representation of **space**: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness." (Genesis 1: 16-18). Exodus is connected to the movement: "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." (Exodus 19: 1). In Exodus speaks not only and not so much of the physical relocations of the people, but most of all of the spiritual movement, for exactly this book is describing the difficulties that the people was overcome on the way of obtaining the God's Law. Leviticus is connected with **rest**: "And the Lord spake unto Moses in mount Sinai, saying, 'Speak unto the children of Israel, and say unto them, when ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord.'" (Leviticus 25: 1-4). "And the Lord said unto Moses, 'How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die.' Even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still." (Numbers 14: 11,35,37,38). So, one of the main spiritual actions of the Torah is described in the Numbers: the division of the people into righteous ones for whom are expensive the Covenants of God, and those who are opposed to His Hand, symbolizing "the separation of light from darkness," and therefore the Numbers are connected to the **impact**. Deuteronomy is showed an attitude to time: "And Moses called all Israel, and said unto them, 'Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.'" (Deuteronomy 5: 1-3). Forty years passed while the people wandered by the wilderness, and in front of Moses had stood a "new" generation, therefore the repeated utterance of the Law of God symbolizes the connection of times. **Conclusion:** *Torah's books are conforming to the criteria of completeness, and the Torah is complete – originally.*

So, according to the condition of completeness, the four-part canonical Gospel is incomplete. However, He Who bestowed us by the Gospel had conceived Its in five parts. I will try to ground it.

In introduction of this article it was shown that the Gospel is not a source of religion, but is the Teachings of Christ about the arrangement of the Kingdom of His Father. And above it is shown that the Torah is complete and is the SOC. Thus Christ said, "The law and the prophets were until John. Since that time the Kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one title of the law to fail." (Luke 16: 16-17). This means that Christ replaced the Torah with the Gospel, and in doing so "no one title of the law to fail." But the Torah is

complete, consequently, the Gospel is also complete, otherwise, a fail of some "title" would occur. In addition, let us introduce an axiomatic definition of the concept of "Truth": *Truth is that which is proceeding from God*. From this axiom there immediately stem two consequences: 1. The Universe is truth; 2. The SOC of the spiritual level is Truth. If we say that the Gospel is Truth, and this is indeed so, then It is complete by definition, for outgoing from God cannot be incomplete. For the revealing of pointing landmark on the missing part, we will analyze the four canonical Gospels on the subject of their compliance to the criteria of completeness of the object of cognition of the spiritual level.

The Gospel of Matthew is begun with the genealogy of Jesus Christ from Abraham, thus emphasizing that Christ is the Messiah, that is, the Savior, Who was being promised by God to the nation, which He chose, and Who is descendant from the lineage of David. And indeed, Apostle Matthew, highlighting much, nevertheless, places emphasis on the messianic activities of Christ, as we see that Christ is in constant **movement**, moving from one place to another, involving His disciples in this movement and preaching the approach of the Kingdom of God. "But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, 'The Kingdom of Heaven is at hand.'" (Matthew 10: 6-7). The Evangelist Mark also is highlighting the multifaceted activities of Christ, but most of all he presents us Christ as the Wonderworker. "Then they were all amazed, so that they questioned among themselves, saying, 'What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him.'" (Mark 1: 27). Miracles are mainly associated with healing people from their sicknesses and infirmities. According to the Teachings of Christ, sicknesses and infirmities are the consequence of "sin", that is, they arise because of certain errors of the spiritual plan, and hence, are associated with violations of the orderliness of the information structure of human. Thus, what is called a miracle is in fact a restoration of the disturbed order in the spiritual **space** of human. "When Jesus saw their faith, He said to the paralytic, 'Son, your sins are forgiven you.'" (Mark 2: 5). The Evangelist Luke, pointing to the genealogy of Christ, reaches not to Abraham as the Apostle Matthew, but reaches to Adam, and in the end points to God, thereby Luke is linking Christ to humanity as a whole. "For the Son of Man did not come to destroy men's lives but to save them." (Luke 9: 56). And indeed, the Gospel of Luke tells us about many things, but most of all speaks of Christ as the Son of Man, that is, Christ not only personifies the connection of Heavenly and earthly, but also is connecting with Himself all earthly generations from the beginning of **time**. The Apostle John confirms and somewhere supplements the other three Gospels in his Gospel, but on the whole he presents us Christ as the Son of God, carrying in Himself the power of spiritual impact. "And I have seen and testified that This is the Son of God. Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, 'Behold the Lamb of God!' The two disciples heard him speak, and they followed Jesus." (John 1: 34-37). They followed, because it was strong **impact**.

So, the four canonical Gospels are connected to the corresponding criteria of the completeness of the object of cognition of the spiritual level in the following way: The Gospel of Matthew → motion; The Gospel of Mark → space; The Gospel of Luke → time; The Gospel of John → impact. Let us to compare the obtained result with that which follows from the vision of the prophet Ezekiel. We have four ligaments: 1. A man ← The Gospel of Matthew → motion; 2. A lion ← The Gospel of Mark → space; 3. An ox ← The Gospel of Luke → time; 4. An eagle ← The Gospel of John → impact.

A human is in the constant **movement** (physical, psychical, spiritual), even when he is in the rest, for the processes of the breathing, palpitation, blood circulation and etc. do not stop for a moment. A lion is a symbol of the power, and a lion is the king of beasts: and the king rules within a certain **space**. An ox as a symbol of the sacrifice is connected with the fact that the Lamb of God, while bringing Himself into Sacrifice, redeemed many of formers and futures, uniting them in time, and in addition, having conquered death, the Lamb of God also had conquered the time, for the saved turned out beyond the control of time. Highly soaring eagle as a symbol of the spiritual sublimity indicates the impacting ability of the spirit. Thus, the four criteria of completeness of the object of cognition of the spiritual level, as applied to the canonical Gospels, are in full conformity with the Tetramorph of Ezekiel. The unrealized fifth criterion is **rest**. Now let us recall what was said in the introduction concerning the fifth element in the vision of the prophet Ezekiel. There says about the throne, and the throne is a place of rest. "And His rest shall be Glory" (Isaiah 11: 10). And here we have full conformity. This means that, firstly, by the condition of completeness is not the tetramorph, but the **Pentamorph of Ezekiel**; secondly, the two conditions of completeness simultaneously and consistently tell us that the essence of the text of the missing fifth part of Gospel must in some way be related to the concept "rest". Namely the Gospel of Thomas is associated with the concept "rest", for it is not just a text, but a collection of spiritual riddles.

The Gospel of Thomas begins so: “These are the hidden sayings that the living Jesus spoke and that Didymus Judas Thomas wrote down.” And even the prologue of the Gospel of Thomas is a mystery. The first saying of Christ sounds so: “And He said, ‘Whoever finds the interpretation of these sayings will not taste death.’” (Thomas 1). Further is said the following: “Jesus said, ‘Let the seeker not stop seeking until he finds. When he does find he will be disturbed. After having been disturbed, he will be astonished, and he will reign over everything. [Having reigned, he will rest.]’” (Thomas 2). If we talk not about the essence, but about the form of the last saying, then it is understandable to everyone, indeed, any human, who tries to solve this or that logical task or some vital problem, loses rest, and after finding a solution acquires rest. In the same way it occurs with the riddles of spiritual plan. Thus, the Gospel of Thomas, being a collection of spiritual riddles, is in the most natural way in accordance with the unrealized criterion of completeness of the object of spiritual level – with rest. “For he who has entered His rest has himself also ceased from his works as God did from His.” (Paul. Heb. 4: 10).

The Gospel of Thomas is not an apocrypha, but the fifth, missing part of the Gospel of Christ, which has a personal directionality toward the heart of the knower. Forty percent of the text of the Gospel of Thomas confirms what was said in the four canonical Gospels, and the remaining sayings are new, and none of these sayings contradicts the canonical Gospels, but harmoniously complements them. If someone will see in these sayings a contradiction with the canonical Gospels, this will only mean one thing: he misinterpreted this saying or poorly understands the four other texts.

And the sooner those who must it in order of their service canonize this text, the earlier they will fulfill the Will of the Lord, for the Gospel is five-part according to the Will of the Lord, and not according to the will of the human.

3. About the Form and Essence of the Gospel of Thomas

In late 1945, the Egyptian peasant Mohammed Ali al-Samman Mohammed Khalifa, near the village of Nag Hammadi, detected a ceramic vessel buried into the sand, in which were twelve ancient books and several sheets. Presently this godsend in the scientific circles is known as "thirteen codices of the Nag Hammadi library." Of the fifty-two texts of these books, many of which were unknown, the most valuable and important is the Gospel of Thomas, which is included in the second codex under number two. This text is written in the Coptic language on which spoke the Christians of Egypt, but it is a translation from the Greek language. The monument had preserved well, and it's succeeded to translate to the various modern languages practically without loss.

The Gospel of Thomas was well known to early Christians, but in period of the establishment of Church many disagreements were arising on the issues of faith. Therefore, in the middle of the fourth century, after adoption of the canon by the Council of Laodicea, all other texts that did not enter into the canon were become called apocryphal, and many of them were banned. Today it would be wrong to raise the question of the correctness of rejection of the Gospel of Thomas at that time, because it could not be otherwise in period of the establishment of faith, since the Gospel of Thomas is "solid food" and to baby is necessary to give milk for a start. But, Thank God, the text miraculously preserved, and we have opportunity to study it and raise the question of its canonization. “For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a baby. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.” (Paul. Heb. 5: 13-14). If today, after many centuries of the establishment of faith, one or another theologian, reading the Gospel of Thomas, unable to see that this text make a single whole with the canonical Gospels, then this can mean only one: he still needs milk.

Once again I will note that the text of the Gospel of Thomas represents a collection of spiritual riddles, at that about forty percent of the sayings are confirm what was said in the four canonical Gospels, and the remaining sayings are new. The researchers, who the first have explored the text of the Gospel of Thomas, in aim of numbering, perceived as the saying a group of words or sentences that began with the words "Jesus said," or "His disciples said," etc. As a result of such division, some researchers identified 114 sayings, and others 118. However, there is a version in which this principle is not the main thing, but, proceeding from the representation of the Gospel of Thomas as a collection of spiritual riddles, the text had been divided into groups of words or sentences each of which have an independent meaning as an object for reflection. As a result the text consisting of 144 sayings turned out [10]. In doing so, the principle – the beginning of the saying with the words "Jesus said" saved, but where these words absent in reality they are given in the square brackets. In this article, the numbering of sayings is given namely in

accordance with that version of the text, which is compiled by the synthesizing one Russian and four English translations of the Coptic text. Russian translation by M. K. Trofimova [7], and four English translations by S. Paterson together with M. Meyer [3], T. Lambdin [4], M. Meyer [5] and S. Davis [6].

Some researchers consider that the text is incoherent in form, and there is no single composition in it. With this it is rather difficult to agree, for we are dealing not with a literary work, and this is not a narrative of Christ's messianic activity, but it is a collection of spiritual riddles, and the coherence of this text is inner, and its wholeness is spiritual. As the Apostle Paul says, "Because they are spiritually discerned." (Paul. 1 Cor. 2: 14). At the level of images one can observe many-sided and various connections. Rather, the main unifying factor of the text is that each saying, in essence, tells the reader, "Think and reflect."

The meanings of parables, that are consistent with similar parables of the canonical Gospels, are revealed by Christ Himself in these Gospels. "Because it has been given to you to know the mysteries of the Kingdom of Heaven, but to them it has not been given. For ... seeing they do not see, and hearing they do not hear, nor do they understand. Therefore hear the parable of the sower." (Matthew 13: 11, 13, 18). In doing so, there are two important features of the texts of new sayings. Firstly, the structure and the very essence of the text speak of its individual directivity, thereby emphasizing the important fact that the spiritual path for each human is its own. Secondly, in the depths of the text of these sayings is laid down the spiritual installation that anyone who correctly interpreted the saying will not interpret it to others. And this is very important, since thereby the possibility of creating all sorts of secret societies on this basis is excluded, for the spiritual mystery is not a secret for the "chosen", but a call for spiritual labore, which though not easy, but is accessible to everyone. "Blessed is the man who has labored and has found life." (Thomas 78). Therefore, if you will see a book in which the comments on the sayings of the Gospel of Thomas are given, not in form but in essence, it can only mean one thing: the author of the book did not understand anything, and it hardly need to squander time on its study. You must labor yourself. However, the research by form may be useful, that is, the research of the location of letters and words, of the structure of sayings, of interrelationships and parallel links, of stylistics, of dynamics and statics of images, etc., but only not of hermeneutics, besides interpretation by the researcher of text for itself personally. The very essence of the Gospel of Thomas is in the call – to find the correct interpretation of sayings independently, and we should not undermine this essence. From what has been said, one can also draw an important conclusion that the Gospel of Thomas is in no way connected with Gnosticism, does not presuppose it, and does not lead to it. Such representation exists, but it is erroneous.

Yes, the very word "gnosis" in translation from Greek means knowledge, but it is not a question of words, but of a religious and philosophical trend under the name "Gnosticism." Gnosticism presupposes that salvation and go to unity with the Absolute is connected with the overcome of nescience through self-knowledge. In favor of or against this misconception, many books is written, but here it suffices to cite just one saying: "And the Lord God said, 'Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.'" (Genesis 3: 22). And all, let the Gnostic is self-cognized until the end of the centuries, this will not help him. Why squander time on something that is useless? However, it should be noted that the self-knowledge in itself is not bad, because it is a natural part of the process of cognition. And by misconception is the opinion that self-knowledge, in the long run, can lead to salvation. But if self-knowledge leads a human to understanding the essence and meaning of Christ's Love, which including is the unifying factor for the concepts of "faith" and "knowledge", then this is good, because it and there is the way of "putting the finger into His wounds," and this is not related to Gnosticism. And the Gospel of Thomas also has nothing to do with this. "At **that day** you will know that I am in My Father, and you in Me, and I in you." (John 14: 20). Behold namely to this calls the Gospel of Thomas, so to find out and bring closer "that day" to those who want to believe, but cannot. "Jesus said, 'If you bring forth in yourself that, which you have into yourself, it will save you. If you do not have it within you, then that which you do not have within you will destroy you.'" (Thomas 95).

Perhaps the Church fears that the knower will turn out to be outside of the limits of Church? But what fears can there be if he and so is an outside of the limits of Church? However here there is possibility to help him – to turn out to be within of the limits of Church. For if a human will come to Christ by means of cognition, can it be that he will say to Him, "I accept and love You, but I do not accept Your Church?" No, it's impossible, if he indeed had cognize the Truth. "And He put all things under His feet, and gave Him to be head over all things to the Church, which is His Body, the fullness of Him Who fills all in all" (Paul. Ephes. 1: 22-23). Although there are those who consider themselves

cognizant, for example, those who consider that the Gospel of Thomas is an independent source of the Teaching of Christ. This is spiritual ignorance, because such an opinion does not lead to "good stewardship" and unity, but leads to another split and fragmentation. "Moreover it is required in stewards that one be found faithful" (Paul. 1 Cor. 4: 2).

In addition, the jealousy of the servants of the Church, who consider that everything connected with Christ must necessarily come from the Church, has the meaning. However, "Now John answered Him, saying, 'Teacher, we saw someone who does not follow us casting out demons in Your Name, and we forbade him because he does not follow us.' But Jesus said, 'Do not forbid him, for no one who works a miracle in My Name can soon afterward speak evil of Me. For he who is not against us is on our side.'" (Mark 9: 38-40). In conclusion of the article let us denote the most important conclusions.

4. The Most Important Conclusions

1. The Gospel of Thomas is not just closely interconnected to the canonical Gospels, but is composing a single whole with them, for the Gospel of Christ is originally by five-part;
2. The perception of the sayings of the Gospel of Thomas in their literal meaning is a one hundred percent mistake. In order not to be mistaken it is necessary to labor spiritually – to think and reflect on them.
3. For the correct understanding of the sayings of the Gospel of Thomas it is necessary, but not sufficient, to know the canonical Gospels. A sufficient condition is a sincere desire to understand the Teachings of Christ, even if the canonical Gospels are perceived at the level of consciousness, and not of the heart.
4. The Gospel of Thomas has an individual directivity, and it potentially is directed towards every seeker who is willing, ready and aspires to the search for an imperishable future.
5. Anyone who correctly interpreted the sayings of the Gospel of Thomas will not speak about it aloud. If such desire appears, then that talks about the need to continue the searches. Here does not operate the principle – "Behold, I know, and I will not tell anyone". No, and once more – no. Every man who finds something himself rejoices in his heart. And nobody should bereave at him this joy.

It remains only to wish good luck to all those who just yet have not found. May God help you!

Sources and Literature:

1. *The Holy Bible*, King James Version, edited by Barry Moser, Viking Studio, 1999.
2. *The New King James Version, New Testament*. Edited by Thomas Nelson, Inc., 1979.
3. Marvin Meyer and Stephen Patterson. *Q- Thomas Reader* (Sanoma, Cal.: Polebridge Press, 1990).
4. Thomas Lambdin, *The Nag Hammadi Library in English*, edited by James M. Robinson, third edition (San Francisco: HarperSanFrancisco, 1988).
5. Meyer, Marvin, ed. *The Gospel of Thomas. The Hidden Sayings of Jesus*. New York. HarperSanFrancisco, 1992.
6. Davies, Stevan. *The Gospel of Thomas and Christian Wisdom*. New York. Seabury Press, 1983.
7. *Apokrify drevnih hristian*. / Pod redakciej A. F. Okulova. I.S. Svencickaja (chast' I), M. K. Trofimova (chast' II). M.: Mysl', 1989. (*Apocrypha of the ancient Christians*. / Edited by A.F. Okulov. I.S. Svencitskaya (part I), M.K. Trofimova (part II). M.: Thought, 1989).
8. Podosinov A.V. *Simvoly chetyreh Evangelistov. Ih proishozhdenie i znachenie*. M.: Jazyki russkoj kul'turu, 2000. (Podosinov A.V. *The symbols of the four Evangelists. Their origin and significance*. M.: Languages of Russian culture, 2000).
9. Movsesyan A.A. *Glavnoe prednaznachenie zemljan*. Razvilka: Plars-M, 2013 (2 izd.) (Movsesyan A. A., *The Main Predestination Of Earthlings*. Razvilka: Plars-M, 2013 (2 ed.)).
10. *The Gospel of Christ (Five-part)*. Razvilka: Plars-M, 2017 (electronic version). /URL: <http://www.plars-m.info/index.php/120> (date of handling: 27.05.2017).

25.05.2017